

# SAROSH YAZAD

BY BEHZAAD

It is possible that all the devout Mazdayasni Zarathoshti may not know the names of all the thirty-three Angelic Beings, but it is not possible to assume that they do not know about Sarosh and Behraam Yazad. The popularity of these two among the Parsis is too well-known. It is a common experience that we come across many Mazdayasni Zarathoshtis who utter with great devotion the phrases such as "Asho Sarosh Yazad ni panaah hojoji". (May Sarosh yazad protect us) or "Behraam Yazad ni madad" (May we receive the aid of Behraam Yazad).

The Divine Science of Xnoom teaches that the world that we see and know through our five physical senses is not a complete Cosmos but a part of it. It is a mere dot, we may well say. The rest of the Cosmos is invisible as it is made up of ultra-physical particles and "Noori" (light) particles. Even the human body has these three different particles, viz., the physical framework that we can see, the ultra-physical framework which is a carbon copy of the physical body but cannot be seen and the frame-work of "Noori" element such as "Urvan" (soul), "Bao-dang" (Divine Intellect) and "Farohar" (Guardian Spirit).

Asho Sarosh Yazad occupies a place of great significance right from the birth, through the life span and after the departure from here into the region beyond. The meaning of the word "Sarosh" and its functions are wide and varied. Moreover, there is a mystic tint in it. Thus, it is not possible to understand it.

"Sarosh" is a Paazand word and its Avesta equivalent is "Sra-osh". It is derived from the Avesta root "Sroo" which means "to hear". It therefore means "One who hears, causes to hear". So much is the philological explanation of the word. It is the knowledge of Xnoom that unfurls the heart-pleasing mystery that surrounds this word.

The entire function of Asho Sarosh Yazad is calibrated into nine grades : each function

differing from the other in degrees. Thus, the word Sarosh has nine distinct meanings, according to the functions carried out by this angel. So, when the Yasht regarding Sarosh Yazad is to be translated, the knowledge of Xnoom makes use of the particular grade of function of Asho Sarosh Yazad for a particular Avesta word in the text.

Why is Asho Sarosh Yazad, whose name is derived from the Avesta root "sroo", called so? What is the reason for such a designation? What does this Yazad hear? These questions are rather complex and cannot be certainly explained in simple language. Yet an attempt is made to explain it in as simple and understandable a form as possible.

The Divine Science of Xnoom teaches that in the beginning - when the entire Cosmos did not exist - there existed only the Celestial Divine Hymn known as "Ahunavar no Naad". The 19th Haa (Chapter) of the Sacred Yajashne scripture can conveniently be held out as a tangible, factual proof of it. In that Haa, it is noted that Asho Zarathushtra asked Asho Ahura Mazda that what existed before the heavens, water, earth, animals, trees, fire, righteous and evil men and all that is in the creation. To this query, Asho Ahura Mazda replied that before the Cosmos came into being only "Ahunavar" existed.

"Ahunavar" is a Divine Hymn that vibrates ceaselessly. Its energies become the cause and form the basis of the entire Cosmos. From this "Ahunavar" our Asho Zarathushtra composed one of the three most celebrated short prayers, "Yathaa Ahu Va-iryo". This sacred formula is mentioned in Avesta and Pahlavi - Paazand writings as the most powerful "Maanthra" (a magic spell) because it is a true copy - but in lesser degree - of the original "Ahunavar" hymn.

This Celestial Divine Song of the "Ahunavar" spreads out fore and aft in all directions and

soon branches out into 1001 channels. These channels travel through the Jzeermaani Aalam (the Jzeermaani region of the Cosmos). From here they travel further and come to the region of the "Arvaahi Aalam" (the Arvaahi region of the Cosmos, viz. the "Markaz" (plane, station) of the "Aatare-Mino Karko".

From here, the above channels stretch out further and mingle up in consonance with the laws of "Tabdil-Tehdil" (the laws of Permutations and Combinations that function in the Cosmos) as they pass through the region of the "Arvaahi" and descend further down to the "Khanirath Baami" (our earthly region). This function is executed most efficiently by Asho Sarosh Yazad. This is why this Yazad - who is able to hear the "Ahunavar no Naad" and spread it into the entire Cosmos through the 1001 channels - is named after the word derived from the Avesta root "Sroo" - to hear. Thus, Asho Sarosh Yazad is able to hear the Divine Hymn and also aids those righteous men to hear it. Such is the function of Asho Sarosh Yazad on earth. He is therefore known as the Viceroy of Ahura Mazda on earth.

The celestial Divine Hymn of Ahunavar reverberates perpetually through the Cosmos. These perpetual reverberations originate beautiful vibratory colours known in the knowledge of Xnoom as "Stota". This "Stota" aid the entire Cosmos in the attainment of the "Frasho-Gard" (the Renovation). These "Stota"-energies are collected by Asho Sarosh Yazad who transmits the same to all righteous side of the existence. Hence, Asho Sarosh functions as the receiver and transmitter of the "Stota"-energies.

