
SADEH

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Many millenniums before **Copernicus and Galileo**, the ancestors of the Zarathushties had very precise knowledge of the revolution of the Earth around the Sun. They maintained a perfect calendar ¹ that charted the path of the earth around the Sun. As a result, they celebrated the consequential positions of the Earth in its relation to the sun and the resulting seasons as festivals. All the festivals are based on the Truth in Nature and do not need superstition to legitimise them.

Sadeh is one such festival that originated when they lived in Airyana Vieja in the Arctic region.

In the Arctic region, there are two seasons. Like in Northern Canada and Alaska. The 216 days Arctic Summer, starts on the Vernal Equinox (1st Farvardin 20/21 March) and ends 30 days after the Autumnal Equinox (30 Mehr- 22 Oct) and the Arctic Winter starts on the 31st day after the Autumnal Equinox, (1st Aban – 23 Oct) and ends on the Vernal Equinox.

While in the Arctic the ancestors of the Zarathushtis celebrated the Vernal Equinox as New Year, and the two seasons by way of two Gahanbars, Maidhyo Shahem - Middle of (Arctic) Summer and Ayeh Threm / Saarem - Coming of (Arctic) Winter. ²

Hundred days after the Ayeh Saarem Gahanbar they celebrated **Sadeh**, which comes from the word SAAD meaning hundred. It was celebrated on the 100th Day of the Arctic winter, (Aban30+ Azar30+ Dey30+ Bahman10 =100) = 10th of Bahman - 30th of January. With two-thirds of the winter behind them, **Sadeh was celebrated to mark the start of activities in preparation for the oncoming summer.**

Zarathushtra's teachings promote the enjoyment of life, so when they migrated to the tropics they continued the celebrations and enjoyed the festivals of the Arctic while adding new festivals and Gahanbars to celebrate the four tropical seasons of their new homeland. Today these festivals are clues to the history of the migration of the Aryans.

In Iranian mythology, this day is dedicated to Hushang Shah of the Pishdadiyan dynasty who discovered how to light a fire. The fire was always there but humans did not know how to light one at will.

THERE ARE A FEW IMPORTANT POINTS TO BE NOTED:

- 1- The exact date of the celebration of the ancient Iranian festivals and Gahanbars is incorporated into their names. In other words, their names mathematical indicate the day of its celebration.
- 2- The festivals were in celebration of Nature (Asha) and NOT the celebration of divinities, deities or angles.
- 3- All the festivals are an indication of the extent of the knowledge and science of the ancestors of the Zarathushtis.

CELEBRATION OF SADEH

In modern days Sadeh is celebrated by lighting a huge bonfire at sunset in a central location. During the day people go and gather twigs, branches and desert scrubs from the wilderness while children go door knocking for firewood and then pile them all at the agreed central location. At sunset, people gather around it while a group of Mobeds recite Atash-Neyayesh in reverence of fire and ignite the bonfire. Then the crowd that has gathered greet each other and distribute sweets and other delicacies among themselves.

Sadeh in Tehran, Yazd and Kerman is celebrated by lighting a huge bonfire at a central location. It had drawn the attention of both the people and the government. Busloads of people from far and wide would attend these locations. Now the government has stepped in to ban the participation of non-Zarathushtis.

For the last few decades, the central location in Yazd was the ancient village of Cham, which has a very small resident population due to the lack of water for farming. The celebration at Cham attracted many people from far and wide and had even become a special tourist attraction for foreign visitors.

In 2016 the authorities took steps to ban the celebration for non-Zarathushtis. They argued that Cham with such a small population cannot have such a huge fire. They ordered that each village should instead have their celebration individually and non-Zarathushtis should not be allowed to participate. They also send the Islamic police to monitor the attendees and keep non-Zarathushtis out. **This shows how customs and festivals are influenced by circumstances.**



Sadeh in Yazd

Fire has played an important role in the celebration of festivals it has also been used as a means of communication and showing solidarity between far-flung communities at a time when they lacked other

means of communication. In ancient days fire was lit on the top of the mountains. In the recent past, since the community had become smaller, they would light fires on the rooftops of their house, signalling each other of the advent of better weather and the start of the activities. In Kurdistan to this day, on Nou Rooz, they trek up the mountains and light fires signalling each other the advent of Nou Rooz.



SADEH IN KURDISTAN IRAQ

MISCONCEPTIONS ABOUT SADEH

- 1- There is a common mistake, in relating the hundred in the name of the Sadeh to 50 nights plus 50 days before Now Rooz. **This is wrong information and has no significance.** Every fourth year a leap year adds an extra day, thereby it becomes 51 days and 51 nights that is 102 which itself proves their logic wrong.
- 2- After the Arab invasion, the destruction of books and the forced conversion of the population, there is hardly any authentic history of the celebration of Sadeh. The little information that is there was written to discredit the people as fire-worshippers. **Referring to them and repeating those illegitimate pieces of information, even to repudiate it, gives it legitimacy.**
- 3- Some have quoted songs that are supposedly sung by children who go door to door to collect firewood. In that song, they **curse** those who do not give them firewood. This is not a Zarathushti behaviour and is composed to discredit the community.
- 4- Some have associated Saadeh with the discovery of Fire instead of the discovery of how to light a fire at will.
- 5- Most festivals and the Gahanbars have been given a mythical/superstitious association thereby camouflaging the real origin of the festivals which otherwise demonstrates the knowledge of

ancient Iranians about earth sciences and then the credit is given to Galileo and the Greeks. Just like the ancient science and medicine of the Zarathushties, was out of compulsion translated from ancient manuscripts into Arabic by Iranian scholars. Today it is attributed to Islam and because of it, Islam is credited for the renaissance in Europe. So also the ancient Mazdayasni Calendar is credited to Khayam and named as the Jalali calendar after Jalaudin Shah. In reality, it is the ancient Zarathushti calendar and the Information about it was passed on to Khayam by his teacher Bahmanyar Marzban, a Zarathushti, who taught him Mathematics, Science and Philosophy. Also worth noting is that all these Iranian scholars were from Khorasan and the golden age was limited to a century and a half after which there were no more Avestan books³ left to be translated to Arabic.

May Wisdom (Mazda) Prevail

FARKHONDEH SADEH KHOJASTEH BAAD

¹ This calendar described in the Bundahishn has been recognized as the Perfect Calendar from the second millennium BCE that needs no adjustment for 110,000 years. For details please visit <http://zarathushticalendar.com/>

² The Arctic summer is 216 days long, the Middle of Summer was celebrated on the 108th-day corresponding to 15 Tir/ 3 July. The Coming of Winter was celebrated on the last day of Summer on the 216th day, one day before the winter started (30 Mehr 22Oct).

³ Vesta like Veda means knowledge and 'A' makes it negative so A-Vesta means that which was Not Known or in modern terms Research Papers.



Kurds trekking up the mountain to light a fire announcing the advent of Nowruz