

Weekly Zoroastrian Scripture Extract # 304: Fasli Gaahambaar Hamaspathmaedem - Gatha Vahishtoisht - Dadar Ahura Mazda created Humans on this earth – Aafrin-e-Gaahambaar, Verses 32- 33

Hello all Tele Class friends:

Starting with coming Saturday March 16th, according to the Fasli calendar, which is synchronized exactly with the seasons, we will start the five days of the last sixth Gaahambaar Hamaspathmaedem (meaning equal day and night referring to Vernal Equinox), and the last 5th Gatha Vahishtoisht, with the new year day Navroze (NauRooz, NowRuz) on March 21st - the first day of Spring! Each of the six Gaahambaars is celebrated over five days, and so also Hamaspathmaedem Gaahambaar from Ahunavad Gatha through Vahishtoisht Gatha, from March 16th through March 20th.

During these 5 days of Gaahambaars (which are called Panch-i-Meh meaning five major days, compared to the previous five days called Panch-i-Keh meaning five lesser days), we are supposed to perform a special Gaahambaar Jashan starting with Gaahambaar Aafringaan and ending with Aafrin-e-Gaahambaar, a special Aafrin, in which Dadar Ahura Mazda is depicted as narrating Himself and explaining when He created HIS six creations: Sky, water, earth, vegetation, animals and lastly, his most favorite creation, Humans! In this Aafrin, exact days of six Gaahambaar celebrations are mentioned, starting from Navroze Day, March 21st, as the Day 1 and then the last fifth day of the next Gaahambaar, and then the last fifth day of the next Gaahambaar and so on.

Here is what Dadar Ahura Mazda says about his sixth and last creation – Humans in Aafrin-e-Gaahambaar:

Dadar Ahura Mazda created Humans on this earth – Aafrin-e-Gaahambaar Verses 32 33:

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

(32) Panchaach Haptaaitim Hamaspathmaidyehe,
Spentayao vaghuyao gaathaabyo;
Pa haftaad va panj roj man Ahura Mazda
Awa Ameshaashpendaan,
Fraaj-taasheed-hend, ku mardoom daad!

(33) Gahambaar Yasht Hamaspathmaedem-gaah naam nehaad,

Spendaarmad-maah Vahishtoisht-gaah,
Ahunavad Gaah gaah geerad,
Vahishtoisht-gaah sar bahod,
Hamaspathmaedyeh bood.

Ku mardoom daad va har daheshne daad.

**Awaa Ameshaaspedaan myazda kard,
Mardoomaanach pa humanghusheete aawaayad kard!**

**Dadar Ahura Mazda created Humans on this earth –
Aafrin-e-Gaahambaar Verses 32 - 33 Translation:**

(32) On the 75th day (from the last day of the last 5th Gaahambaar Maidhyaarem), during the (five) Gathas Days of Spendaarmad Mah – The Hamaspathmaedyem Gaahambaar:

On this 75th day, I Ahura Mazda with the Amashaaspands named this Gaahambaar and created the Human Beings.

(33) We consecrated this Gaahambaar and up to the last Gatha Vahishtoisht of Spandaarmad Mah (month), we named it Hamaspathmaedyem **Gaahambaar.**

It starts with Ahunavad Gatha and ends with Vahishtoisht Gatha, which is the Hamaspathmaedyem Gaahambaar.

**During which Human Beings were created
And all the whole world with all its creations was started.**

**A big feast was performed by Me with Ameshaaspands,
And all the Human Beings should also perform such
feast!**

([Ervad Kangaji Gujarati Khordeh Avesta, pages 455 – 456](#), translated in English by me)

SPD Comments

1. As mentioned in Aafringaan–e-Ardaafravash (also in Farvardin Yasht Karda 13 Verses 49 – 52 and Karda 31 Verses 156 – 157), during the last 5 days of last month (Panch-i-Keh) and the 5 days of Gaahambaar Hamaspathmaedem (equal day and

night, Panch-i-Meh), the Fravashis of the dear departed ones visit this earth and stays 10 nights looking for praise, prayers, food, clothing and remembrance. These ten days are called Muktaad by Parsis, and Panj-i-keh (lesser five days) and Panch-i-meh (greater five days) by Iranis.

