

Calculations of each Gahs for doing Kasti

Tea making time & Calculations of each Gahs for doing Kasti

This has been sent to me by the author/lecturer, Mr. Darius Umrigar. I attended his lecture at the Dadar Agiary on Sept. 6th, Saturday, Behram Roj. It was very interesting and I learn a lot!

What I liked the most was his mention of the morning tea! It is not just making the tea, but the thoughts that go with the making of this first cup of tea in the morning. **While making the tea, we must think that we are attuning ourselves with all the Ameshaspands the first thing in the morning after our mandatory prayers!**

- The utensil is of metal and we think of Shehrevan Ameshaspand.
- Water to make tea comes from Khordad;
- the tea leaves remind us of Amardad!
- The fire to boil the water is Ardibehesht;
- the very thought to prepare tea represents Bahman!
- The maker of the tea thinks of Ahura Mazda as we are His representatives on Earth.
- And this earth on which the maker of the tea stands, which made the metal to make the utensil, which grew the tea leaves, carried the flowing waters to make the tea, makes it possible for the fire to be lighted, etc. is none other than Spenta Armaity or Asfandarmad Ameshaspand! What a lovely thought!

The times of each of the five Gahs is as under:-

HAVAN GAH:-

36 Minutes before sunrise to 12 noon local time

NOTE:- Local newspapers give the sunrise time of your place. Deduct 36 minutes and that is the start of Havan Gah. For example, if sunrise is at 6.30 AM, Havan starts 5.54 AM. For determining the Havan's starting minute, you need not convert standard time into Local time; just deduct 36 minutes and start your Havan prayers at standard minus 36.

But determining the end of Havan and therefore beginning of Rapithvan requires conversion of standard time into local time. 12 noon local time is the end of Havan. That means at Mumbai and all places on Mumbai line, Havan ends at 12.40 standard time; on Delhi-line-places, at 12.20 standard time; on Nagpur line, at 12.10 standard time, and in Kolkatta, 11.30 standard time because standard time is 30 minutes behind Kolkatta. (12 noon in Kolkatta is 11.30 in Allahbad).

REMEMBER OUR WATCH RUNS ON STANDARD ALLAHBAD TIME.

RAPITHVAN GAH:-

12 noon local time to 3 PM Local time.

Note:-

12 in Mumbai is 12.40 standard.

12 in Delhi is 12.20 standard

12 in Nagpur is 12.10 standard.

12 in Kolkatta is 11.30 standard.

Local 3PM (afternoon) in Mumbai is 3.40 standard.

In Delhi is 3.20 standard.

In Nagpur is 3.10 standard.

In Kolkatta is 2.30 standard.

BEGIN YOUR RAPITHVAN PRAYERS 10 MINUTES AFTER THE GAH STARTS.

UJIRAN GAH:-

LOCAL 3PM TO SUNSET.

Start of Ujiran is the end of Rapithvan (as given above)

For sunset see the local newspaper. It gives sunset according to Allahbad standard time. So no need for any conversion. Follow your usual clock.

BEGIN UJIRAN PRAYERS TEN MINUTES AFTER THE GAH'S START.

AIVISRUTHREM GAH:-

SUNSET TO 12 MIDNIGHT LOCAL TIME

Read Sunset time in the local newspaper. (no need for conversion).

Aivisruthrem prayers should not be begun until 36 minutes pass after sunset.

12 midnight will differ at different places. Compute as in Rapithvan, but for midnight.

USHAIN GAH:-

12 MIDNIGHT LOCAL TIME TO 36 MINUTES BEFORE SUNRISE

For common people Manthra Prayers are FORBIDDEN

BETWEEN 12 MIDNIGHT TO 2 AM LOCAL TIME. That is:-

Standard time 2.40 in Mumbai

Standard time 2.20 in Delhi

Standard 2.10 in Nagpur

Standard 1.30 in Kolkatta.

CALCULATION TO ASCERTAIN THE EXACT STARTING TIME OF THE GAH.

