

Weekly Zoroastrian Scripture Extract # 343: Oh Zarathushtra! Prayer is good for the people of the world - Sarosh Yasht Haadokht - Karda 1 - Verses 1 - 3

Hello all Tele Class friends:

Sarosh (Sraosha) Yasht Haadokht and Sarosh Yasht Vadi

Sarosh Yazata is a very important Zarathushtri Angel associated with mankind and is usually referred to as his/her conscience. He safeguards him/her against demons especially during nights. He accompanies the soul of a person after death for three days and nights and accompany it on the fourth dawn to Chinvat Bridge for his/her judgement together with Mithra and Rashne Yazatas.

Sarosh Yazata has two Yashts (Yasht 11 and 11a and Yasna 57) dedicated to him – Sarosh Yasht Haadokht and Sarosh Yasht Vadi (longer). Sarosh Yasht Haadokht can be recited anytime but not in Rapithwan Geh; whereas, Sarosh Yasht Vadi is recited in Aiwisruthrem Geh.

Zarathushtra mentions Sarosh in his Gathas many times together with Ameshaa Spentaas.

“In the Gathas, Sraosha's primary function is to propagate conscience and the beauty of life, secondly the religion of Ahura Mazda to humanity, as Sraosha himself learned it from Ahura Mazda. Directly evident in the Gathas is the description as the strongest, the sturdiest, the most active, the swiftest, and the most awe-inspiring of youths and as the figure that the poor look to for support.” (<https://en.wikipedia.org/wiki/Sraosha>)

Yasht Baa Maani Preface about Yashts – Dr. Ervad Rooyintan Peshotan Peer

Our own celebrated, much revered Avesta/Pahlavi Scholar, Ervad Kavasji Edulji Kanga (fondly referred to as Kangaji) translated word-by-word the whole extant Avesta literature in Gujarati, a monumental work to date.

Since the younger generation does not know Gujarati, the Bombay Parsi Panchayat Trustees entrusted the work of translating these Kangaji's Gujarati work into English to another world-renowned Scholar, Ervad Maneck Furdoonji Kanga. He completed three of Kangaji's works, viz. Khordeh Avesta-Baa-Maayeni, Gatha-Baa-Maayeni and Yasht-Baa-Maayeni before his sad demise in 1988.

In the preface of the Kangaji's third book translated in English and published in 2001 – Yasht-

Baa-Maayeni (Yasht with translation), Ervad Rooyintan Peer has given a wonderful account of our extant Avesta and Yasht Literature. (I have attached this whole preface to this WZSE.)

I have taken liberty to include certain portions of this scholarly preface in this WZSE.

Ervad Peer writes:

“At the outset, a Yasht is generally composed in a ballad form of poetry, in which that particular ‘Yazata’ is personified, and is a sort of a hero in the central character, and his characteristics and functions are brought out in a majestic heroic language.”

“The epic character and the poetic form are the distinguishing features of the Yashts. Other than the Gathas (which are absolute metrical compositions), the poetic pieces in the Avesta are noticeable particularly in the Yasht literature. Although there is no uniform meter running through them, different types of rhythmic metrical compositions are to be found in the Ardivisur Yasht, Tir Yasht, Meher Yasht, Hom Yasht and so on. A favorite form in the glorification of various Yazatas is the piling up of qualitative epithets for some lines together. Such strings of adjectives may produce a striking literary effect. There is latent in the Yashts, an abundance of mythical lore, folk legend, and epic material in embryo which find full expression centuries later in the Shah Nameh.”

So today, we present the first three verses of Sarosh Yasht Haadokht first Karda (Chapter). In the next two weeklies, we will present the rest of the verses of this Karda:

Oh Zarathushtra! Prayer is good for the people of the world – Sarosh Yasht Haadokht – Karda 1 – Verses 1 - 3:

[\(Please hear the attached .mp3 file for its recitation\)](#)

**(1) Sraoshém ashîm huraodhém véréthraajaném fraadat-gaéthém
ashavaném ashahéh ratoom yazamaidéh.**

Némo vohu, némo vahishtém, Zarathustra, gaéthabyo.

**(2) Tat dravato dravataam urvato paîti-daaréshta;
tat dravato dravaîtyaaoscha ashi, ushi karéna, gava, dvaréthra,
jafaréh dérészvaan paîri-urvaéshtém.**

**Yat némo vohoo adhavîm atbaéshém naîrém haam-varétish,
drujo vaaréthma daaréshta.**

(3) Sraosho ashyo drighoom thraatotémo;
ho vérétraja drujem jaghnishto.
Naa ashava aafrivachastemo, ho verethra vérétravastémo.
Maanthro Spénto maînyavîm drujém nizbaîrishto.
Ahuno Vaîryo vachaam vérétrajaastémo.
Arshukhdho vaakhsh yaahi vérétrajaastémo.
Daéna Maazdayasnish víspaéshu vanghushu
víspaéshu asho-chithraéshu,
haîthyadaatém atha daatém Zarathushtri.

***Oh Zarathushtra! Prayer is good for the people of the world –
Sarosh Yasht Haadokht – Karda 1 – Verses 1 – 3 Translation:***

(1) We praise the holy Sarosh, beautiful, victorious,
bringing prosperity to the world, and righteous,
who is the lord of righteousness.

O Zarathushtra! Prayer is good for the people of the world;
For the benefit of the people of the world, it is best.

(2) The prayer is a shield against the powerful and wicked that prayer is
covering all around the eyes, intelligence and the ears of the wicked male
and female and acts as a fetter for their hands, feet and mouths.

The prayer, which is perfect, performed with the conscience and far away
from wicked intention is a protection, a shield against the druj (wicked
person), and the repeller of that druj.

(3) The holy Sarosh yazata is the nourisher of the poor,
and is victorious smiting the Druj;

He who is the most righteous man pronouncing words of blessing is driving
away the most the invisible Druj.

Amongst all prayers the prayer called Ahunavar is the most victorious word
i.e. the Hymn of Ahuna Vairya.

The religion of Mazdaa-worship as well as the Law of Zarathushtra in all good things, and in all things containing the seed of righteousness is supporting the most righteousness-truth.

(Translation from [Ervad Kangaji's Gujarati *Khordeh Avesta Translated Into English* Pages 266 - 268](#))

SPD Comments

1. In our Daily Farajiaat prayers, Sarosh Yasht Haadokht is one of the prayers many of us pray after Kusti Prayers, Sarosh Baaj and appropriate Geh.
2. During the afternoon and Chaaharum Uthamnaas, Sarosh Yasht Haadokht is always prayed by all Mobeds in the ceremonies.
3. Sarosh Yasht Haadokht is from the Haadokht Nask.

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