

Weekly Zoroastrian Scripture Extract # 250 – Ecstasy of Zarathushtra to be one with Ahura Mazda – Ushtavaiti Gatha – Yasna 44, Verse 17

Hello all Tele Class friends:

Ajmalgadh Witnesses A Seminal Samast Anjuman Jashan

(Posted in Parsi Khabar on February 25, 2018 by [Mehernaaz Shovir Irani](#))

“For over 14 years the caves at Ajmalgadh a small mountain in Vansda, Gujarat, India provided a safe refuge for The Iranshah, the holiest of our holy fires, 700 years ago. Today it was the location for a celebration the vibrations of which must’ve made the mountain sing and Ahura Mazda smile down at us.”

Ajmalgadh is the third station for our Holy Iranshah on its way to its final home in Udvada. Thanks to the hard work of the Nine Sanjana families and our ancestors, they kept Iranshah burning 24/7 even in such rugged conditions.

A few years ago, Vansda Parsi Zarthosti Anjuman decided to build a stambh at Ajmalgadh to commemorate this amazing feat. After some problems with the Forest Department, finally the beautiful stambh was erected in 2009. WZOTF of India, with its leadership of Dinshaw Tamboli had a great help in making this happen.

“Today the Vansda Parsi Anjuman with the support and financial assistance of the World Zoroastrian Organization Trust Funds under the leadership of Dinshaw Tamboly and with the blessings of Vada Dasturji Khurshed Dastoor, the vada Dasturji of the Iranshah Atash Behram, planned a Jashan next to the Stambh and they invited our samast kom to grace this occasion and participate in the celebrations.”

Dasturji Khurshed with 15 Mobeds performed the Jashan and taking liberty with the Sound Of Music song: “The hills of Ajmalghad were alive with the sound of Jashan Prayers Music!”

The Anjuman had erected a large shamiana and the place was packed with Humdins from all over.

“After the jashan, the felicitations took place. We were honored to be in the presence of Vada Dasturji, Dinshaw Tamboly and his graceful wife Bachi, Jamshed Dotiwala the chair of the Surat Parsi Punchayet, the Maharaja of Vansda and his son, and a very eloquent grandson of the Vadodara Royal family. ...

The event culminated with a Gambhar at the Wadia Hall in Vansda catered superbly by Jimmy Gadiwalla.

Ajmalgadh got its due respect today from the community, after centuries and we hope this becomes a regular event.”

Thank you Mehernaaz Shovir Irani and Parsi Khabar for the wonderful article with photos (some of them are attached) and please read the full article in Parsi Khabar at:

<https://parsikhabar.net/festivities/ajmalgadh-witnesses-a-seminal-samast-anjuman-jashan/17100/>

Ecstasy of Zarathushtra to be one with Ahura Mazda – Ushtavaiti Gatha – Yasna 44, Verse 17

Zarathushtra’s Gathas have been translated by a number of scholars, each one differing in its meaning! There are many excellent Western Scholars who have their own personal view about Zarathushtra and his Gathas. Some of them take literally the meaning of Geush Urvaa as cow. Then there are other Parsi and Iranian scholars who have taken the correct meaning of such words as the soul of Mother Earth, etc. And then there are other Sanskrit scholars who have tried to compare Gathas with the Sanskrit Rig Veda. In the last group we can include among many others, Dr. Irach Taraporewalla and Jatindra Mohan Chatterji.

Chatterji was born in 1889 in a small town in East Bengal (now Bangla Desh) and was very much interested in the Zoroastrian Religion, especially Zarathushtra’s Gathas. He taught himself Gujarati and Persian in his search for a deeper understanding of the Zoroastrian Religion and the Gathas. He was very much interested in finding parallels in Gathas and the Vedas, especially the Rig Veda. He spent many decades in learning and translating Gathas resulting in his *magnum opus*: **Hymns of Atharvan Zarathushtra**, which was published by none other than the Parsi Zoroastrian Association of Calcutta!

“The author believes that what is generally known under the name Zend Avesta is Bhargava Veda. The Avesta comprises four Samhitas or collections of Hymns, the chief of which is called by the name of Yasna. Seventeen Hymns of this Samhita are usually designated as Gatha, and the author thinks that this important section of the Avesta is in a sense the original work on which Sufism, as a cult of Divine Love, was ultimately based (by Jalaaluddin Rumi). Sri Chatterji believes that neither Greek culture nor Vedanta or Islam in any of its forms, had anything to do with the origin of Sufism, which is a logical filiation of the early Gatha culture of Divine Love. “

Chatterji Gatha book has 159 pages of marvelous introduction comparing

Gathas with Rig Veda, Bhagwat Gita, Sufi philosophy, and Kabir's Dohas. It really is worth reading for serious minded student of Gathas and Vedas and I highly recommend it. The whole book is available at:

http://www.avesta.org/chatterj_opf_files/slideshow.htm

With this introduction, let us present Sri Chatterji's translation of one important Gatha verse about the ecstasy of Zarathushtra to be one with Ahura Mazda in Yasna 44 Verse 17:

