

Weekly Zoroastrian Scripture Extract # 320: Maidyoshahem Gaahambaar continued - Dadar Ahura Mazda created Water - in Gahambar Afrin and enjoins us to have a feast and to Pray, Perform, Partake and Donate - Verses 15-16

Hello all Tele Class friends:

We presented in our last WZSE #319, the first part of Maidhyoshahem Gaahambaar announcement by Daadaar Ahura Mazda in our Gaahambaar Aafrin. Today we will present the rest of it.

Tirangaan and Aarish the Iranian Archer:

Per my last WZSE weekly #319, I informed all that 7WZYC starts on July 1st which is also Maidhyoshem Gaahambaar as well as Tirangaan according to the Seasonal calendar.

I understand there will be a Jashan performed on that day July 1st by the young Mobeds from all over the world which is wonderful. I requested by email all the 7WZYC organizers that we celebrate both the Maidhyoshahem Gaahambaar as well as Tirangaan on that day July 1 Jashan by performing Gaahambaar Jashan and not the regular Jashan. However, due to Hotel and time constraints, they could not do it. However, ZAC LA will be doing a Gaahambaar Jashan in their Atashkadeh today for the Maidhyoshahem Gaahambaar, which is really nice, and I commend them for doing the same.

I am planning to present in our future weeklies the rest of the Gaahambaars by the seasonal calendars to remind our Mobeds and Humdins to perform Gaahambaar Jashans on those auspicious days.

In Iran, Tirangaan was celebrated with lots of fanfare. It celebrated the Tir Parabh (auspicious day) plus the famous story of the brave Iranian Archer Arish who gave his life by shooting an arrow with all his might which determined the boundary of Iran and its enemy Turan. That was when Iranian king Minocheher and Turanian King Afraasiyaab agreed to stop the war and determine the boundary by having an Iranian archer shoot an arrow and where the arrow came down, it determined the boundary between the two kingdoms and Iran got the better part of the deal. Of course, Archer Arish was chosen, and he gave all his strength to shoot the arrow from the top of the highest Iranian Damaavand Mountain, but after that he died due to the extreme physical effort. These days, not too many Zoroastrian Humdins know about this story. However, CZC LA every year celebrates this day with a get together which is a very good thing to know and I commend them to do this as well as all the other Gaahambaars.

This story of Arish, the Iranian Archer, can be found at:

<https://en.wikipedia.org/wiki/Arash> and at:

<https://welcometoiran.com/arash-the-archer/>

Maidyoshahem Gaahambaar:

According to the seasonal (Fasli) calendar, the second Gaahambaar Maidyoshahem will start from Tir Mah, Khorshed Roj through Tir Mah Dae-pa-Meher Roj, June 29th Saturday through July 3rd Wednesday, 2019. Each of the six Gaahambaars is celebrated over five days, and so also Maidyoshahem Gaahambaar.

During these 5 days of Gaahambaars, we are supposed to perform a special Gaahambaar Jashan starting with Gaahambaar Aafringaan and ending with Aafrin-i-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 first Gaahambaar Maidyozarem 45 days after that and then the last fifth day of the next Gaahambaar, and then the last fifth day of the next Gaahambaar and so on.

In North America, many Irani Organizations and some Parsi Associations are celebrating Gaahambaars by Seasonal calendars in sync with the seasons as they should be.

Many NA Parsi/Irani organizations also celebrate Gaahambaars but according to their Shehenshahi or Kadmi calendars, which due to no leap year reckoning, are hopelessly out of sync with the seasons they are meant to be. For instance, we celebrate our Navroze in August/July instead of on March 21st.

In my previous WZSE #97 as well as in our Young Mobeds Seminar at the LA NAZC in December 2014, I wrote: "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 personal belief!"

However, not too many Associations are willing to do that in NA.

So, maybe we should continue the celebrations of Gaahambaars in NA as we are doing it now in the spirit of communal gathering with a solemn prayer and a solemn community feast – one of the basic aims of the original Gaahambaar celebrations. Maybe we have to adapt to the current situations in NA.

In South FL, we in ZAF (Miami, Ft. Lauderdale, Boca Raton, West Palm Beach) celebrate a Gaahambaar on a Saturday in November in an open pavilion with a solemn Satum prayer and a solemn feast served on banana leaves, an old Parsi/Irani tradition, attended by all three SF communities!