Rapithwin gah starts at local 12 noon as per tradition. But its true starting point differs by some minutes depending on the latitude of the place of observation. Those who are very particular about its correct starting point can find it by halving the difference between the times of sunrise and sunset and adding the resulting hours and minutes to the local sunrise. Thus “for example” - on August 15, 1985 the Standard time of sunrise and sunset were 6.21 am and 7.05 pm respectively at Mumbai, then:-

Sunset	:-	7.05 p.m.
Sunrise	:- (-)	6.21 a.m.
Difference	:-	12.44
Half	:-	6.22
Sunrise	:- (+)	6.21 a.m.
Midday – Rapithwin starts at :-		12.43 p.m. S.T.

Thus on August 15, 1985, Rapithwin actually commenced at Mumbai at midday i.e, at 12.43 pm ST and not at 12.39 p.m.

Again on the same day, i.e. August 15, 1985 calculation for Uzirin Gah will be as under:-

Midday	:-	12.43 p.m. S.T.
Sunset	:-	7.05 p.m.
Difference	:-	6.22
Half	:-	3.11
Midday – Rapithwin starts at	:- (+)	12.43 p.m. S.T.
Uziran	:-	3.54 p.m. S.T.

For Mumbai and nearby places there will not be much difference in the starting times of these two Gehs. But in North European countries and Canada where many Parsi families have now settled down the variation will be considerable. Hence the correct modus operandi is given above for their use if they so desire.

MYSTIC SIGNIFICANCE OF THE FIVE GEHS

We can compare these five gehs with our own life span on Earth.

HAVAN GEH connotes our birth, the start of our life on Earth. The period from age 42 to 49 is considered climacteric. We reach our zenith, maximum advancement in service or profession, just as the Sun reaches its Zenith during RAPITHWAN. From 49 to 56 we consolidate our gains in life. Thereafter we think of winding up our work or retirement, i.e. to go out (ooz + ir) just as the Sun in Uziran starts to go out of our place to somewhere else. Our physical body now becomes weak due to age and just as the Sun sets in the West to close the day, in the AIWISRUTHREM of our own life we also pass through “Transition”, we now hear sweet melodies of Holy Gathas, our spiritual food, and enter the “SE-SHAB” period (of 57 years) of “LIGHT”, or, for some of us, of darkness – Ushahin, and pass our time reviewing our good or bad “KERDAR”, i.e. the totality of our past keshash or Karma and determine where we should take birth again. Finally, we arrive at the Bridge of Selection or Choosing – the Chinvat – our Hoshbam, and once again see the Dawn of a New Havan.

Again, we can take the five Gehs as symbolizing the whole Human Cycle.

In earlier lives the human soul leads the life of a savage, full of darkness, there is a lack of the light of wisdom – USHAHIN. After much suffering it tries to find the cause of its pain and sorrow and reaches the stage of HOSHBAM. Now it has to pass through great suffering and hardships. Just as the Haoma twigs are pounded by the Athravan in the Havanim and pure juice is extracted there from, the human soul is also able to learn its lessons (HAVAN). Thereafter the soul reaches a critical period and passes through a life or two of fiery crucifixion, all dross is burnt off, its best friends leave it in the lurch, and people malign it. Nevertheless, the soul has now become purified and it is now under supervision of its Ustad, some Saheb-e Del Abed (RAPITHWAN). Now it can breathe fresh air, its suffering is reduced from life to life, it gathers wisdom and it is now time for it to “GO OUT” (UZIRAN) of the Cycle of Happiness and Misery. It now becomes fully absorbed in Divine Songs (AIWISRUTHREM) which it clearly hears and finally it arrives at the threshold of the “LIFE-BEYOND” – aibi-gaya.

