

# ASHO SAROSH YAZAD

## SAROSH YAZAD AND THE NEWLY-BORN BABY

Just as a newly born babe needs protection and care of the mother and thrives on her milk, a newly born soul on this earth comes under the protection of Sarosh Yazad and is nourished by the color of staot vibration he provides.

In the past when mothers gave birth to children at home (not in hospitals) it was customary to give "Hom Water" to the infant as soon as he/she was born.

"Yatha Khareynte Vahishto uroonaeycha Pathmainyoteymo" "Drinking Hom water is the best for human beings because it shows the spiritual path to the soul of the person who drinks it"

(Hom - Nu - Pani is the highly spiritually purified water made by performing the Yasna (Yazashney) ceremony in which Sarosh Yazad is invoked). The idea behind this practice was to activate the child's conscience by pouring into him, the essence of Sarosh Yazad., which is the instinctive and implicit obedience to the Divine Universal Laws of Nature.

## SAROSH YAZAD AND THE PRESENT LIFE

Why and how we can establish that infallible link with Sarosh Yazad and be attuned to him in our lifetime, is a subject by itself. Such a blessing does not come by itself, one has to work for it constantly and consistently. Sarosh Yazad helps each and every soul- but only in the degree he has progressed on the path chalked out by his Prophet. An immutable law of nature: we get what we deserve. This protection is given in exact proportion to the worthiness or spiritual fitness of the recipient.

## SAROSH YAZAD AT AND AFTER DEPARTURE

This topic would again require pages and pages of interesting explanation but briefly:-

When corporal death takes place, the soul suffers terribly because of its attraction towards this world and the dear ones. At the death, Sarosh Yazad steps in immediately and helps to sever connections with this earth thereby helping the soul to concentrate on its onward journey. Religious ceremonies such as "Sarosh nu-patru, Baaj, Darun, Yazashney Vendidad etc. are specially performed during the first three days after death, during which the soul remains in direct contact with the corporal world. Thereafter, Sarosh Yazad guides the soul to pass through 6 Keshvar regions (with the help of Meher and Rashne Yazad) and through certain stations, until such time as Ardibehesht Ameshaspand takes over (the charge). At this point, those souls who are highly evolved, Sarosh Yazad, with the help of Bahman Ameshaspand, enables them to reach the region which is the abode of Ahura Mazda. Therefore we need Sarosh at birth, Sarosh in life, Sarosh after death.

## SAROSH YAZAD AS THE CO-WORKER OF "NAFEY BRAVAH"

*Center of Protection- An Armour Which No Harmful Vibration Can Penetrate.*

Our Asho Paegambar Saheb possessed such a 'Nafey Bravah' - the center of the shield which gives protection and saves one from all kinds of 'daroojis' from the evil thoughts of evil persons, from the clutches of black magicians and all the attacks of Ghana Mino. But who can acquire such a weapon and how and to what extent? This protection would be given (by nature) in exact proportion to the worthiness or spiritual fitness of the

recipient.

In order to develop our Nafey Bravah, (purity in our aura) an eight fold path is prescribed.

1. Mithra, 2. Manthra, 3. Keshash, 4. Khoreh, 5. Ashoi, 6. Airyamen, 7. Saok, 8. Ashi.

**Mithra** is our thoughts which we should watch out for, to see that they are holy and pure. They will be, if we recite the holy **Manthra** (prayers) the recitation of which helps to cut our **Keshash** (Destiny of the soul) and help us to fulfill the Karmic give and take. Using the Nirang and practising spiritual disciplines of the Religion would purify our Khoreh and enable us to enter the grade of Ashoi. If a person reaches this stage, thereafter he progresses to the level of acquiring the qualities and status of Airyamen, (his conscience becomes enlightened and is able to understand the Divine laws of Nautre and is able to read the thoughts of other people), then to that of saok (when the person becomes clairaudient and can hear the currents existing in Nautre) and then finally to Ashi (When he becomes clairvoyant and is able to see and perceive whatever is going on in Nature all over on earth and in Spiritual World.)

### FEW HINTS FOR PRESERVING LIFELONG,

#### *The Sarosh Connection*

The basic of every Zoroastrian prayer is the performance of "Padyab Kushti". By wearing sudreh constantly and performing Kushti with Sarosh ni Khshnooman, such powerful staut vibrations are produced, that all the prayers recited thereafter flow into and reach their proper place smoothly. Then the currents of the Staots of the Yazats or Ameshaspands (who are invoked by the thought forces of the reciter) reach them through Sarosh Yazad. So there is a sort of continuity of spiritual currents flowing from Mithra (Thoughts Force) with Kushti, Kushti with Sarosh, and Sarosh with currents of the Yazatas.

Since many of us do not know what is meant by Kushti with Saroshni Khshnooman and because of some other reasons, it is advised that we do our Kushti the traditional way - with the Sarosh Baaj.

### SAROSH YAZAD AND PRAYERS, ANSWER AND FULFILLMENT BENEFITS OF PRAYING IN ATESHBEHRAM OR AGIARY

You will have observed that the word "Yazamaidey" occurs often in every Niyaesh or Yasht. It means that we are trying to attune ourselves to that Yazad whom we invoke. When we pray correctly and are thus attuned, Sarosh Yazad makes us listen to the 'Naad' (sound vibrations) of that yazad. An example of this would be : if the person who prays has a question or a confusion in mind, he receives a reply or the solution from within. Another example of listening of the "Naad" would be: his conscience would be made more tender. Usually conscience starts to prick after a wrong action has been done; but according to some who have really experienced they have been reprimanded by their conscience before they succumb to the temptation.