To make this clear : Sarosh Yazad receives the "Stota" energies that come in the form of currents through the 1001 channels and distributes them for the upliftment of an "Urvan" (soul). This function aids the soul to acquire as much "Ashoi" which in turn lifts a soul from base state to some higher state and finally aids it to leave this "Khanirath Baami" for good. On account of this "Ashoi", an Urvan proceeds further to enter the six "Keshvars" in the "Arvaahi Aalam" viz. "Vo-uru-Bareshti", "Vo-uru-Jareshti", "Arezahi", "Savahi", "Fadadafashu", "Vida-

dafashu". The urvan is now on the threshold of the "Hasti Aalam" - the region of Immortality. Thus, Asho Sarosh aids the soul to return to from where it came. The reason why an urvan should remain in touch with Asho Sarosh Yazad right from its birth, through its life span on earth and after its departure from the mundane world, now becomes clear. Just as a small baby trusts that he is quite safe in the arms of his mother and remains close to her, in the same manner the "Urvan" should trust Asho Sarosh Yazad and be close to him.

Every "urvan" has as its final destiny to approach the Divine Supreme Executive, Daadaar Ahura Mazda, in the "Aalam-i-Hasti". It is not possible to achieve this without the aid of Asho Sarosh. Thus, it has to be in tune with this Angel in its life-time on earth and outside.

Even after the death, when an "Urvan" traverses through the "Arvaahi" and "Jzeermaani Aalam", it stands in need of continuous protection of Asho Sarosh Yazad. The knowledge of Xnoom explains that Asho Sarosh aids every soul to move towards the Creator and one should practise piety.

In the Ahunavad Gaathaa (33:5) it is noted :

"Yaste Vispe-Majishtem Sraoshem Jabayaa Avanghaane, Apaano Darego-jyaa-iteem Aa-Khshathrem Vangha-eshu Manangho, Ashaat Aa Erejush Patho Ya-eshu Mazdaa-O Ahuro sha-eti."

Translation :

"Yours, the greatest of all, who is Sarosh, him I beseech for aid. Reach me to Vohu-mano so that I may attain good mind. Reach me to Asha so that he may guide me towards that lofty region where dwells Mazda Ahura."

Every devout Mazdayasni Zarathoshti gives credence to the above Avesta stanza when he recites the prayer. He yearns for the assistance, protection and guidance of Asho Sarosh Yazad.

The Divine Science of Xnoom teaches that the mysteries of Dame Nature are not easy to

comprehend. The simple reason is that each phenomenon is directly or in some cases inversely linked to another. That is to say that each phenomenon that occurs in Nature is an uninterrupted serialized sequence. It has links with the preceding events and likewise is linked to the phenomenon that succeeds it. In Xnoomic parlance, such a link is called "Tannasuli Silsileh".

According to the principle of this "Tanaasuli Silsileh" many occurrences are linked up. One such common example is life. A living being has his parents before him and he succeeds them. Such a link goes on for a certain duration. Thus, there exists a link between the preceding and succeeding generations. It is due to this principle of "Tanaasuli Silsileh" that all living beings inherit the characteristics and behaviour of its reproducers.

It is a widely known fact that no "Maanthra" - either short or long - can be recited without the obligatory "Paadyaab Kashti" prayers. The Parsi and non-Parsi savants tell us that Sudreh-Kashti are mere emblems or a "tie-label - tag" to show others that we are the followers of Mazdayasni Zarathoshti Faith. This, in the light of the Divine Science of Xnoom, is a Himalayan blunder. Ilme-Xnoom teaches that "Sudreh-Kashti", provided if the Sudreh is sewn and the Kashti is woven in the prescribed manner and along with the recitation of "Maanthra" backed with right "Mithra", builds up a fortification around the body to withstand the onslaught of Ahiriman and its evil hegemony.

Once, a Mazdayasni-Zarathoshti is linked up with Asho Sarosh Yazad, he comes to know about the various principles that function in Nature. These principles aid him to understand the reason why a particular occurrence took place.

In the prayer "Kem Naa Mazdaa" (Yajashne 44:16) we recite :

"Ke Verethrem-jaa thwaa poisenghaa yoi henti,

Chithra moi daam ahumbeesh ratem chizhdi,  
At hoi vohu sra-osho jantu mananghaa,

Mazdaa ahmaa-i yahamaa-i Vash kahamaa-i chit."

(Translation) :

"Where are those holy spells of Thine that protect us from and overpower Evil. Reveal unto me a wise Saviour, O Mazda, who shall aid me in my spiritual progress through different regions of the Cosmos. Any one who pines for Thee, unto him may Asho Sarosh Yazad along with Bahman Ameshaaspad indeed go."

This passage indicates that Sarosh Yazad will ever be with a person on earth who yearns most sincerely to be with Ahura Mazda.