Just as the creation came into being at the Divine call of “AHUN” (meaning “may it be”) Ushahin Geh is connected with Ahunavad Gatha, Havan with Ushavadvad Gatha, Rapithwan with Spentomard Gatha, Uzirin Geh with Vohukashtra Gatha, Aiwisruthrem Geh being linked with Vahishtaisti, the Gatha of Perfection and Immortality.

The five ancient elements – Gao-chithra i.e. Ether and Fire, Air, Water and Earth are related to the five Gehs from Ushahin onwards in an order of progression reverse from that of the Gehs.

In sum: Aiwisruthram Geh connotes perfection, but yet it is not the journey's end. Its mantra only says:- aibi-gaya that is *beyond this side of life*. Its meaning is made quite clear in the final benediction uttered at the end of the Padruz or Uthamna ritual to the effect that if the soul is to come back, may it take birth in a Mazdayasnie family. However, if it is not going to come back, may it proceed further swiftly and at the earliest towards the Higher Planes of Existence or Dakhyus of Meher Yazad. Thus the Cycle of Evolution does not terminate at the level of human perfection. The soul has to progress further and further, e.g. it may join the Yazatic or Angelic Kingdom. How wonderful and broad based is the Scheme of Evolution taught to us by our revered Prophet Asho Spitama Zarathushtra.

IMPORTANCE OF 5 GAHS IN DAILY LIFE

Any Zoroastrian who is in touch with the 5 gahs and its prayers can strive to achieve salvation itself.

A human being has to be in constant touch/contact with Ahura Mazda. There are 9 ways to do so.

One of them is to recite each gah at the appropriate time, after performing the Padyab-Kusti and reciting the Sarosh Baj. The recitation of a gah enables a Zoroastrian to sit in a veritable Time Machine. He is transported both the remotest past and to the most distant future !

The recitation of the gahs creates vibrations which gell admirably with the natural vibrations prevailing in each gah. The reciting of the 5 gahs daily by a Zoroastrian helps him to perform a high philanthropic deed in Nature. In fact, it's the biggest charity a human can do !

What's more, the reciter of the gahs regularly, reduces his load of sins and therefore, opens up the way to achieving Frashogarh.

In whatever adverse circumstances a Zoroastrian may be, if he practices Meher Patet and tariqats, and recites the gahs, the bad times will soon pass over. It just takes 15 minutes to recite the Kusti, Sarosh Baj and Gah. So find or create time to recite the gahs on daily basis.

DISCIPLINES OF THE THREE GEHS

Gehs are periods of spiritual training. A reference to Khurshid-Meher Niyashes will convince you that times of change of Gehs are meant for practicing certain disciplines mentioned in the manthras for the first three Gehs. A key to a true Zarathushtrian life is given therein.

A Zarathushtrian aspirant has first of all to learn how to expand his own consciousness. For this work he has to seek assistance from Yazatas working on the physical plane, e.g. Saheb-e Del Abeds or Masters of Wisdom or Masters of the Heart, and of Yazatas working on Higher Planes, e.g. Haoma and Sarosha Yazads who are entrusted with the work of guiding the aspirants on the Path.

To fulfill this aim in life, the aspirant is directed in Havan Geh to purify his coarse as well as subtle bodies through Vohu Mano or Pure Love leading to path of Wisdom, Khshathra or benevolent power leading to the path of Service, and Asha or Purity, Righteousness leading to path of Devotion and thereby to expand his Ushtatanoo or Etheric body wherein are situated the Chakras. He has to develop his pituitary and pineal glands. This is the inner meaning of the Havan Geh manthra, :- Vohu ookhshia ... tanoom (Yasna:- 33:10).

The discipline of Rapithwan Geh is to attune ourselves with the greatest of lights, Khurshed and Meher :- manthra:- Ima raochao (Yasna :- 36 – 6)

Finally, the discipline of Uziran Geh is to constantly remember our goal in life, which is to reach, at the earliest, the point where Ahura Mazda rules supreme :- manthra :- Yahmi Spenta ... jaso (Yasna:- 43:6).

