

# Religious Ceremonies – Ghambars, Nirangdin, Vandidad, Vadi and Mah Hama Yasht.

## Gahambars.

All the planets send both good and bad effects (rays) on this earth, which is known to everybody. Gahambar is a means to bring down to earth only the good effects of the planets so that all living beings including animals and plants on earth prosper. Gaham means planet and Bahar means time. Planets emanate good rays in times that occur in certain months. Planets themselves have no power to bring down good rays on the earth directly and so it is here that Khorshed Yazad i.e., The Sun plays a very prominent role in the sense that The Sun absorbs good rays of the planets which are then brought down to earth when the Gahambar ceremony is performed at proper time. Only a Mazdayasni Zarathushti can do this. There are six Gahambars in total and their names and the months with which they coincide are as follows -

Gahambar Coinciding with our Parsi Month of...

- 1) Maidozarem → Ardibesht
- 2) Maidyoshahe → Tir
- 3) Paitishahem → Shaherevar
- 4) Aiyathrem → Meher
- 5) Maidyairem → Dae
- 6) Hamaspataidem → Aspandarmad

All these months are according to the Fasli calendar only.

(1) Maidozarem - It brings down the aspects of Mah Bokhtar (The Moon), and The Sun absorbs it and transfers it down on the earth. This Gahambar occurs when the Moon is exalted in Taurus.

(2) Similarly the 2<sup>nd</sup> Gahambar occurs when Jupiter is exalted in Cancer.

(3) 3<sup>rd</sup> Gahambar occurs when Mercury is exalted in Virgo.

(4) 4<sup>th</sup> Gahambar occurs when Saturn is exalted in Libra.

(5) 5<sup>th</sup> Gahambar occurs when Mars is exalted in Capricorn.

(6) 6<sup>th</sup> Gahambar occurs during the 5 Gathas when Venus is exalted in Pisces.

Since all the planets are in exalted sign the aspect falling upon the earth is very good. The beneficial effect of Gahambar is not only affecting Zarathushtis but the whole earth too.

Each Gahambar falls on specific five days as given by our forefathers thousands of years ago. The Sun is exalted on one day within these five days and hence very powerful and that can be found out by the method of astronomical calculations which again proves how accurate our religion was thousands of years ago, and still is. The Pundol Sahebs through their mastery in the science of Astrology can easily determine which day is the most powerful and the most appropriate day to perform the Gahambar in the morning of Havan Geh.

In the Jashan Ceremony of Gahambar we put different types of fruits etc. that includes cooked rice. The rice is cooked in such a way that each grain of rice should get separated out through use of much ghee/butter whilst cooking the rice. After Jashan Ceremony Chasni is done by the people who attend this Jashan Ceremony and a small amount of rice will be given to each and everyone present. It is said that the good effect from that particular planet goes maximally into one grain of the cooked rice so that when we eat that rice one person is destined to get maximum benefit of “Ravaan Bokhtagi.” Hence not a grain of rice should be wasted nor should be dropped on the ground.

The person who get this Jashan Ceremony performed will get tremendous benefit and those who participate also get very good benefit.

### The benefits of Gahambars

1. Maidozarem - occurs in Ardibesht month and from Khorshed to Daepmeher Roj. This results in happy marriage, prosperity, good health, good family and solves financial problems.

2. Maidyoshahem - occurs in the month of Tir and from Khorshed to Daepmeher Roj. It also bestows prosperity, happy married life, wealth, peace of mind and especially enhancement of The Mazdayasni Zarathushti Din. He who performs this Gahambar can do religious work very easily and successfully.

3. Paitishahem - occurs in the month of Shaherevar and from Astad to Aneran Roj. It gives wisdom and good memory. The man/woman without proper state of mind can get utmost benefit from this Gahambar. He/she can acquire deep foresight and be a good orator.

4. Aiyathrem - occurs in the month of Meher and from Astad to Aneran Roj. Those who are undergoing bad period from a weak Saturn or 7½ year period of Saturn (Sarasaati), or 2½ year period of weak Saturn, or a weak Saturn in the birth chart will be able to wipe off the bad effects by performing this Gahambar. It can enhance the greatness of a man. If a woman performs this Gahambar she remains absolutely devoted to her husband and gets lots of happiness in life. Such people should do charity on Saturdays.