The Divine Science of Xnoom instructs its followers that the Kashti prayers must be recited alongwith the "Sarosh ni Xnooman". By reciting in this manner, the reciter brings himself nearer and nearer towards Sarosh Yazad and gradually becomes fit to attune with Asho Sarosh Yazad as well as to receive the currents of the "stota" - energies that come forth from the 1001

channels and transmitted judiciously by Asho Sarosh Yazad.

The prayer "Sarosh ni Xnooman" and the "Mithra", if Asho Ahura Mazda willing, will be dealt with in a separate article in future. Some of the Mazdayasni Zarathoshtis do not recite the Kashti prayer along with "Sarosh ni Xnooman". They should recite the "Sarosh Baaj" after the simple Kashti prayer.

The Divine Science of Xnoom preaches that Asho Sarosh Yazad overpowers all evil. Asho Sarosh always favours a person who is holy. He protects the person from the onslaught of the "Drujih" during his life on earth. This "Drujih" are always alert to attack and defile the piety of the holy man.

According to the Zarathoshti Ilme-Xnoom, the principles of "Jooz" and "Joof" function in the world. The principle of "Jooz" (Polarity) promotes things to oppose each other and bring about the desired result. The principle of "Joof" (Duality) motivates things to work in co-operation



to obtain the desired result. This motivation produce two forces, viz., "Asre-Roshni" (Good Forces) and "Asre-Taareeki" (Evil Forces). "Asre-Roshni" lead the souls towards "Aalam-e-Hasti" wherein all the souls who have achieved Immortality dwell. On the other hand, "Asre-Taareeki" lead the souls nowhere and hinders their spiritual progress and thus prevents them from gaining Immortality. These "Asre-Taareeki" forces are ever ready to create confusion - if not possible complete destruction - in all that is good in the creation. We the common ones are always their successful targets. Therefore, the best and surest way to withstand these evil attacks is to build up a strong fortress of "Ashoi" and always be under the shelter of Asho Sarosh Yazad.

It is noted in the Sarosh Yasht Haadokht :

"Tat dravato dravataanam urvato pa-iti daaresht; tat dravato drava-ityaa-oschaa ashi, ushaa, karen, gav, davareth-ra, jafre; derejwaan, pa-iraa urva-eshtem.

Translation :

"(In unison with Sarosh Yazad) true prayers act as a shield against the most insurmountable of all insurmountable evils. Such a recitation encompasses the incessant flow of evil currents coming out from the eyes of all the male and female "Daeva", their ability to use their evil intelligence for wrong purposes, their ability to hear evil and spread it. Furthermore, this recitation shall render these evil ones powerless as if their hands and legs are chained and their mouth muzzled so that they do not succeed in their wicked operations."

This is the reason why Asho Sarosh Yazad is described as "Yo drujem Jaghnishto" that is "one who is able to smite" the evil "Druj" most successfully.

We have two more prayers to ask for aid from Sarosh Yazad. One is known as the "Sarosh Yasht Haadokht". This prayer is to be recited any time except after sunset. The other one which is lengthy is called as "Sarosh Yasht

Vadi (Big)". It is also known as the "Yasht-e Se shab". This Yasht can be chanted after sunset till mid-night.

In a nut-shell, every urvan requires the aid of Asho Sarosh Yazad. In the beginning, this Holy Yazad gives "Stota" - energies in accordance with the capability of the urvan. Then, he aids the urvan to extricate from the painful series of re-births, aids the urvan to pass through the "Sash Keshvar" mentioned above, assists the urvan to traverse through the entire "Aalam-e-Arvahi" and, also to egress out of it, entrusts the urvan to "Asha" and "Vo-hu-mano" for further spiritual progress further through the "Jzeermaani Aalam" and finally into the Heavenly Abode where dwells "Daadaar Ahura Mazda".

Now, here, an important question arises : when can a link with Asho Sarosh Yazad be broken?

This is simple to understand that Sarosh Yazad and "Druj" cannot go together. Therefore, a Mazdayasni Zarathoshti can never be in unison with Sarosh Yazad for the following reasons :-

- 1) If he has a link with "Druj";
- 2) If he moves bare-headed, bare-footed or without the "Sudreh-Kashti";
- 3) Scatters his cut hair and nails all around;
- 4) If he eats something taken out from the mouth of other person;
- 5) If he takes his fingers in his mouth or bites his nails;
- 6) If he takes any object in his mouth;
- 7) If he smokes;
- 8) If he partakes of meat, fish or any other rotting food;
- 9) If he eats or touches things which are defiled by the saliva of dogs, cats, rodents etc.

Ustaad Behraamshah has cautioned that any Mobed who conducts religious ceremonies should be in unison with Asho Sarosh Yazad. As the prayers are begun with the "Sarosh ni Kashti" or with the simple Kashti followed by the "Sarosh ni Baaj", a Mobed links up with Sarosh Yazad. Such a unison with Asho Sarosh Yazad is known as the "Sarosh no Amal".