

SUMMARY OF CONTENTS

The contents may be summarized as follows:

- Ushta – spiritual happiness, bliss, ecstasy.
- In spite of a thousand setbacks, disappointments and troubles, one must keep the vibrations of Ushta within one's self, in order to achieve the final goal of *Frashokereti*. To increase the flow of this Ushta, it is said that true happiness and peace is achieved by those who give happiness to others. This is the message of this Gatha.
- The principle of as you sow so shall you reap. (43.5)
- Assurance of the final goal of *Frashokereti*.(43.6)

EVOLUTIONARY SEQUENCE

Ahunavad Gatha prescribes the first step towards man's final aim of Frashokereti or Frashogard - that man must learn and implement the teachings of the Religion as revealed by Prophet Zarathushtra. Gatha Ahunavad refers to the disciplines for the mind and body.

Ushtavad Gatha now enters into the delicate regions of the heart. Its theme revolves around Ushta, which means, love, devotion, faith, bliss, ecstasy, rapture. So, here is a transition from the pulsating mind to a throbbing heart.

Ahunavad Gatha declares that man must follow the path of Religion in order to attain Frashogard. This path is not easy, it is strenuous and exhausting, leaving its adherent panting. A person striving to tread the spiritual path is assailed by evil forces. They throw many difficulties, challenges and obstacles in his path. The exhausted man strives to stay on the path, but there is a fear that the buffeting winds may cause him to stray from the path or, worse, abandon it altogether. He needs to be injected with the willpower, energy and perseverance to stay the path.

This energy is generated by *Ushta* – Happiness, Hope, Love, Devotion, Faith, Bliss, Ecstasy.

Ushta provides the hope that, one day, the goal of Frashogard will be attained. Ultimately, all shall be perfected, all shall be one, all shall be peace and ecstasy, even though all is not well now. **Duality will, one day, turn into Unity.** This has been promised by Prophet Asho Zarathushtra. This hope gives the exhausted man, the energy to stay on the path, to be ever joyful and happy in spite of his problems and miseries. This man now lights a lamp (*divo*) in the darkness of a thousand disappointments and difficulties... and the oil that keeps the lamp (*divo*) going, is the magic of Ushtavad Gatha.

KEY STANZA

Peace and happiness is to one who gives joy to others. O Ahura Mazda! You who run the universe justly, bestow upon me the following gifts:

Grant me selfless love and intense longing to serve others and my religion (the kind of love you have for your creation.)

O Spenta Armaiti! Grant me a life of spiritual and material wealth, the blessings of Asha and a life that leads to Vohu Manah. (43.1)

CONSEQUENCES OF PRACTICING AND IGNORING THE RELIGION

Those who listen attentively and obediently put into practice the teachings of the Religion which I expound, will attain Perfection (*Hauravatāt*) and Immortality (*Ameretāt*). To such persons, Ahura Mazda will appear. (45.5)

Those, who do not put into practice this word as I think and utter it (teachings of the Religion which I expound), will attain woe at the end of life. (45.3)

THE LAW OF CAUSE AND EFFECT

The Law of Cause and Effect, first revealed in the Ahunavad Gatha is further expounded in this Gatha. Asho Zarathushtra teaches us that the souls of the righteous good will be strong while the evil will always face failures in their spiritual progress. A clear choice is offered along with the accompanying consequences: follow the righteous path and progress spiritually, or fall back.

O Ahura Mazda! Thou will grant men the reward according to their deeds as well as words in accordance with Thy sense of justice until the ultimate end of Creation in such a way that :

Evil unto evil (man) and good blessings unto good (man). (43.5)

His proclamation, in 45.11, was a clarion call to mankind. Those who deny false gods, fight evil and actively promote the good are the true benefactors and supporters of human society.

VERSES IN KEM NA MAZDA

The first two paragraphs of the *Kem Na Mazda* prayer are extracts from this Gatha.

The first paragraph in *Kem Na Mazda*, from the beginning to the word *fravāochā*, is taken from verse 46.7 of this Gatha. The second paragraph of the *Kem Na Mazda* prayer, from 'Ke verethrem-jā', to the words 'vashi kahmai-chit' is from 44.16.

When evil glares at me threateningly, who except Thy Fire and Thy Vohuman will give me and those belonging to me protection? Through the working of these two (Fire and Vohuman), O Ahura, the Law of Asha shall be fulfilled. O Ahura! teach me the knowledge of the religion. (46.7)

This, the very first paragraph of the Kusti prayer refers to the evil within and outside us, the conquest and conversion (into good) of which is the very aim of the soul and the entire Creation. The evil always stares at us, ready to divert us from the path of Truth. We seek Mazda's protection and declare that His very thought gives us strength to resist evil.

The paragraph also refers to the fire within us, which should be purified because the spiritual energies in us are weakened by the evil element leading our minds astray. The impurity is in our minds; Mazda will purify it with the help of his Fire, and when purified, the two (Fire and Mind) will lead us on the path of Asha. How do we purify ourselves? By observance of our religion and the knowledge revealed by it. Hence, we ask for such knowledge.

How will the protecting Manthra conquer the evil (within)? Show me, O Ahura, a guide (*ratu*) who will lead me in this world and the next. Whomsoever Thou lovest shall receive in him Sarosh of Thy Divine Consciousness. (44.16)

The above stanza proclaims that Manthra is the weapon of protection against evil. The recitation of Manthras liberates spiritual energy and gives us strength to resist evil. The verse also pleads for a spiritual guide for our journey in this and the next world. Whoever follows the religion (*daena*) is the object of His love. He will expand the consciousness of the struggling soul and make it an abode of Sarosh, the Yazata dominant over our mental faculties and consciousness. ■

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