2. During the 5 Gaahambaar days, the ceremonies of Visperad, Paavi, Gaahambaar Aafringaan/Jashan, and Baj are supposed to be performed.
3. Also, a communal Gaahambaar feast is required to be held (see the edict by Dadar Ahura Mazda in the last sentence of the above verse 33) with the whole community participating. Sir Jamshedjee Jeejeebhoy, the First Baronet, was a firm believer in this requirement and he started these communal Gaahambaar feasts in Mumbai as well as in mofussil villages like Navsari, Surat and Bharuch which are still being celebrated. (Please see the attached four photos: the first two Black and White are from old Mumbai Gaahambaars and the next two are from ZAF Miami and Orlando Gaahambaars).
4. In North America, many Irani Organizations are also celebrating Gaahambaars by Fasli calendars in sync with the seasons as they should be.
5. Many NA Parsi organizations also celebrate Gaahambaars but according to their Shehensahi or Kadmi calendars **which are completely out of sync with the seasons they are meant to be. We celebrate our Navroze in August/July instead of on March 21st.**
6. **Gaahambaars are seasonal celebrations and it is time when we in NA follow whatever calendar we wish to follow but celebrate the six Gaahambaars according to their correct seasonal timings! I know this is a very controversial subject, but this is my humble personal belief!**
7. Once again, a little mention of the **The FEZANA book for the prayers during Navroze days:**

Hamaa Anjuman Prayers for Naurooz In English, Farsi and Gujarati,

Assembled by Ervad Soli P. Dastur with the help of FEZANA Naurooz Planning Committee.

It can be ordered from FEZANA admin at: admin@fezana.org

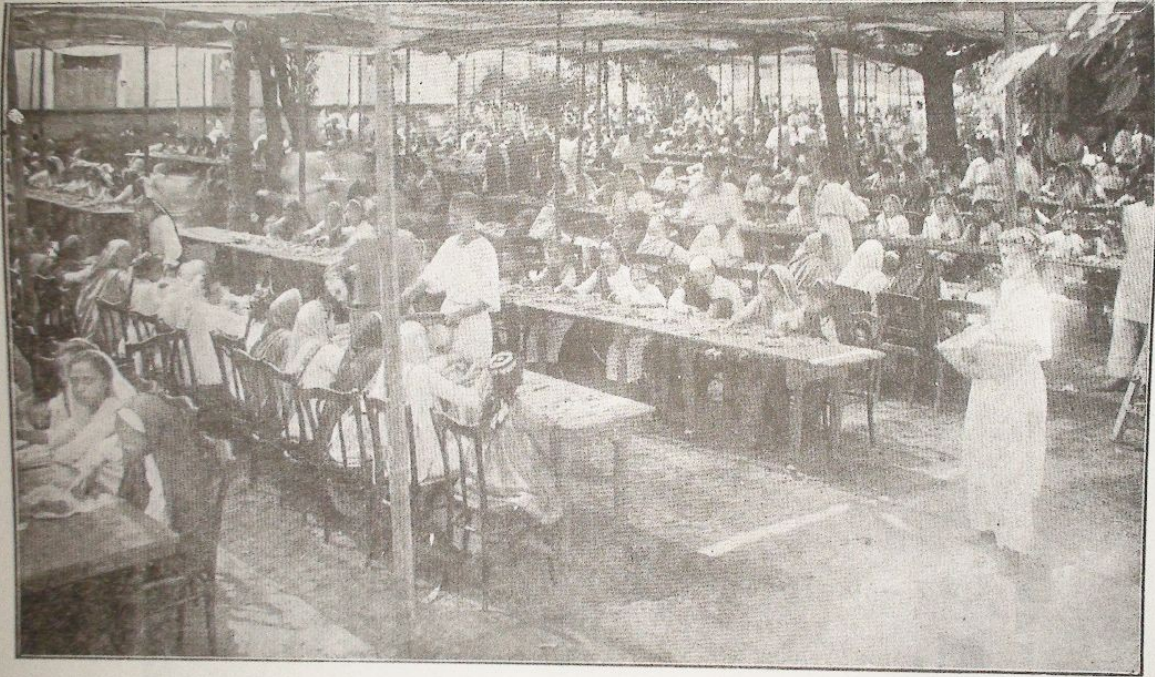
May the Flame of Fellowship, Love, Charity and Respect for all burn ever eternal in our hearts so we can do HIS work with humility, diligence and eternal enthusiasm!

