

**WZSE – Weekly Zoroastrian Scripture Extract. # 78 – Oh Ahura Mazda! Thou art the architect of light & darkness, sleep & wakefulness and morning, noon and night! - Ushtavaiti Gatha - Yasna 44.5!**

Hello all Tele Class friends:

**With this weekly, we have achieved a milestone of 78 WZSEs (one and a half year)!**

**I want to thank many many loyal readers who have encouraged me to go on and I want to thank them for all the positive comments and suggestions they have given us over these 78 weeks.**

**May we continue this forward for a long time!**

And now back to our current WZSE #78:

Continuing on the theme of the last week's WZSE, we present today one more verse from that "grandest in the Gathas" Haa 44 of the Ushtavaiti Gatha.

Zarathushtra continues to ask questions to Ahura Mazda in the first 20 verses of this Haa obtaining answers either in the same verse or the later verse by meditation, thinking and applying his intellect. In this verse, he observes the nature all around him, the bounties gifted by Ahura Mazda, and asks who is the Architect of all these? This verse also gives the three periods of a day, not present 5 Gehs – Dawn, Day and Night!

Let us then present this verse of Gatha Ushtavaiti, Yasna 44 Verse 5:

**Oh Ahura Mazda! Thou art the architect of light & darkness, sleep & wakefulness, morning, noon and night! - Ushtavaiti Gatha - Yasna 44 Verse 5**

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

**(5) Tat thwaa peresaa ereshmoi vaoshaa Ahuraa!  
Ke hvaapao raoshaoshaa daat temaoshaa?  
Ke hvaapao khvafnemcha daat zaemaachaa?  
Ke yaa ushaao arem-pithwaa khshapaachaa?  
Yao manothrish chazdongvantem arethahyaa!**

**Oh Ahura Mazda! Thou art the architect of light & darkness, sleep & wakefulness, morning, noon and night! - Ushtavaiti Gatha - Yasna 44 Verse 5**

**(5) This do I ask Thee, tell me truly, O Ahuraa:**

**What Great-Architect fashioned the Realms-of-Light and also the Realms-of-Darkness?**

**What Great-Architect fashioned Sleep and also Activity?**

**Who is it through-whom have arisen Dawn, Day and Night?**

**That admonish the Wise about-the-purpose-of-life?**

**(Translation from Dr. Irach J. S. Taraporewala – *The Divine Songs of Zarathushtra* - Page 472)**

## **SPD Explanation:**

1. When we were students in the beloved M. F. Cama Athornan Institute, one of the toughest exams we had to face was the oral Navar examination by that famous scholar of our religion and Avesta-Pahlavi, late Ervad Rustomjee Dinshahji Meherjirana (lovingly called “Baapaajee”). He was a terror among us young students appearing for the oral Navar exam with him as an outside examiner. His favorite Yazashne Haa was always Yasna 44 – “Tat Thwaa Peresaa”! We all knew that he will eventually ask us to recite this Haa during our oral exam.

2. Almost 3500+ years ago, a remarkable exceptional human being, our Vakhshur-e-Vakhshuraan Zarathushtra Spitaman, is contemplating: Who fashioned light and darkness, sleep and wakefulness, Dawn, noon and night?

3. For the first time I heard about these three periods of a day in olden Iran referred by Zarathushtra in this Haa was when Brig. Ervad Behram M. Panthaki made a presentation on Khordeh Avesta during the first NAMC Seminar in Houston. This sentence then brings up a question – were there only three divisions of the day during Zarathushtra’s time?

4. Our eminent Avesta, Pahlavi and Sanskrit Scholar, Dr. Irach J. S. Taraporewala in his book: *The Divine Songs of Zarathushtra*, page 474, writes about these three periods of the day in this Haa as follows:

“Ushaa is the name of the original first division of the day, as mentioned here. It lasts from midnight upto sunrise.”

“Arem-pithwaa designates the middle part of the day. The later term Rapithwina is used to designate the third division of the day (of 24 hours), and it extends from midday to mid-afternoon (about 3 p.m.).”

“Khshapaachaa – night. Sanskrit – khshapaa, Persian – shab.

**It is interesting to note that this is the earliest mention in the Avesta of the divisions of the day, and that these are only three. In later ages they became five in number. It may also be noted that Ushaah, mentioned**

**first here, is now put the last or the fifth.”**

5. Kangaji translates the last sentence in this verse as: “Which (the three parts of the day) are the reminders as it were to the religious priest about his duty or mission”.

One of the main duty of a Mobed is prayers and this sentence may be a reference for the Mobed to pray during these three divisions of the day in Zarathushtra’s time.

**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 Janyaat, Yatha Aafrinaamahi! (May it be so as we wish?)**

Love and Tandoorasti, Soli