And the famous Orlando CFG Group Gaahambaar is celebrated on a convenient Sunday sometime during May through July with a home cooked meal, under the leadership of our own Dinyar Mehta and many many Orlando Humdins.

And now, starting with last year, NY ZAGNY WZCC is celebrating their Gaahambaar sometime in July. They had a wonderful Gaahambaar celebration last year and we wish

them all the success this year also!

With this long background of our Gaahambaar celebrations, let us see what Dadar Ahura Mazda says about his second creation – Aav – the Water - in Aafrin-i-Gaahambaar, especially for having a feast and as if giving Aashodaad to a righteous Humdin. We presented its first part from the Aafrin-i-Gaahambaar in our last WZSE #319. Today, we present the rest of it:

Aafrin-i-Gaahambaar Verses 15 - 16:

[\(Please hear the attached .mp3 file for the recitations of these Verses\)](#)

**(15) Ahsh kerfeh aedoon bade, Chun kesh under akhoyi astomand,
Hazaar Gaaveh-daenuteh awaa Gosaaleh pa Ashodaad
ashahee weh rawaan-dushaaram raa,
Pa oy mardaaneh ashoaan daad hed.
Awaaj ehz ashahee weh rawaan dushaaram raa,
Keh ez hastaaneh paheloom in under oy mardoomaan.
Hast Avastaa gawaahee pa Haadokht ez aan jaa paedaa:**

**“Hazangrem gawaam daenunaam paiti-puthranaam naraam ashaonaam
Ashaya vanghuya urooneh para-daithyaat
Aevaheh haataam chinmaaneh yat ashaheh vahishtaheh”**

**(16) Har keh na Yazad na saazad na khurad na dahad,
“Avacho-urvaiteem dasteh untareh Mazdayasnaaish”
Ah-vachah radee Dahesh under Mazdayasnaan,
Ku under Mazdayasnaan gavashneh oy pa draog daared,
Ko goyad na nyoshed.
Veesh ehz aan Gaahanbaar undaa Gaahanbaar,
Har-roz sad-va-hashtaad steehr gunaah oy boon bahod.**

Aafrin-i-Gaahambaar Verses 15 – 16 Translation:

(15) In this skeletal world, it is equivalent to receiving meritorious reward for giving Aashodaad (donating in righteousness) to a righteous person for the love of advancing righteousness of your own soul in form of one thousand cows with their kids and may that person receive good rewards in righteousness and betterment for this good deed of him. Moreover, he achieves righteousness and betterment for the love of his soul and achieves a higher level among all living Humdins. In Avesta, for such a reward, there is written testimony in Haadokht Nask:

“For the best righteous good wishes and good blessings for his soul, the person as if donates one thousand cows with their kids to a very righteous

person of this world as Aashodaad”.

(16) The one who does not pray, does not do work, does not partake Chaashnee, or does not give his share, “then among the Maazdayasnaan Humdins, he is regarded as the one who does not keep his word”. Among the Maazdayasnaan Humdins, he is not regarded as a leader who keeps his word because among the Maazdayasnaan Humdins, he is regarded as the one who speaks lies and whatever he says, the Humdins should not listen to him. >From this Gaahambaar to the next one, he will each day commit sins amounting to 180 “steehr” (a type of sin).

(Ervad Kangaji Gujarati Khordeh Avesta, pages 448 – 449, translated in English by me)

SPD Comments

1. During the 5 Gaahambaar days, the ceremonies of Visparad, Paavi, Gaahambaar Aafringaan/Jashan, and Baj are supposed to be performed.

2. Also, a communal Gaahambaar feast is required to be held (see the edict by Dadar Ahura Mazda in the last sentence of the Verse 13 in the last WZSE #319) 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.

3. And whenever and wherever you are attending a Gaahambaar and participating in its solemn prayers and communal feast, please remember the four words mentioned in this same Gaahambaar Aafrin: Yazad (pray), Saazad (perform some work), Khurad (partake) and Dahad (donate)! We are enjoined to pray or perform some work for the Gaahambaar or participate in the solemn feast or donate something for the Gaahambaar!

4. The main theme of the Fall (September 2014) FEZANA Journal:

https://fezana.org/fjissue/FEZANA_2014_03_Fall.pdf

was Gaahambaars Around the Hafta Keshwar Zamin and we highly recommend reading all the wonderful informative articles on Gaahambaars – their beginnings, meanings, history and current practice all over the world and how various diaspora Zoroastrians are celebrating them.

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

Love and Tandoorasti, Soli