

Weekly Zoroastrian Scripture Extract # 333:

Hello all NAMC Mobeds and friends:

New Mobedyar Pilsum Feroze Master in Calgary, Alberta

On Rojs Maarespand and Aneraan, Maah Farvardin 1389 YZ (Shehenshahi) -- September 14 and 15, 2019, Pilsum Phiroze Master was initiated as Mobedyar in Calgary, Alberta by Ervad Tehemton Mirza, Vice President and the representative of the North American Mobed Council (NAMC). Ervad Tehemton Mirza and his wife Zenobia had travelled from London, Ontario to Calgary for this initiation.

It took more than three years of training for Pilsum to complete NAMC requirements of a Mobedyar and to prepare for this initiation.

The first day September 14 started early for Pilsum. In preparation for his Mobedyar initiation ceremony and as set out by the NAMC protocol, Pilsum had to undergo a Nahan ritual, or a spiritual and physical purification process, administered by Mobed Tehemton Mirza. He then recited his basic compulsory prayers (farajyaat) of Kusti, 101 Nmaes, Sarosh Baj, Haavan Geh, Khorshed and Meher Nyaayeshes.

Following the preparation, Pilsum performed a Jashan ceremony at his home, as the Joti, with Mobed Tehemton Mirza as the Raathwi. Both of them recited Aatash Nyaayesh, followed by Doaa Naam Setaayashne. Thereafter, Pilsum alone recited Daadaar Ahura Mazda Deebaacho and then both of them recited the Kardaas of Daadaar Ahura Mazda. Similarly, they recited the Kardaas of Dahmaan and Sarosh Yazad. Finally, he alone recited the three Aafrins. The entire congregation of 35 Zarathushtris of Calgary, including Pilsum's wife Ruby, his sons Ruhshad and Cyrus and his grandson Kaizad joined in as they recited Doaa Tandoorasti.

The oath and certificate presentation on September 15 at the Banff Springs Community Association hall coincided with the ZAA's celebration of Gahambar, where about 60 Calgary Zarhostis were present. Ervad Burzin Atashband of Calgary, who was Pilsum's mentor and guide for the Mobedyar training, then introduced Pilsum with his impressions of his pupil to the congregation present.

Listing his community service and involvement, Pilsum was then introduced by Ervad Tehemton Mirza to the congregation.

On satisfying himself of Pilsum's competency in the requirements of a Mobedyar as set out by NAMC, Ervad Tehemton Mirza presented him with his Mobedyar certificate and pronounced him a Mobedyar. Ervad Mirza then presented a shawl to the Mobedyar and spoke to the congregation about his duties and obligations to the community. (please see the attached photos of the Jashan and initiation)

Pilsum's son Cyrus Master then spoke about his father and the members of the congregation greeted the new Mobedyar with ovation, presentations and felicitations. Pilsum then thanked the community for their support and well wishes.

On behalf of the whole NAMC and NA Mobeds and the entire NA Zarathushtri community, we want to thank Mobed Burzin Atashband for training Pilsum, Zenobia and Mobed Tehemton Mirza for going to Calgary to initiate Pilsum and congratulate Pilsum for his persistence in becoming a Mobedyar and wish him all the best in his service to his community.

Yasna Haptanghaaiti (YH) – Moti Haftan Yasht

Let us repeat the background of Yasna Haptanghaaiti from our last WZSE.

Moti (Larger) Haptan Yasht is familiar with many Parsis/Iranis as the Yasht in Khordeh Avesta sandwiched between Hormazd and Ardibehesht Yashts. But few of them know that the eight Kardaas (chapters) are taken from Yasna Haas 35 – 42, popularly called Yasna Haptanghaaiti (YH). These 8 Haas in Yasna are embedded between Gatha Ahunavaiti (Yasna 28 – 34) on one side and Gatha Ushtavaiti (Yasna 43 – 46) on the other side.

The first seven Haas (35 – 41) are the original composition of the YH whereas Haa 42 was added later on in praise of the previous 7 Haas. YH is composed in the same Gathic Language as the Zarathushtra's Gathas, called Gathic or "Older Avesta, the earliest surviving document in any Iranian language, presumably dating from the late second millennium BCE." (Prof. Almut Hintze).

Most of the scholars believe that YH was composed by the immediate disciples of Zarathushtra; however, some believe that YH was composed by Zarathushtra himself. Gathas were composed in poetic form; whereas, YH is in prose format, but with a slight poetic inclination.

In Gathas, Zarathushtra himself is portrayed, many times communicating with Ahura Mazda. However,

“YH is a liturgy intended to be recited during a religious ceremony. References in the text itself to the actual situation indicate that a group of people is assembled around a ritual fire, aatar, for the purpose of worshipping their god, Ahura Mazda, or ‘Lord Wisdom’.” (Prof. Almut Hintze).

Further to this above statement, many words in YH end in “mahi”, referring to we, instead of “mi” referring to I or me. Comparing Gathas and YH, Dr. Purviz Kolsawalla in his Thesis states:

“The dialect is similar, but the spirit has changed. We see advance personification of the Bountiful Immortals (Amesha Spentaas); that is their personification seems more prominent, while the idea of which they personify have become dim. The name Amesha Spenta appear, the word Fravashis appear; the Fire is worshipped, so is the Earth and the Grass. For the first time for the waters, the Soul of the Kine, and to all the holy beings the word yazamaidé (we praise) is applied. However, the following objects of worship which appear later like the six seasons of creation, the five divisions of the day, the five Gathas, Zarathustra, the Barésman, Haoma etc is still absent.”

