

Weekly Zoroastrian Scripture Extract # 297: Eight Mobeds performing Yasna Ceremony in Olden Times - Uziran Geh - Verse 5

Hello all Tele Class friends:

In our last WZSEs #295 and #296, we covered Aiwisruthrem Geh and Haavan Geh Verses.

Today, we will cover Uziran Geh Verse with Visperad Verse describing eight Mobeds required to perform the Yasna ceremony in olden times.

For this WZSE then, let us repeat some Geh background covered last week:

In Mumbai and coastal Gujarat Parsi Agiaries, Aadariaans and Aatash Behraams, why do Gehs start about 40 minutes after the hour?

One of our loyal WZSEs Mobed reader wrote to me after our WZSE #295 that our Gehs actually start 40 minutes after the hour in Mumbai and Iranshah.

I replied to him that that's correct and here is the reason why:

Geh changes times are based on the local times of the place where we are at any given time praying.

In India, we have one Indian Standard Time (IST) which is based on Longitude 82 degs. and 30 mins. Each Longitude degree is equivalent to 4 minutes and so our IST is

$82.5 \times 4 = 330 \text{ mins} = 5 \text{ and } \frac{1}{2} \text{ hour}$ ahead of GMT. When it is 12 noon in GMT, IST is 5:30 PM.

This IST Longitude passes very close to [Mirzapur](#) (Amravati Chauraha), Uttar Pradesh, which is nearly on the corresponding longitude reference line.

Some of our learned Mobeds decided that say in Mumbai, the local time is different than IST. Mumbai Longitude is 72 degs 49 mins and 32 seconds. It is less than IST 82.5 Degs Longitude by 9 degs. 40 mins. and 28 secs. Or 9.712 degs. Longitude. Multiplying it by 4 mins per deg., it is $9.712 \times 4 = 38.848$, say 39 mins.

So, the local time in Mumbai is 39 mins. behind IST.

So, in Mumbai, the Rapithwan Geh and Uziran Geh will start at local 12 noon and local 3 PM which is 12:39 PM and 3:39 PM IST respectively, and so that's why our Gehs in Mumbai and in Gujarat coastal towns like Udvada start at 12:39 PM, 3:39 PM IST, etc.

Udvada Longitude is quite close to Mumbai and so we also use 12:40 PM as the local IST time for our change of Rapithwan Geh. And so also for Uziran geh.

In Udvada Iranshah Aatash Behram, we call Mumbai time for changing our Gehs and there is an official big round clock in Iranshah on Mumbai time by which we determine the Geh change times.

Five Gehs in our Zoroastrian Religious Day

Our Zoroastrian Religious Day is divided into five distinct Gehs: Haavan Geh from Sun Rise to 12 noon; Rapithwan Geh from 12 noon to 3 PM; Uziran Geh from 3 PM to Sunset; Aiwisruthrem Geh from Sunset to 12 midnight; and Ushahin Geh from 12 midnight to Sun Rise.

We have prayers for each of these Gehs and they are supposed to be recited after our Kusti Prayer, 101 Daadaar Ahura Mazda names, and Sarosh Baaj prayers in our daily Farajiyat prayers. For each Geh, certain Nyaayeshes and Yashts are suggested to be prayed after the Geh.

In all these five Gehs, a recurring phrase occurs – **“Ashavanem Ashahéh Ratum Yazamaidéh”** meaning – **“We praise the Righteous, The Lord of Righteousness.”**

Uziran Geh

Many Zoroastrians pray in this third Geh. After our Kusti Prayer, 101 Daadaar Ahura Mazda names, and Sarosh Baaj prayers in our afternoon daily Farajiyat prayers, we pray Uziran Geh followed by Khorshed and Meher Nyaayeshes, Vispa Humata, Chaar Deesaa no Namaskaar, some Yashts, ending in Aatash Nyaayesh, Doaa Naam Setaayashne and Doaa Tandoorasti.

