

ASHO SAROSH YAZAD

— by *Silloo Mehta*

"Sarosh taari madad"..... "Sarosh yazad panah baad".... "Sarosh, Sarosh!" the loud cries rang through the silent night, as three pious Zoroastrian brothers defended themselves against nine sturdy pathans who had broken into their house in the middle of the night, all the while invoking Sarosh Yazad.

My grandfather used to narrate the miraculous incident : my grandmother's old parents were very pious and constantly sought Sarosh Yazad's 'panah'. One night some thieves entered their house to steal some valuables, but could not see properly (as if they were temporarily blinded). They finally left the house without harming them.

It is believed that Sarosh Yazad guards the faithful in both the worlds. To the poor and the needy, he gives full support.

A friend recently told me of the miracle that had occurred in Rajkot Agiary. An old priest who used to serve the Holy Fire of the Agiary very faithfully, always would seek Sarosh Yazad's help. One day after his petition to the Holy Fire (He was poor and had a financial problem) he saw a strange saintly figure clad in white moving about in the Agiary. When he went into the sanctum sanctorum he found three gold guineas on the 'chamach', which the strange figure had left, Sarosh Yazad had come in a disguise to help the poor priest!

Many of us know and have heard of such miraculous incidents where Asho Sarosh Yazad's 'gebi' (invisible) help and protection has saved or forewarned his devotees in dangerous situations. Hence it is very important to maintain a life long link and constantly strive to be in his 'panah', right from the day of birth, until the 4th dawn after death, when he leads the soul to the 'Chinvat Pool.'

ACCORDING TO THE GATHAS, THE HIGHEST, GREATEST, FIRST AND FOREMOST YAZATA IS SAROSH YAZAD.

ASHO SAROSH YAZAD - THE MAJISTE YAZATA - HIS STATUS

"Vastey Vispey Majistaim Sraoshaim Juhya Avanghancy..."

"Therefore shall I invoke Sraosha, Thine own, Greatest of All, to help me reach the Final Goal!!

Sarosh Yazad is said to be "**Majiste Yazad**" - the greatest the highest the foremost, the chief of the Yazatas. He is also known as the chief of the universe of Ahura Mazda (Salare Damane Ahuramazda) He is the Expander of the Universe (Fradat Gaethem) the Holy of the Holiest Law of Ahura Mazda ! All the powers conferred on Sarosh by a decree of Ahura Mazda, as regards creation, maintenance, destruction, regeneration, his justice and reformation, are gradually unfolded into existence through him, at the right time and in the right place." He is the guardian Angel of all human souls as one of the Chief Judges of the souls, traversing the "Chinvat Pool". He was the very first in the entire creation, who worshipped Ahura Mazda and the Amesha-Spentas.

There are nine different grades of the term "Sarosh" and therefore nine different meanings, used in nine different contexts, in the Avesta texts. The word "Sarosh" is derived from the original Avesta root "Sru" meaning "to hear" and from that, the cognate term have developed, i.e. the listener, the speaker, the messenger. The word means : one who hears and unflinchingly obeys the voice of God (Manthra-Farmam panahi Sarosh Yazad). Sarosh also means Law of Laws, hence is known as Dastur-e-Dasturan.

Sarosh is the name given to the Pole Star in the Avestan Astronomy. The seventeenth day of the Parsee month is dedicated to him and the eleventh yasht is in his praise. "Sarosham" is the quality in all the angels working together, because each of these angels has the "Saorsh element" (Divine Obedience) in him.

'Takhmay tanu manthra' means that his body is made up of manthra. Again, the significance of it is that his conscience is so acutely sensitive that it captures all manthra-staotes (vibrations) and integrates them into his body. Compare this process with a photographic film which captures the perfect impression of an object in a split second, when exposed to proper light-vibrations. **"Tagi tan farmaan, shakafte djinn djinn awzaar"** means that Sarosh Yazad is exclusively ordained with an energy called **'Tagi'** which becomes the weapon to vanquish all evil that impedes man's spiritual progress.

Manthra - Spentas are his powerful weapons; his special epithet — **"tagi, tan-farman,** meaning — mighty, Holy word incarnate - arising out of 'obedience to God's will, as embodied in the Holy word. Wherever Sarosh goes, he **establishes obedience and the will of Ahura Mazda.** The Amesha Spentas are understood when Sarosha is understood. Sarosha is complete belief and faith in God, bringing God nearer to us. He brings us closer to our very own personal God who has placed an Ideal within us, who draws us unto Himself, who responds favourably to our prayers and love, who bestows bliss upon us in a spirit of pure love, let us unite with Him without any loss of our identity." He is the path that leads to Ahura Mazda. This path could be compared to the 'Bhakti - Marg' of the Vedas.