5. Maidyairem - occurs in the month of Dae and from Meher to Behram Roj. This Gahambar is performed usually by Kings and Prime Ministers and gives success in war. In ancient Iran the King before going to war with other countries used to perform this Gahambar before declaring war so that they were always successful. In the later period,

when the Kings neglected this Gahambar, the downfall of Iran came. If an ordinary man has got enemies, he can destroy the enemy naturally by performing this Gahambar. This Gahambar is also known as Shahi Gahambar because only Kings can perform it, where thousands of people have to be invited in this ceremony and they have to be fed with good food.

6. Hamaspataidem - occurs in the last month of Aspandadmad and the five Gathas i.e. last five days of the year. This gives all-around betterment like he/she becomes more religious, he/she gets happiness from husband or wife as the case may be, gives good crop in the fields and makes a person financially well-off and the blessings of departed Ravaan of the relatives for upon the person who performs this Gahambar.

All these Gahambars that we have mentioned are as per Fasli Calendar which is very precise and would be performed by Mobeds after the establishment of Fasli Alat. At present, Shahenshahi or Kadmi Gahambars are being performed on days that do not give the benefits mentioned above. Let us pray that Fasli Alat be established as early as possible by a high authority Dastoor who will come from Demavand and put the whole community on one calendar i.e. Fasli Calendar.

This is the first time that Minocher Pundol Saheb had revealed the true significance of Gahambar in this country.

KshnaothraAhuraheMazdao

## Religious Ceremonies of Nirangdin, Vandidad, Vadi and Mah Hama Yasht.

In the Mazdayasni Zarathushti Din the ceremonies play a very important role since they are part and parcel of the religion. Take away the ceremonies and you have no religion.

There are two distinct classes of religious ceremonies

1. Hooshmardi - which are small ceremonies like Afringhan, Farokshi, Baaj, Jashan, Fareshta, etc, and then there are the -
2. Pavmahal - that is to say the big ceremonies like Yajashne, Vandidad, Nirang-e-Din and Hama Yasht, etc.

Of them the Nirang-e-Din ceremony is the most important since it is the foundation upon which the religion rests. For otherwise, if there was no such ceremony then we could not establish and consecrate Holy Fires of Atash Behram and Atash Aderan, nor could we perform the Navjote, Navar ceremonies and so many others too. We simply cannot therefore ever over emphasise the divine significance and importance of this one ceremony that forms the base of all others.

Before continuing further a short note concerning Varasyaji would not be out of place here. For since time immemorial here is another miracle of The Divine whereby Fareshtas, who are Angels, can either singly or collectively give life to the Holy white bull upon which there should be no other coloured hairs. A truly Divine creature that even influenced Iran's legendary Pehelwan Rustom to wear into battle a bull's head shaped helmet. Before we can begin the Nirang-e-Din ceremony certain requirements need to be fulfilled -

1. The holy white bull must be consecrated by traditional Mobeds. By this word of traditional we imply all those who follow the religion without any form of change from the time of our forefathers to when we last lived inside of Iran.

2. Two able bodied Mobeds who have no bodily defect and can recite in clear tone the entire ceremony for the continuous time of 8/9 hours. These Mobeds should not also have any problems concerning/needing to use the bathroom, until the ceremony is over. A ceremony that in total is of 18 days duration and one in which all throughout of these 18 days the Mobeds should abstain from having sex.

3. This ceremony can only be done in the proper Pavis in Aderan or Atash Behram. The efficacy of this ceremony is in the resultant purification of urine of Varasyaji which remains free of germs for many years and which can be used for different purposes, some of which have been mentioned as above. If a Mazdayasni Zarathushti in a pure state of body takes even just a few drops of this Nirang, then both the body and Ravaan get a purification Nahan.