In short, these disciplines teach us to develop our invisible subtle bodies by following the PATHS OF WISDOM, RIGHTEOUSNESS, AND SERVICE OF THE NEEDY; TO ATTUNE OURSELVES WITH DIVINE LIGHTS, TO VISUALIZE THEIR PRESENCE NEAR US DURING PRAYER; AND ALWAYS TO REMEMBER THAT ETERNAL FRIENDSHIP WITH AHURA MAZDA IS THE ONLY TRUE GOAL OF OUR LIFE. If you want to live in society you pay tax to the government. If you desire to enjoy the innumerable bounties given by God, serve the poor, His children meek.

GEHS AND THEIR DIRECTIONS:

The Sun starts its annual revolution at the North-East. In ancient times the candidate for initiation was made to take his seat between the dark North (Ushahin) and the resplendent East (Havan), i.e. in the North-East. Thus **North-East is symbolic of starting of a new undertaking (Hoshbam).**

HAVAN Geh is symbolized by the East. Daily unfailing appearance of the Sun on the Eastern horizon teaches us that life is immortal, endless.

RAPITHWIN Geh The Sun in Rapithwin Geh is in the South at its highest point, its Zenith. In ancient times altars in temples, and the Holy Fires in Atash Kadehs, were installed in the South, so that none could pray facing the North. This building practice has been followed in most Atash Behram buildings.

IN THE ZARATHUSHTRIAN RELIGION RAPITHWIN OR THE SOUTH IS CONSIDERED VERY SIGNIFICANT. SOUTH MEANS THE RIGHT-HAND SIDE, i.e. the RIGHT PATH.

Towards the end of every Niyash and Yasht Avan Aredvisur Banoo is offered salutation. Anyone remembering Her in an impure state suffers. Hence the following four conditions have to be fulfilled before She could be approached:-

The aspirant must be leading a righteous life (turning to the South). He must be pure, both within and without, a citizen of God's Kingdom (Dadar-e- Gehan)

He must be a worshipper of one God (Din-e-Mazdayasni)
He must be an observer of all the rules of pure life as taught by Holy Zarathushtra (Dad-e-Zarathushtri)

He alone has the right to pronounce the mantra formula – Nemasete Ashaom Sevishte Aredvi Sura Anahitay, who faithfully observes the above four rules. Hence the aspirant prays that he may attain that state soon – man ano avayad shudan.

Attunement (Yasna) with Avan Yazad cannot be made during night (i.e. in an impure state or by a sinner); but a salutation, Namaz, can be made to Her at any time, by any person. Thus, there is a vital difference between Yasna and Namaz. Hence, the Dadar-e Gehan formula which uses the "Namaz" is recited during all Gehs. Incidentally, "Dadar-e- Gehan" means the Creator of the Corporeal World.

UZIRAN Geh Uziran is related to the South-West. A turning point in our existence occurs here, a cross road in Human Cycle.

AIWISRUTHREM Geh Aiwisruthrem is symbolized by the West where the Sun appears to set temporarily. An important stage in human cycle comes to an end.

In short, the evolving souls on the Path of Asha, start at North-East (Hoshbam), fight against the forces of Evil in the East (Havan), become triumphant in the South (Rapithwin), come out at the stage of Uziran – that is South-West, and turn to the West (Aiwisruthrem), preparatory to

entering the life beyond (aibigaya). They have now become perfected human beings. Thus, the spiritual progress of a holy person is typified by the five Gehs, and by the three directions and two corners through which alone the Sun appears to pass daily.

On the other hand, the soul of the wicked, being fated by their evil Keshash, Karma, to take birth again, segregate in the North (dark Ushahin). Rebirth means a sorrowful (Duz) life (akh). It is for this reason that the “Gate to Duzakh is said to be in the North” – (Datestan-e-Dinik, 33:5). This is the state of the “Se-shab punishment” of sorrow and repentance, extending to 57 years (Patet Pashemani - 12). At the end of this period the souls once again arrive at the stage of “HOSHBAM” i.e. North-East and at an appropriate time become engaged in flesh and start a new cycle again i.e. HAVAN.