Although Sarosh Yazad may appear in different forms, it is believed he is holy, handsome, victorious, strong, sturdy, active, swift, awe-inspiring and young. His beautiful chariot is driven by four white shining steeds that are fleetier than rain that outpace the winds, the winged birds, and the well aimed arrow. "The Rooster that ushers in the day and the dog who leads the pious souls on their way are pets of Sarosh. Thrice during day time and thrice at night, Sarosh descends upon the earth to smite away all the powers of evil. Without sleeping resting or pausing he is constantly alert in order to look after and take care of the entire creation of Dadar Ahura Maz.

"YO ANAVANGH- HBDAYMNO JAYNANGH-H NIPAEETI MAZDAO DAAMAAN :

YO ANA VANGH-H BDAYMNO JAYANGH-H NISHAHA OORVAITEE MAZDAO DAAMAAN.

Sarosh Yazad, without sleeping, resting or pausing is constantly alert in order to look after and take care of the entire creation of Dadar Ahura Mazda.

The special abode of Pak Saorsh Yazad is at two places : (1) at the highest level of Cosmic Consciousness and (2) In His self-ignited inside, and star spangled outside, 1000-pillar Home. The 1000 (or sometimes 1001) are the channels through which the 'naad' of Ahunavar currents are flowing; Sarosh is the Lord, Keeper, and Charioteer of these channels. These are focussed and brought into each Ateshbehram Fire. So it is said that Sarosh Yazad has his abode within the Ateshbehram. His abode is said also to be in the topmost **Lahyan Chakra** of the aspirants. As a matter of fact, Sarosh Yazad renovates and makes strong and vibrant, the subtle vehicles of His devout followers and stays referred to as the "homes well-protected by Sarosh Yazad" (vispanmana Sraosho pata).

THE CUSTODIAN AND PROPOGATOR OF DIVINE TRUTHS

"YO DAENO DISO. DAENAYAO VASOKSHTHRO FRACHARAITI AVIYAAM AASTVAITIM GAETHAM."

Sarosh Yazad, is the Teacher of the Greatest of all Daena, i.e. the Divine Universal Natural Laws. He goes about this earth according to his own authority. He has been placed in a position of authority by Ahura Mazda as the representative or viceroy of Ahura Mazda over the divine law and order situation of this earth and he acts according to his own will and power.

Pak Sarosh Yazad is the accredited Supreme Head of the Department of Religion in the Inner Government of the world and it is he who passes on the World Teachers various facets of Divine Truths as may be most desirable at the relevant age and clime. For this reason, this great Yazata is called **"Daeno - Diso"** (Religious Teacher) He is the religious teacher

who was taught Religion by Ahura Mazda Himself (Yo daeno diso ahmai daenam daesyat Ahura Mazda Ashav).

Sarosh Yazad inspires the highly intelligent with good speech and the less intelligent with obedience. He is a Spiritual Guide and Teacher (Ratun Chizdi) of all ardent aspirants. "Just as a tiny flickering light in a distant hutment is clearly visible in stark darkness of (Ushain), a soul fighting ceaselessly against all evil in this benighted world can easily be noticed by Pak Sarosh Yazad and other spiritual entities." However Sarosh Yazad does not always personally or directly impart occult knowledge to his aspirants in some inexplicable way, He brings such aspirants into contact with his advanced disciples, e.g. Gurus, Masters or Abed Sahebs.

SAROSH YAZAD AND LOVE

Sarosh Yazad is said to be responsible for awakening LOVE in a person, hence known as "Master of Love" - love towards fellow-being, toward a family member, love for one's Mother love for ones Prophet, one's God. He is the giver of the heart throb you may get when Asho Zarathustra's name is mentioned. He is responsible for the refreshing, joyous, electrifying current that passes through your being while prostrating before the Holy Fire of an Ateshbehran or Iranshah. He himself loves the entire creation. We all know how noble a mother's love is for her child. Sarosh Yazad's love for 'geti' (the earth and its inhabitants) is like an echo of a mother's love for her child.

SAROSH YAZAD AND YOUR CONSCIENCE

There is some kind of a strong connection between Sarosh Yazad and our conscience, the virtue of spiritual sincerity and our deep innermost thoughts. When we lack sincerity and disobey the dictates of our conscience, we cannot be in tune with Sarosh Yazad and are unable to listen to his 'naad'.