The Nirang-e-din ceremony is applicable only for people of our faith because the life force/soul that for us is known as a Ravaan, must endure a period of Seshab in that place of detainment called Hamestagan upto a maximum of 13 lunar months. To be performed by two Mobeds who have undergone Navar and Martab ceremonies, well versed with Yajashne and able to recite Vandidad fluently from the book. These Mobeds must also first of all have undergone Navratri Barashnum Nahan (self purification) for nine days by remaining in the precincts of the fire temple building in a separate cottage. Everyday five times in five Gehs they pray Niyaesh, Sarosh and Patet in the name of Ravaan. Whilst doing all of this, they have to observe certain norms such as for instance not touching human beings or animals. They pray Tandarosti for the person(s) who ordered this ceremony in all five Gehs. The other two Mobeds who have already kept the Barashnum Nahn can give these two Mobeds (who are actually doing the Nirang-e-din) Barashnum Nahan, after doing Yajashne ceremony.

After completing nine days in the same way, the two Mobeds on the morning of the tenth day come out of the precinct after taking bath with water and apply Nirang on their body. On the 11<sup>th</sup> day, these two Mobeds who have undergone self-purification will perform Yajashne ceremony with the other two Mobeds in different Pavis.

On the 12<sup>th</sup> day, these two Mobeds perform Yajashne ceremony in the name of the deceased that continues for six days and this is called "Gevra". They have to pray in every Geh (5 times a day) in remembrance of the Ravaan certain prayers. Not only that but they can drink and eat only after taking "Daroon Baaj" in the name of the Ravaan.

On the 18<sup>th</sup> day in the early morning they start collecting Nirang of Varasyaji. Then in the evening they will perform “Paragna” ceremony that lasts for about an hour wherein they purify all the vessels and “Alats” (Instruments).

One of the most important Alat is a ring made of certain metals including solidified mercury. Now it is a well known fact that nobody, and this even includes scientists too, has the knowledge as to how to solidify mercury. Our Minocher N. Pundol Saheb was the first human being to solidify mercury in this age and so make a ring consisting of eight metals to be used in the Nirang-e-Din ceremony. The Pak Magav Sahebs of Koh-e-Demavand taught him this secret, which is a pure chemical process. The other important Alat is Homsali that is regularly coming from Iran as **this tree is not grown in India.**

Finally upon the very last day in the Ushahin Geh at 1:00 AM these two Mobeds after doing their regular prayers take the blessings of Aderan/Atash Behram, come to the consecrated Pavi where Atash Dadgah is burning and start the longest ceremony. A she goat is brought into another nearby Pavi and after certain prayer they extract the milk from the goat. Goat's milk is also very important for without of this aspect even the Yajashne/Vandidad ceremonies could not be performed.

They then start ceremony for purifying “Hom” which ends at about 3:30 AM. Then Vandidad ceremony starts and should be recited in clear tone and next day in the morning at about 8:30 AM the ceremony gets over. The last thing they do is after performing Kusti is to pour some Hom water in the well and the remaining water they give to the public who had come to see the ceremony and also Daroon and purified Nirang as Chasni.

It is very auspicious to see this ceremony. This is the only ceremony that gives high progress of Ravaan bokhtagi for the deceased, the Mobeds who took part in the ceremony, the entire public who see this ceremony along with that person who organized the Nirang-e-Din ceremony.

On the 18<sup>th</sup> day in the morning a Jashan of four Mobeds is performed in the name of the Ravaan and also with respect to the Ravaan in Ushahin Geh a Machi is offered to the Aderan or Atash Behram.

Lastly, many people ask whether our prayers or ceremony can do miracles. Here is the example in the sense that Varasyaji's urine i.e. Nirang can be kept for many years in the bottle covered with only a consecrated muslin cloth, but no sealing is done to the bottle. Yet in Udvarda, Gujarat, India they have Nirang that is over 40 years old, crystal clear and without germs as on the first day that it was so made. Some years back there was a controversy about Nirang wherein some people doubted this aspect of Nirang being free of germs. So part of it was sent to one of the best laboratory and testing places in London. After making a complete examination the laboratory reported that not a single germ was to be found. Is this not a miracle?