Ali A. Jafarey, an Avestan scholar, has translated many Zoroastrian scriptures such as Gathas, YH, etc. He presents one verse of the 241 Gatha verses each day in a Zoroastrian Conference under the heading: “A thought a day, to practice, say and pray”, with a summary substance and a pondering point. After 241 days, he covers other Avesta scriptures including YH in Supplements to complete a year of 365 days. You can find his YH in his Supplement I at:

<http://www.zoroastrian.org/GathaSongs/supplements1.htm>

In our last WZSE #332, we covered the translation by Ali Jafarey of the first two verses of YH, Yasna 38, Verses 1 – 2, revering Mother Earth and all Righteous Mothers. Today, we will cover the translation by Prof. Almut Hintze of the rest of Yasna 38 revering waters in their various forms.

So, here we present Yasna 38, Verses 3 – 5:

We revere Waters in many forms – Yasna Haptanghaaiti – Yasna 38 - Verses 3 - 5:

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

(3) Apo at yazamaidéh maékaintîshchaa hébvaintîshchaa fravazangho, Ahuraanîsh Ahurahyaa hvapanghaao, huperethwaaoschaa vaao, hvoghzathaaoschaa, hûshnaathraaoschaa, uboibyaa ahubyaa chagemaa.

**(4) Uitî yaa véh vanguhîsh Ahuro Mazdaao naamaan dadaat;
vanghudaao hyat vaao dadaat;
taaish vaao yazamaidéh, taaish frayaanmahî,
taaish nemakhyaamahî, taaish ishûidyaamahî.**

**(5) Apaschaa vaao azîshchaa vaao maataraaschaa vaao,
agenyaa dregudaayangho vîspo-paitîsh aavaochaamaa,
vahishtaao sraéshtaao avaa véh vanguhîsh raatoish
darego-baazaash naashû paitî-vyaadaao paitî-séndaao maataro jîtayo.**

**We revere Waters in many forms – Yasna Haptanghaaiti – Yasna 38 -
Verses 3 - 5:**

**(3) We worship the tasty and sap-providing waters,
The lordly ones who move swiftly by the Lord's skill,
We worship you who are easy to cross,
Smoothly flowing and with good places for bathing,
You who are a gift for both existences.**

**(4) Thus, with these names which
the Wise Lord assigned to you, O good ones,
when He was making you into providers of good things,
with these names we worship you,
with these names we please you,
with these names we pay homage to you,
with these names we bring you refreshment.**

**(5) We call upon you as the waters,
We call upon you as milch cows,
We call upon you as mother cows, O prize cows,
Who care for the destitute, provide drink for everyone,
O best, most beautiful ones!**

**Enjoying far-reaching achievements
Because of your generosity, O good ones,
I want to facilitate your pleasant distributions.
O living mothers!**

*(Prof. Almut Hintze – A Zoroastrian Liturgy – The Worship in Seven Chapters (Yasna 35 –
41) Pages 37 – 39)*

(please see the attached photo of this book's cover)

SPD Comments:

1. Prof. Almut Hintze, SOAS, London, has written a very detailed book on YH with lots of

references, word by word explanations, etc. The Title: Iranica 12 – Almut Hintze – *A Zoroastrian Liturgy – The Worship in Seven Chapters (Yasna 35-41)*, Harrassowitz Verlag, 2008. (please see attached book cover of her book on YH).

2. Dr. Ervad Ramiyar Karanjia, Principal of Dadar Athornan Institute, has given a scholarly review of Prof. Hintze's YH book. It is attached to this email for those interested.
3. Ali Jafarey, in the summary of these above three verses states:

“(3) Summary Substance: The prayerful venerate various types of water -- water in the pond, lake, stream, river, the waterfall and the sea. Water in all these shapes is dear to them.”

For verses 4 and 5, Jafarey has a Note as follows:

“**Note:** While the first three stanzas of Song 4 are in eight-syllable line meter, this stanza is in eleven-syllable meter. The difference in the meter and the change in the context show that this stanza and the following one are later addition. They are not in tune with the Gathic care for Nature. The names of different shapes of water are taken by the composer as if they were named by God.”

“(4) Summary Substance: The names of various shapes of water are divine names. The composer highly venerates them and wishes to have their favor.”

“(5) **Commentary:** The veneration of water as a later addition continues. Here in this stanza, it is addressed to clouds laden with water. Clouds are called mothers and cows because like the two who give milk, the clouds give water. Rains bring relief to poor farmers and are therefore called generous ladies. Clouds are powerful enough to help people in drought and distress. They dispel drought by pelting it with rain drops and envelop it with pouring water. They are lively mothers, indeed. A nice piece of praise of clouds by a poet/poetess who awaits the rains hovering in clouds to come down and water his/her thirsty land.”

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 Jamiyat, Yatha Aafriinaamahi! (May it be so as we wish!)

Love and Tandoorasti, Soli



IMG_4991.jpg





IMG_5040.JPG





Almut Hinze - Yasna Haptanghaaiti Book.

IRANICA 12

Almut Hinze

A Zoroastrian Liturgy
The Worship in Seven Chapters
(*Yasna* 35–41)

Harrassowitz Verlag

Copyrighted material