Ecstasy of Zarathushtra to be one with Ahura Mazda – Ushtavaiti Gatha – Yasna 44, Verse 17

[\(Please hear the attached .mp3 file for its recitation\)](#)

**(17) Tat thwaa peresaa eresh moi vaochaa Ahuraa;
Kathaa Mazdaa zarem charaani hachaa khshmat,
Aasketim khshmaakaam, hyatchaa moi khyaat vaakhsh aesho,
Saroi buzhdyaai Haurvaataa Ameretaataa,
Ava maathraa yeh raathemo ashaat hachaa.**

Ecstasy of Zarathushtra to be one with Ahura Mazda – Ushtavaiti Gatha – Yasna 44, Verse 17 Translation:

**(17) This I ask You, tell me aright Ahura:
how will I whirl about along with you, Mazda?
Grant your ecstasy so that it may be mine,
I would have command over Spirituality and Immortality,
through that Mantra which we recite with Rectitude.**

(Chatterji – The Hymns of Atharvan Zarathushtra – Pages 445 – 450)

SPD Explanation:

The following are Sri Chatterji's thoughts on the above verse:

1. Aasketi — Intoxicating love is the essence of Sufism, and this is called here Aasketi. It may likely be the source of the word "Ishk" so much used by the Sufis.
2. Bhakti Yogis (like Ramanuja) say that the final status is that of *qualified* monism, where there is room for two —both God and his devotee. According to them, it is the coalescence of God and devotee i.e. there is the existence of two persons, but they are united in love—they entertain the same feelings and same desires.
3. The Sufis are Bhakti Yogis, so the view of Ramanuja is acceptable to them. Jalal (Rumi, the Sufism originator) says:
The devotee lives in God—he has become one with God. There is no

question of partnership (duality).

4. As Kabir says:

The devotee has become one with God. Their duality is mere verbal (apparent)—unity is the fact.

5. The above reminds me of the last verse of our wonderful small prayer – Hoshbam:

Asha Vahishta, Asha Sraeshta,
Daresaama thwaa, Pairi thwaa Jamyama,
Hamem thwaa hakhma!

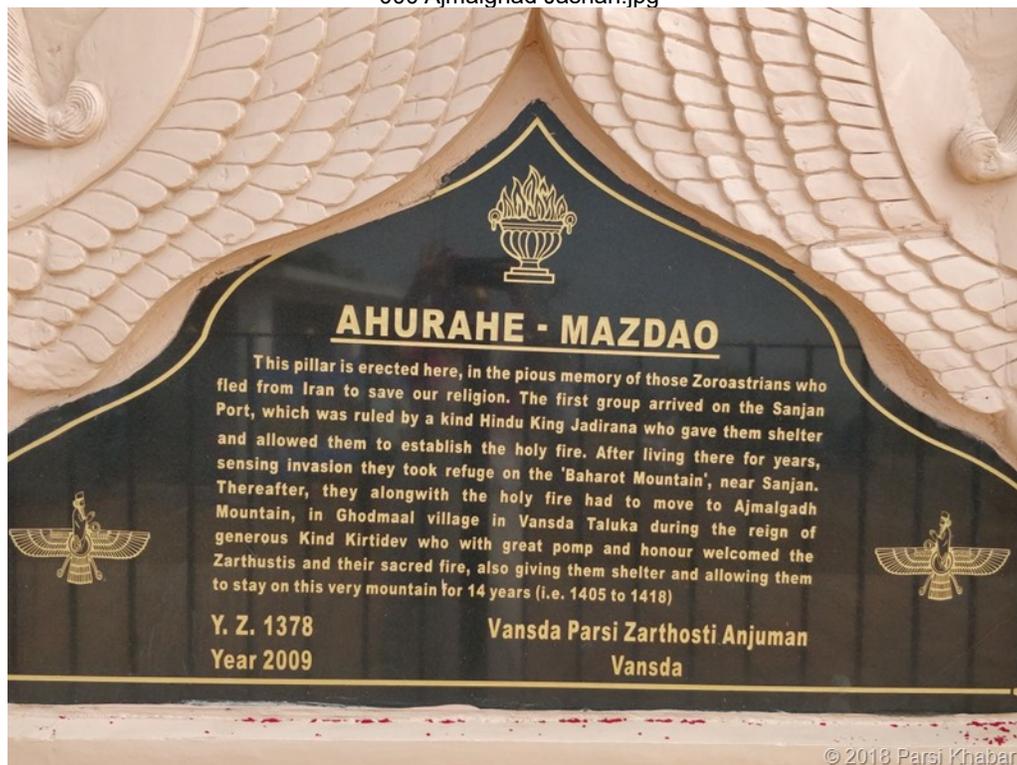
(With the best Righteousness,
With the excellent Righteousness,
May we see Thee, May we surround Thee,
May we become one unto Thee!)

May the Flame of Fellowship, Love, Charity, and Respect for all burn ever eternal in our hearts so we can do HIS work with humility, diligence, and eternal enthusiasm!

Atha Jamyat, Yatha Aafrinaamahi! (May it be so as we wish!)

Love and Tandoorasti, Soli

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