

The Five Gathas Part 2 of 2

The Mission of Asho Zarathustra and his Gathas :-

Asho Zarathustra His double mission on this earth was first to make prior arrangements and make way for other 4 Varnas - religions that will manifest later at ordained time for the benefit of mankind, including repairing and reviving old Mazdiyasni Deen and renaming it as Mazdiyasni Zarathosti Deen. All this is based on nature's law of Jzhirum. "Zarathustra Gathas" the Talismanic Yazatic elemental force existing in nature is responsible in nourishing these 5 religions. Paigambar Zarathustra is overall in charge of it, and similar to above mentioned Yazatic elemental of "Zarathustra Gathas", part of his mission was to compose by Stoaat Yasna similar Mathra of Gathas along with its Mithra as per "Azaentesh" that will assist this Yazatic elemental in nature. Before the actual mission Paigambar saheb will be performing on this earth, Sarosh Yazad relentlessly and untiringly nurture Talismanic divine field of "Zarathustra Gathas" existing in nature in different ways of "Azaentesh" '.

Today the Gathas and Avesta with us have been composed by our last Rainidar Saheb as per Stoaat Yasna made suitable for us that will assist in our Yasna. So it is quite apparent that present Gathas/Avesta we have with us are different from the original Gathas/Avesta of olden times, this fact we have to bear in our mind.

1) Ahunvad Gatha

The function of Nad of Ahu is to replace the field of ignorance or Devyasni forces bestrewed all over and spread Ahu Parasti in lieu of it. So on this earth where there are pockets of Bete-Noire Devyasni forces more prevailing, and in order to neutralize it the Yazatic Gathic force that acts on it is and spreads order is called as Ahu-na- vad Gatha. The Dravao or ignorance of souls connected to Saturn Varna that will descend later is very gross. They are Atheists, faithless full of arrogance, pride, and worship self only instead of acknowledging Ahu Parasti and its nature. The seeds of Ahunavad Gatha force that will grow later and whose foundation Paigambar saheb nourished and nurtured during his mission on this earth had been sown, and will later work and alchemize ignorance of such souls. Thus our Paigambar saheb apart from being called as Athravan (Magi Priest), Rathestar (Warrior), and Hutox (Servant of Dadar Ahura Mazda) is also called as "Vastriyosh" or farmer who sows seeds and nurtures it.

As Ahunavad Gatha works can alchemize gross Dravao of a ignorant souls, so it can work on any sort of Dravao of Druji. The Druji e nashu which is highest form of druji that takes shape once the "Rigor Mortis" sets in or decay of physical body begins. But behind this Rigor

Mortis lies the dark forces existing in nature which gets nourished and multiply manifold, where white side of nature has no place in this process. The last thoughts of dying person aides and abets these dark forces further only to take charge of the body and its surrounding. Ahunavad Gatha by recitation of its Mathra decimates the Druj e Nashu and subtle contagion to a substantial extent. Except for the Ahunavad Gatha no other Gatha can fight against Drujenashu as done by Ahunavad Gatha itself. The functions of other Gathas are different as explained further.

2) Ushtavad Gatha:-

Ushta or bliss can be of two kinds. One is bliss that takes us nearer to almighty. The other is temporary worldly bliss that one enjoys for self gratification which only leads us to further misery. In Adultery there is no place for Divine Ushta.

The Yazatic Minoi force known as Ustavad Gatha will show true path to the souls belonging to Asman of Nahid or Venus Jzhirum and for their spiritual progress. It helps in developing one's Ushtan thereby making one realize the true power of attraction towards nature and its beauty or having eternal intercourse with God, rather than being betwixt Devil and deep blue seas in endless pursuit of fulfilling passion for womanly beauty which tempts us to temptation but it never quenches our eternal thirst to be one. This obsession makes us loose the real path where our attention is diverted. The souls of Varna who believe in not missing any opportunity for sexual enjoyment and thus achieve assumed temporary bliss have forgotten their bearings, and are ignorant of difference between "Ishk e hakiki" or attraction towards God's beauty and "Ishke Mijaji" or wordly attraction to women's frail beauty which reduces due to age. Paigambar saheb as a Vastriyosh - divine farmer had during his mission and short stay on this earth

sown the seeds of Ushtavad Gatha which is a copy of that force already existing in Minoi world and capable of developing our "Ushtan" and showing us true path of divine bliss or Ushta.

