

Weekly Zoroastrian Scripture Extract # 214 – Aafrin-e-Hafta Amshaaspands - the three major Aatash Behraams of Our Religion

Hello all Tele Class friends:

In our religious scriptures, there are mentioned three highest Aatash Behraams representing Athornaans (Mobeds), Ratheshtaars (the kings and warriors) and Vaashtrayosh (the agriculturists).

Each of them is assigned a highest Aatash. Aadar Fraa is for the Mobeds, Aadar Gushaspa is for the Kings and warriors and Aadar Burzin Meher for the Agriculturists. This is well described in our Aafrin-e-Hafta Amshaaspands.

According to Dasturji Hormazdyar Mirza in his book: Outlines of Parsi History, Pages 426 – 435, Aadar Fraa was installed by King Jamshed of the Peshdaadian Dynasty on the Mount Khvarrehmand, and it was transferred to the Mount Roshan during the reign of Kay Vishtaaspa of the Kyaanian Dynasty.

Aadar Gushaspa was installed by Kyaani King Kaekhoshroo. [According to Greater Bundahishn \(18.12\):](#)

"The fire Gushnasp used to protect the world, in that manner, until the reign of Kay Khosrow. When Kay Khosrow was razing the idol temples of Lake Chichast, it settled upon the mane of his horse, dispelled the darkness and gloom, and produced light, till he razed the idol temples. He forthwith established fire altars, in the same locality, on the Asnavand mountain. For that reason they name it 'Gushnasp,' because it had settled on 'the mane of the horse.'" Greater Bundahishn (18.12)

Aadar Burzin Mehr was installed by Kyaani King Vishtaaspa. [According to Greater Bundahishn:](#)

"The fire Burzin Mihr was moving in the world and was protecting it until the reign of king Vishtasp. 14. When Zartosht of immortal soul brought the revelation, [it demonstrated many things visibly,] in order to propagate the revelation, and make men without doubt, [so that] Vishtasp and his children might stand by the revelation of God. Vishtasp established it in its proper place on Mount Revand, which one calls the 'Support of Vishtasp.'" Greater Bundahishn (18.13)

With this background, let us present the verse from Aafrin-e-Hafta Amshaaspands Verse 13:

Aafrin-e-Hafta Amshaaspands - the three major Aatash Behraams of Our Religion – Aafrin-e-Hafta Amshaaspands Verse 13:

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

**(13) Hamaa-zor Athornaan sepaahvad Firozgar
Aadaraan Shaah tagi daad Aadar-Fraah.**

Hamaa-zor Ratheshtaaraan sepaahvad tagi daad
ayaaft Aadar-goshasp.

Hamaa-zor Firozgar Vaastryoshaan sepaahvad
khodaay kerfegar Aadar-burzin firozgar.

Aafrin-e-Hafta Ameshaaspands - the three major Aatash Behraams of Our Religion – Aafrin-e-Hafta Ameshaaspands Verse 13:

**May we be one with the highest Athornan,
the victorious lord, the fire Adar-fra, firm created.**

**May we be one with the leader of the warriors,
the firm created, desired Adargushasp.**

May we be one with the victorious lord of the husbandmen,

**(Kangaji's Gujarati Khordeh Avesta translated by me in English – Page
439)**

SPD Comments

1. Many places you will find the legend of Zarathushtra appearing in the court of King Vishtaaspa with two presents for him:

Aadar Burzin Mehr Fire in one hand and a Cypress tree sapling in the other.

2. The fire in his hand did not burn the hand and did not have any smoke like a regular fire.

3. Many photos of Zarathushtra (please see the attached photo) show him holding Aadar Burzin Mehr fire in one of his hands.

4. However, I was most surprised to read the explanation of it by Kutar Brothers in their Gujarati Shahnameh – Volume 6 Pages 11 – 13:

According to them, Aadar Burzin Mehr in Zarathushtra's hand was not a Fire but a very large red jewel – Pyrope or Carbuncle! (please see the attached photo).

5. According to them, a Fire always burns in hand and has smoke. The gift Zarathushtra brought for King did not burn and did not have smoke.

6. Also normally, the jewel is ¼ to 2/3 of an inch. The one brought by Zarathushtra was as big as an ostrich's egg!

They gave a few references to prove their theory.

6. I am still amazed at this explanation.

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!)

(Aafrin Pegaamber Zartosht, from [Ervad Kangaji Gujarati Khordeh Avesta Baa Maaeni](#) – Page 424, adapted Aafrinaamahi - we wish instead of Aafrinaami – I wish, in the original)

Love and Tandoorasti, Soli