We all have experienced how peacefully light carefree and joyous we become after praying in an Ateshbehram. This is because of the **Close Connection Between The Ateshbehram And Sarosh Yazad**. The 'Naad' or sound currents of Sarosh Yazad enter into and circulate in the Ateshbehram building and the prayers performed and recited there, are made more efficacious.

### GUIDANCE AND HELP GIVEN BY SAROSH YAZAD

Granted that Sarosh Yazad is the agency through which Nautre forewarns or gives guidance..... but to whom? Only to those who are sincere, righteous and have a clean conscience. Such premonitions can truly be received by persons depending on the stage of 'Ashoi' developed by them. If the person hearkens to the voice of conscience, then

his own guide remains with and around him at every moment.

When in the 'Kem Na Mazda' we implore : "Sarosh Jantu Manangha," meaning Sarosha, approach (me) with the Good Mind". we imply that we should heed the still quiet inner voice, so that our mind may, by voluntary obedience to the Divine will, be purified.

### ALL ABOUT THE VARIOUS KINDS OF "DROOJIS" AND HOW SAROSH YAZAD ATTACKS AND BEATS THEM

There are two forces working in Nature. The laws of Polarity and Duality. (Juj and Jooff). When they work against each other (Law of Polarity) they bring about an effect known as **Asare Tariki** which keeps our soul in darkness- keeps it pulled down so that the soul is infolded into matter. When they work with each other, the result is **Asare Roshni** which helps our soul to take the spiritual path of progress. There are innumerable kinds of droojis mentioned in **Yashts, Patet Pashemani**, etc. (we will not go into details here) which arise and surround us and even attack us, constantly. If the soul has the protection of **Nafey Bravah** as the co-worker of Sarosh Yazad: it cannot be harmed in any way.

In Sarosh **Yasht Hadoht**, Sarosh Yazad is referred to as "one who conquers and destroys all droojis". "Sarosh Yazad flings the trembling demons to the regions of darkness, and plays havoc on them with his mace, breaking their skulls, and ever rising unconquerable over them all.

### WHO IS A DRAVAND ? SAROSH YAZAD SAVES THE SOUL FROM A DRAVAND

Not only does Sarosh Yazad protect pious souls from 'droojis' but he also saves them from Dravands. The term, Dravand is usually misunderstood to mean 'Non-Zoroastrian' which is absolutely wrong. A Dravand is a person who aids

and abets the Dark forces of Nature and receives help from Anghere Mainyu. A good common example is (black) magicians or persons who use the art of Black Magic to achieve their goals and harm others to take revenge. Dravands are also those who go against the Divine Laws of Religion. (Root Term "Dru" - meaning 'to run' - one who goes away from the path of Holiness, Righteousness). Observing other Religious disciplines like doing "dev pooja" worshipping idols and 'peers' etc. are also termed as 'dravands' as such practices are forbidden in our Religion. In fact, if a soul commits any error of disobedience of the divine laws or the Laws of his Religion fails to practise the spiritual disciplines, of his religion or practises that of other Religion, or harms all creation or gets entangled with Forces of Darkness (Magic) he cannot maintain the connection with Sarosh Yazad and after death, such a soul does not get the help and guidance from him and thus suffers much harassment. In Sarosh **Yasht Vadi Sarosh Yazad** has been

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bestowed the title of "**Yo daeno diso daenyao**" - Teacher of the Daena, the one who gives the best teachings and who is the greatest guide of the spiritual wisdom.

Just as in the spiritual world the task of maintaining Divine Law and Order has been entrusted to Ardibehest Ameshespaand, Sarosh Yazad is in charge of this earth and the Arvahi Alaam (Evanescent World). He is known as "Dastagir e Ruvan" the guide of the soul).

#### **PRAYERS FOR INVOOKING SAROSH YAZAD**

Sarosh ranks above all the Yazatas next to the Ameshaspentas. He is the only yazad in whose praise and worship, there exists two Yashts (not a Niyasht and a Yasht as in the case of others) in addition to Sarosh Baaj- Sarosh Yasht Hadokht and Sarosh yashta vadi. So very great is the supremacy of Sarosh in Zoroastrian mysticism, that the Sarosh Baaj is the requisite prelude to every

prayer because he represents obedience to the religious tenets, without which, all prayers are worthless. Sarosh Yasht Hadokht is mostly about the living human and gives some practical lessons on how to live. (should be prayed during the day). Sarosh Yasht Vadi which is recited at night (in the Aivisruthreym Gah only) pertains more to the souls on the other side. All the three prayers are very important and should be prayed as often as possible.

#### **"SAROSH NO AMAL" IS THE FOUNDATION OF CEREMONIES ON THE PART OF THE PERFORMING MOBED**

Mobeds who perform ceremonies, who are supposed to be under Sarosh Yazad's protection need strict observance of the laws of Ashoi. All the :Pav Mahel' ceremonies commence with the invocation of Sarosh Yazad. Only then could he become an 'alaat' in the ceremony (spiritually charged).

*Silloo Mehta*