Now we summarize the Gahs in tabulation form with respect to its angel, Gathas, Elements and direction as under:-

<u>RELATIONSHIP BETWEEN 5 GAHS AND GATHAS / ELEMETS / DIRECTION</u>						
Sr No	Name of the Gah	Time of the Gah From – To	Name of the presiding Angel	Name of the Gatha	Connecting Element	Direction during the Gah
1	USHAIN	0.39 AM to Dawn	Sarosh Yazad	Ahunavad	Ether	North
2	HOSHBAM	4.30 to 6.30				North-East
3	HAVAN	Sunrise To 12.39 PM	Meher Yazad	Ushtavad	Fire	East
4	RATPTHWAN	12.39 PM to 15.39 PM	Adar Yazad	Sprntomard	Air	South
5	UZIRIN	15.39 to Sun set	Ava Yazad	Vohukashtra	Water	South – West
6	AIWISHTRUM	Sunset to Midnight 0.39 AM	Farokh Farvadin	Vahishtoishi	Earth	West

FIVE NIYAISH, A STORE HOUSE OF POWERFUL NIRANGS

NO NEED TO FUMBLE FOR INSTANT NIRANG.

Modern life is terribly hectic and frenzied. Nobody is free from the tentacles of worries, and distress, depression and frustration. In utter desperation many go in search of some very short prayer or manthra or “Nirang” to overcome some calamity of the other. Does that work?

The history of the Parsi tradition does indicate that such Nirang’s were in vogue amongst us right upto the end of the last century. Anquetil Duperron in his book of A.D. 1771 refers to Nirang’s the Parsis used on various occasions (like the one to be recited when husband and wife quarreled). There are reliable stories of Mobeds giving Nirang’s to remove certain ill-effects.

One Dastur Pesooji of Surat had taken out a genie from the body of Nawab’s daughter. It is well known that Dastoorji Kukadaru used to give Nirangs on varied occasions. Amongst Mobeds, he was perhaps the last one to prescribe Nirang’s. The late Ustad Saheb Behramshah Shroff (1858 – 1927) had prescribed Nirang’s for his disciples and others.

There is no doubt that Nirang’s do work, provided they are prescribed by a person well versed and well experienced in the art and science of the Nirang. Obviously it is not a worldly science. The prescriber must have certain spiritual stature and qualification. Like a medical Doctor, he is required to know two main subjects :- Diagnosis and materia medica. He must first understand the physical, mental and spiritual constitution of the person asking for the Nirang. He has to look deep into the Karmic cycles of his “patient”. Which of his actions in the present or past births have brought this calamity on him? Would this be curable? Should the ill-effects be removed or should he be allowed to suffer it out? Should I prescribe a removal or just strength to bear it out? Would he be able to tolerate a particular Manthric composition? These and hundred other questions are to be asked and answers found. In short, diagnosis is the first requirement.

Next is that the prescriber must have deep knowledge about the effects of different Manthric compositions. He has to decide on the strength and potency of the Nirang, and the likely effect vis-à-vis the actual calamity as also the surrounding life of the patient. The nirang should not harm him physically, mentally and most important, spiritually. Ignorant that

we are, we cannot have any idea what the prescriber has to think, speak or do before arriving at a particular prescription.

It is therefore clear that Nirang is a highly personalized affair. What is good for one may be extremely harmful to another, although their calamity may appear exactly similar. Same calamity may be the result of entirely different causes. What is being dealt with here is not just physical events of ordinary experience. There are deeper levels and different dimensions. Hence prescription of a Nirang cannot be generalized. One may tell the other “Oh, exactly this had happened to me and I chanted such and such a Nirang and was out of the calamity”. But the other cannot adopt it; it may harm him.