Nirang-e-Din when split into its constituent parts can be understood as Nir = water, Ang=body and Din=religion i.e. water of Varasyaji's body used for religious ceremony. We call it water and not urine because the status of Varasyaji is Fareshta (Angel). In a Varasyaji one or many Fareshtas dwell in the body and that is why when the Varasyaji dies all Pavmahal ceremonies are to be stopped until a new Varasyaji can be consecrated. When a Dastur (priest) dies all ceremonies remain in continuation. Yet most amazingly an animal in this world of Varasyaji's status is above that of Dastur or even Dastur-e-Dasturan (High Priest).

## Vandidad.

Vandidad is a PavMahal ceremony next only to the Nirang-e-Din. A ceremony that lasts for a whole night and has to be done at night after 1:00 AM till 5:30 to 6:00 AM for a Ravaan by two Mobeds who have undergone ceremony of complete Navar and Martab, and who have performed Boi ceremony of Aderan or Atash Behram, can do Vandidad ceremony with the other similar trained Mobed. A Mobed cannot become Dastur unless he has done Vandidad in Martab ceremony. This is the law that is still respected by Mobed Anjuman (committee). In Nirang-e-Din ceremony if this Vandidad is not recited properly and completely then the Varasyaji's Nirang will be bereft of high quality or power. That is the greatness of Vandidad Mathravani (vibrations), our Mazdayasni Zarathushti religion and this is the miracle that our Mobeds are able to perform in this Kali Yug (bad times) also. Here you do not require M.A./ Ph.D. in Avesta for this miracle. Just think O' Zarathushti - that without Vandidad there is no Nirang-e-Din, no new Aderan or Atash Behram, no new Dokhmas could be consecrated, no Mobed can become Dastur and no existence of the Mazdayasni Zarathushti Din. There is another word for the Vandidad known to us as "Vi-Daivo-Dat" which means Manthravani to drive out evil forces. So if somebody feels that his/her house is haunted - the house has to be only cottage or bungalow and not a flat due to the specific targeting of the ceremony to one location. You can drive out the evil spirit with the help of Mobed who in pure state of body after doing his regular prayers starts reciting Vandidad after 1:00 AM praying through the whole night until it is completed.

## The Mah Hama Yasht Ceremony.

Here again like Ghambars, the Nirangdin Ceremony, 8 Atash Behram trip, visits to Farvadian and so forth, there exists the opportunity in just one life to gain a complete liberation from future incarnation on earth, i.e. the Moksh. This ceremony was last performed some 100 or so years ago in Udvada and then before that about 200 years ago in Surat. There is the smaller version with 12 Vendidad performed or the larger one with 144 Vandidad, 144 Yajashne, 144 Baaj, 144 Afringan. Although the ceremony is divinely connected to the following beings through the forces of fire and light its spiritual powers can be enhanced even further to not only bestow the moksh but also that locale and indeed the actual country such that within a few short years many real benefits and improvements can actually be seen.

The divine 12 are - Hormazd Ameshaspand, Teshter Tir Yazad, Govad Yazad, Khurshed Yazad, Mohor Yazad, Ava Yazad, Adar Yazad, Asho Sarosh Yazad, Khordad Ameshaspand, Amardad Ameshaspand, Asfandarmad Ameshaspand and finally the forces of Spenamino. This is a very long and extremely powerful religious ceremony that takes place over many days.

## **The Ceremony of Vadi.**

When the great Nairyosang Avvall Abed Saheb from Koh-e-Demavand brought our people safely ashore in India from their journey that began so many long years earlier in Iran, the Saheb brought the blessings of Asho Sarosh Yazad on India by performing this most special ceremony. The Sarosh Yasht Vadi Ceremony is designed to spread all manner of blessings by Asho Sarosh Yazad and although now unknown still remains a ceremony that we should be aware of. Simultaneously you should not forget that dependant upon the spirituality of the priests involved not all ceremonies can be known of or performed.

**Kshnaothra Ahurahe Mazdao**

Courtesy : Cyrus Cooper