In Uziran Geh prayer, eight different Mobed names are mentioned which we will discuss in my comments below.

With this background, let us present this Uziran Geh Verse 5 today:

Eight Mobeds performing Yasna Ceremony in Olden Times – Uziran Geh – Verse 5

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

(5) Uzyeirinem ashavanem ashahéh ratum yazamaidéh;

Zaotaarem ashavanem ashahéh ratum yazamaidéh,

Haavanaanem ashavanem ashahéh ratum yazamaidéh;

Aatarevakhshem ashavanem ashahéh ratum yazamaidéh;

Frabarehtaarem ashavanem ashahéh ratum yazamaidéh;

Aaberetem ashavanem ashahéh ratum yazamaidéh.

Aasnataarem ashavanem ashahéh ratum yazamaidéh;

Rathwishkarem ashavanem ashahéh ratum yazamaidéh;

Sraoshaavarezem ashavanem ashahéh ratum yazamaidéh.

Eight Mobeds performing Yasna Ceremony in Olden Times –

Uziran Geh – Verse 5 Translation:

(5) We praise Uziran, the holy, Lord of righteousness;
We praise the Zaoatar the holy, Lord of righteousness;
We praise the Haavanaan the holy, Lord of righteousness;
We praise the Aatarvakhshi the holy, Lord of righteousness;
We praise the Frabarehtar the holy, Lord of righteousness;
We praise the Aabehrehtar the holy, Lord of righteousness;
We praise the Aasnaatar the holy, Lord of righteousness;
We praise the Rathwishkar the holy, Lord of righteousness;
We praise the Sraoshaavareza the holy, Lord of righteousness;

(Translation by Kangaji – English *Khordeh Avesta* – Pages 95 - 96)

Kangaji Explanation:

In the above paragraphs various classes of Herbad, the practicing priests, are remembered with due respect. Moreover, from these names, we (come to know) what function each type of Mobed performs:

Zaota,	i.e. zoti or the performer of principal ceremony;
Haavanaan,	i.e. the Mobed who strains the Haoma and performs the ceremony;
Aatarvakhsha,	i.e. Aatarvakhshi, whose function is to keep the fire burning;
Frabaretar,	i.e. the Mobed who brings to the Zaoatar all the implements and other things (articles) required for the ceremonies;
Aabereta,	(= aap + beretar), a Mobed in holy orders, who provides for the sacred water used in religious ceremonies and for purificatory purposes;
Aasnataar,	i.e. the Mobed in holy orders who purifies defiled persons, as well as, the utensils used for ceremonial purposes;
Rawthwishkara,	i.e. a Mobed who performs all the accessory services, such as adjusting the ceremonial utensils and putting them in proper order.
Sraoshaavareza,	i.e. a Mobed in whose presence a sinner confesses his misdeeds and makes amends for them, and the officer who keeps good discipline

SPD Comments

1. Late Well-known Avesta/Pahlavi Scholar, Dasturji Hormazdyar Dastur Kaioji Mirza, gave a very good introduction in the book: *Yazishne Baa Nirang*, with prayers in Avesta

script, printed in 1957 AD. In this Introduction, Dasturji gives some more details about these 8 Mobeds used to perform Yasna Ceremony in Olden Times. [I have attached this Introduction to this WZSE](#), together with its Front Page and Title.

2. Please note that currently we only have two Mobeds, a Zaoatar and a Raathwi, performing Yasna, Visperad, Vendidad, Nirangdin ceremonies and where required, Raathwi performs all the rituals/prayers originally performed by these 6 other Mobeds in Olden Times.

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!

In HIS service 24/7!

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

Love and Tandoorasti, Soli

001 Yasna Ba Nirang Dasturji Mirza Cover.jpg

यज्ञश्चे वा नीरंग

002 Yasna Ba Nirang Dasturji Mirza Title.jpg

YAZISHNE BA NIRANG

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તથા

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