There was however one great prescriber who had the deep vision of the collective Karma of the Parsis during the period beginning from the first few decades of the 4th century to the end of the 20th century. His name was Dastoor Aderbad Marespand. He was the Saoshyant and Saviour deputized by Asho Zarathushtra to make such changes in the spiritual institutions of our Daena as would be constant with the collective destiny and the way of life of the Parsis during that period. In exercise of his authority, he restructured the then existing Avesta Manthra Prayers by changing their orders and adding to them Manthra's of another language, Pazend. All our Khordeh Avesta Prayers, Yazashney, Vandidad, Visperad are composed in this way. Manthras which appear to us to be in Avesta “Language” are not much different from the Manthra composed in Asho Zarathushtra's time 9000 years ago. Saoshyant Aderbad introduced certain variations and fluctuations in them, put them in certain order and added at certain places the Pazand Manthra. Thus “Pa Nam-e Yazdan”.... “Az Hamah Goonah”.... “Roj Nek Naam...” occurring in all Niyash's and Yashta's are Pazend. The whole of Doa Nam Setayashney and all the 12 Kardeh of Patet Pashemani are Pazend. There are Pazend Manthra in our Kriyakaam recitations too.

The Truth to remember is that all our Prayers are reconstructed by Dastoor Adarbad are themselves powerful Nirangs made for us as we live our life on earth during the period of his authority – from about 350 A.D. to the start of the 21st century. That period is called the period of his “Dastoori” and he is known as the “Rainidar” of the period.

Rainidar Adarbad Marespand Saheb was fully aware of the times to come from the 4th century onwards. Iranian Empire was to fall in the 8th century. Zarthoshti Daena was to contract to a tiny point. Only a microscopic group of humanity was to strive and labour to keep the Daena's Institutions and Tarikats alive and that too not in Iran but in

India. At the end of Adarbad's Dastoori the flame of the Faith will continue to burn only in 11000 humans. Knowing this colour of the times, and the fate, destiny and Karma of the Parsis, he has bestowed on us the restructured Manthra Prayers.

Our prayers are therefore a storehouse of authorized Nirangs. In this age and time we need not fumble for instant Nirangs. There is nobody to prescribe them. No one has that spiritual power to diagnose our spiritual disease; to delve into the entangled cycles of our Karma, and to know the mystical science of Manthra. Nirangs which were generally used by the Parsis two centuries back are no longer in vogue. There are some books wherein some of these ancient Nirangs are written out. BUT PLEASE DO NOT USE THEM. For us, the five Niyais's are more than enough as Nirangs.

For instance, **Khorsheed and Meher Niyais** (sun and its light) contains Nirangs which bring good health through Sun's rays, alchemise certain impurities in us, diminish the black forces hovering within us and surrounding us, facilitate our evolution and journey towards the Lord, generate energy in us to speak the truth and to bear the calamities emanating from our destiny, fate, Karma.

Mahbokhtar Niyais (Moon) has Nirangs which restore mental balance in us, keep us cool and calm in all calamities, generate energy to resign smilingly to our fate, howsoever miserable; mitigate the ill-effects coming from the planets and increase our power of tolerance.

Avan Niyais (Water) is a spiritual bath. It contains Nirangs which wash our internal impurities, put us in contact with the spiritual channels of Nature, sprinkles the water of Yazatic grace on our impatient, ill-tampered and irritable mind, calms down our illegitimate sexual urges, infuses physical strength to combat evil.

Atash Niyais (Fire) is the Niyais of our Destiny, Karma, Keshash. It contains Nirangs that constantly work on all our thoughts, words and deeds and divert them to the path of Daena, they infuse in us faith and devotion and a longing to be nearer to Asho Zarathushtra and Ahuramazda and burn away our sins.....

Life is a highly complicated affair and a many splendored thing. It has no “Instant Coffee” like Manthra. Life is a matter of strenuous exertions. But Asho Zarathushtra has made those exertions easy for us, through His Manthra Prayers.

Courtesy : Kashmiri Kapadia