In HIS service 24/7!

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

Love and Tandoorasti, Soli

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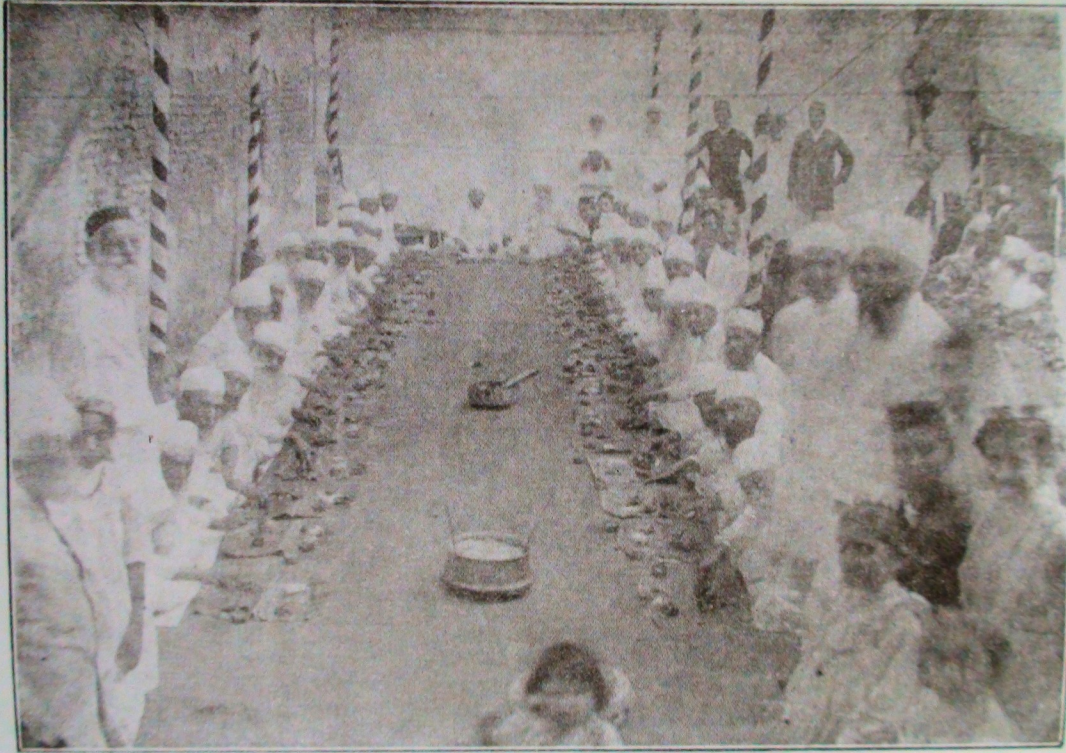


Parsi women at a Gahambar (=Seasonal) Feast,
served on Plantain-tree leaves.

Of late years, the Trustees of Framji Kavasji Banaji's Atesh-Beheram Gahambar Fund have inaugurated Gahambars solely for women of the Parsi community. (See p. 388)

[p. 390 A]

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Mobeds (=Parsi-priests) at a Gahambar (=Seasonal) Feast.

They eat from plantain-tree leaves placed on a cloth on the ground, tables being still tabu to them. They take their meals in *baj*, *i.e.* in silence.—(See p. 352, footnote 291, *ante*.)

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