In future after "Vikhiz" of Paigambar Saheb after he has completed his Mission of laying foundation for other religions, the seeds of Ushtvad Gatha sown by Paigambar saheb will bear fruits at right time in nature and assist in spiritual progress of souls of Shukra (Venus) Varna to be born later.

3) Spentomad Gatha:-

To spread Spenti in the universe is the function of the Yazatic force of Spentomad Gatha. Spenti can't be achieved by violence, forced conversion, fanaticism or on assumed philosophy adopted to suit one's own thinking. But the Yazatic force of Spentomad Gatha teaches one to be Pantheist, tolerant and respect the rights of other humans to amicably coexist with one another by living and letting others to live. The Dravao attached to those lost souls belonging to Asman of Hashem or Mangal (Mars) Jzhirum is gross and the Yazatic Gathic force of Spentomad Gatha helps in bringing them on right track by showing true path of Spenti. Paigambar saheb as a Vastriyosh - divine farmer had during his mission and short stay on this earth sown the seeds of Spentomad Gatha which is a copy of that force already existing in Minoi world.

4) Vohukhshathra Gatha:-

The power of Yazatic force Vohukhshthra Gatha existent in minoi world is potent enough for one to realize the futility of running for worldly power for worldly power corrupts which will only add to our rebirths, but if same power used rightly and justly will inspire us to seek for the true power lying dormant and unused within us. The Dravao attached to souls belonging to Asman of Tarad or Mercury (Budh) Jzhirum forces them in unending cycles of Reincarnation. The Yazatic Gathic force of Vohukhshthra Gatha helps in bringing them on right track. Paigambar saheb as a Vastriyosh - divine farmer had during his mission and short stay on this earth sown the seeds of Vohukhshathra Gatha which is a copy of that force already existing in Minoi world.

5) Vahistoisht Gatha:-

The function of this Gatha is to lead one to Khetvodat in which a soul achieves liberation by being whole and complete. Khetvodat is marriage of a soul in heaven when male and female counterpart of a soul merges into one complete soul. Vahistoish Gatha makes one realize the significance of 'Khetvodat' or being complete whole ready to merge with supreme Consciousness and will thus pave smooth path for achieving it. We can achieve it with help of khshnoom thereby building for us kherad, hosh, and spiritual valour. The Yazatic Gathic force in minoi world that helps in achieving merging of a soul to be one is called as "Zarathustra Gatha" and Paigambar saheb of Mazdayasni Zarathosti Deen. He besides being first prophet and Ratu is overall in charge of all religions and makes arrangements for other religions which will manifest later after him.

A note of caution for the reader that Ahunvad Gatha should not be recited continuously by a devotee but a small interval gap should be kept in between. This is so because its vibrations are potent enough to break the worldly attraction of a deceased soul so that he can progress further. Similarly a pregnant women where a soul is in waiting to be born on this earth should not be present when Ahunvad Gatha is recited and the mother should abstain from reciting

Ahunavad Gatha during pregnancy. Such is not the case with the other four Gathas which can be recited daily.

Especially Vahistoisht Gatha which is very small is beneficial for a Baste Kustian Zarathusti, so that we attune ourselves with Zarathustra Gatha elemental force lying in nature. Our Paigambar Saheb is overall in charge of it. This Zarathustra Gatha force which is on 6th Burjishi Asman – Jupiter Jhzirum and works in tandem with Ahurmazd Ameshaspand. The great Ruvan of our Paigambar Zarathustra Saheb and its lineage is attached with this Asman which will spread throughout Khanirathbami Earth. Our Vakhshure Vakhsuran Paigambar Saheb (Prophet of Prophets) will work as Ahu and Ratu whose name is also Zarathustra Saheb.

The ultimate goal of Zoroastrian on path of tarikat, and Ashoi is in achieving Khetvodat of a soul, or our soul becoming as one where male and female counter part merge and become whole. Our Mazdiasni Zarathosti deen helps us in achieving this goal and path of Ashoi is the means of achieving it. With this Mithra we should pray Vahishtoisht Gatha. Khetvodat is the first step towards Farshogard of a soul which is considered as the final goal.

Best Regards,

Firdosh K Sukhia

- Reference:-**
- 1) Khshnoom Harmala No 2 "Buland Gehsarna ni Kriya" Page 17 to 24 by Dr. Faramroze S. Chiniwala
 - 2) Shudha Uchar ni Khordeh Avesta of PVTs page 796 to 799
 - 3) Reference no 1 reprinted in Dini Avaz Volume 6 No 4 July- August 1981 Page 31