

Weekly Zoroastrian Scripture Extract # 344: Oh Zarathushtra! Experience the Power of reciting Ahunavar with holy thought, word and deed - 2 of 3 - Sarosh Yasht Haadokht - Karda 1 - Verses 4 - 6

Hello all Tele Class friends:

In our last weekly WZSE #343, we presented the first three verses of Karda 1 of Sarosh Yasht Haadokht. Today, we will present the next three verses of the same Karda.

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 Maeni 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! Experience the Power of reciting Ahunavar with holy thought, word and deed - 2 of 3 – Sarosh Yasht Haadokht – Karda 1 – Verses 4-6

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

(4) Yascha, Zarathushtra, imat ukhdhem vacho fravaochaat,

Naa vaa naairi vaa, asha-sara manangha, asha-sara vachangha, asha-sara shyaothna;

Maso vaa aapo maso vaa thwaesho khshapo vaa taathryaao aipi-dvaanarayao,

Apaam vaa naavayanaam paiti peretush,

Pathaam vaa paiti vicharanaao,

Naraam vaa ashaonaam hanjamanaaish,

Dravataam vaa daevayasnaam handhvaranaaish,

(5) Kahmi kahmichit vaa aipyanaam,

Kahmi kahmicit vaa arathyanaam thwaesho bivivao;

Not dim yava angheh Ayaan, not anghaao khshapo,

Dravaao zareto zaranumano zazaraano,

Ashibya ava-spashticina avi ava-spashnaot;

Not gadhaheh vazo-vaanthvyeheh
Tbaesho fraastichina frashnuyaat.

(6) imatcha, Zarathushtra, imat ukhdhem vacho framruyaa,
Yat ajasaat, keresascha, gadhotushcha, daeveshcha handvaremna;
aa-at dravataam daevayasnanaam, yaatushcha yaatumataam;
pairikaaoscha pairikavataam tbaesho frateresaan fradvaraan
nyaaoncho daeva nyaaoncho daevayaazo,
zafareh ava-geurvayaan atha rareshyanto.

***Oh Zarathushtra! Experience the Power of reciting Ahunavar with
holy thought, word and deed - 2 of 3 – Sarosh Yasht Haadokht –
Karda 1 – Verses 4 - 6***

(4) Oh Zarathushtra! Whosoever, a man or a woman should pronounce
This hymn of Ahunavar prayer with holy thought,
Word and extremely holy deed.
Either on high waters or in great fear
Or in dark night overcast with mist,
On the bridge of canal or river waters,
Over the zig-zag paths of the roads,
Or in the assemblies of the holy men,
Or in the gatherings of wicked persons,
Demon worshippers,

(5) or at any calamity, at any bad period,
If anyone would have fallen into dangers
Or get terrified,
And if he would recite Ahunavar with true faith,
On that day or on that night,
Any wicked, oppressor, tormentor or doer of injury
Cannot see him with two eyes;

**And the malice of the robbers of a strong clique
Cannot reach that reciter of Ahunavar.**

**(6) Oh Zarathushtra! Thou shouldst recite this hymn too,
Nay this Ahunavar song of praise, so that
When enemies of the religion, the gang of brigands and demons
Come up rushing together,
and when malice of the wicked ones and the daeva-worshippers,
the wizards, those addicted to sorcery,
the witches or anyone of the adherents of the parikas
frighten thee, O Zarathushtra! Rush forward to thee,
then by reciting that hymn the demons, demon-worshippers
are destroyed and the mouths of those who inflict wounds
get closed, thus.**

(Translation from [Ervad Kangaji's Gujarati Khordeh Avesta Translated Into English Pages 268-270.](#))

SPD Comments

1. In the above 3 verses, the power of reciting Ahunavar (Yathaa Ahu Vairyo) Prayer with Good Thoughts, Words, and Deeds is explicitly expounded under any circumstances to ward off any evil deeds of wicked people!
2. 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.
3. During the afternoon and Chaaharum Uthamnaas, Sarosh Yasht Haadokht is always prayed by all Mobeds in the ceremonies.
4. 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 Jamyaat, Yatha Aafrinaamahi! (May it be so as we wish!)

Love and Tandoorasti, Soli