How does one cultivate one's conscience? How do we know that what we think as right, is the outcome of our conscience, or of our mind? It is true that as soon as we do something wrong, (that we know is wrong) our conscience "pricks". But there are times when it does not, because we have built upon it, layer after layer, of ignorance of what is right and wrong. How do we know what is wrong or right? In one of the conversations between Shri Krishna Bhagwan and Arjuna in the Bhagwad Gita, Arjun argues about something being right or wrong. Lord Krishna tells him that he need not bother to rationalize what is right and wrong with his human, limited senses. **Man does not always know what is good for him**, therefore he should look to his SCRIPTURES for guidance. When he follows the tenets of his Religion (of birth) when he observes the spiritual disciplines, his tenth chakra which is situated near the heart and known as **Daena**, develops; energy is liberated from within and goes towards the mind and stops him from doing wrong. It were as if to say he hears the 'naad' of Sarosh Yazad and he knows what is right at once and acts accordingly. Therefore Sarosh Yazad has connection with Vohu Mano (the good mind) Only when the "Sarosh" in us is activated we get the blessings of Vohu Mano.

SAROSH YAZAD AND THE FIVE SENSES

Why do we pray five Yatha Ahu Vairyo in the Sarosh Baaj, not more not less? Numerology has deep significance and the number five here, is for our **five senses**. (Panje-Zarwikashe Zaher !) Dadar Ahura Mazda has given us a free will to use our five senses or misuse them. We could do right or wrong through these senses. If we are attuned to Sarosh Yazad, He helps us to have a complete control over our senses and makes them subtle - (Panje Zarvikashe Baaten).

SAROSH YAZAD SANG ZARATHUSHTRA'S GATHAS!

Does this sound stange? If Sarosh Yazad as we know existed long before Asho Zarathustra came upon this earth, how could this be possible? Yet our scriptures affirm this fact. Is there an explanation? Of course, there is.

Dear readers, what we know of 'Gathas' is very inadequate and incomplete. There is another aspect of 'Gathas'. 'Gatha' is a powerful benevolent power, (shakti) a Divine Entity, working with Ahura Mazda, known as 'Zarathushtra Gatha', (different from our Prophet Zarathushtra) Zarathushtra Gathais like Z's Godfather, Zarathustra Gatha emanate 5 channels of Yazatic forces e.g. Ahunavad, Ushtavad, Spentomad, Vohukhashtra and Vahishtoish. Paegambar Zarathustra has direct connection with these forces. What Paegamber Zarathushtra has done is that He has formulated the prayer of these 5 Gathas into a composition of hearable and utterable sounds based upon STAOT VIBRATIONS arising out of those ORIGINAL FIVE CHANNELS. Those are the five Gathas.

Incidentally, these were formulated by Paegamber Zarathushtra for the souls living in His time and age, in FASHUSHO MANTHRA. FASHUSHO MANTHRA words and phrases were highly potent, so later on they were changed to MANTHRA SPENTA 21 (Naska) by Zarathushtra disciples, and still later, Raenidar Adarbad Marespand gave us the present Gathas (in a still diluted form), which when we pray, we attune to those 5 divine forces in Nature. Now around these 5 channels, there runs a circuit. Asho Sarosh Yazad's currents keep vibrating around these 5 channels, hence it is said that Sarosh Yazad sang Zarathustra's Gathas!

Sarosh Yazad's work is to promote progress. He is the master of our Religion. Progress is through Religion, (not only ours but all the 5 major Religions of the world) also through the Gathas which represent 5 Religions. Through Religion, our consciousness is expanded. Since Sarosh Yazad is the Master of both conscience and consciousness, it is said that Sarosh Yazad sang the Gathas. Sarosh Yazad absorbs the essence of those 5 channels and thus guides all souls on Earth! Did you notice the 'Universality' of our Gathas? It does not imply that we could change Religion, but that we as Zoroastrians, are (not only to reinstate and strengthen Zoroastrianism) but also to see that the other Religions flourish and have equally important roles to play. What noble thoughts and ideals are

embedded in the Gathas!

SAROSH YAZAD AS A RECEIVER AND TRANSMITTER

Earlier in this article I wrote about 1000 channels. These channels which are pure divine blessings in the form of vibrations, of the staot, arising from the ninth aasman (Spiritual World) come down through the seven dakhyus (regions) of Meher Yazad, towards this earth with many permutations and combinations. Sarosh Yazad has been allotted the great work in Nature to supervise over all the functionings and orderly workings of the vibrations in these channels throughout the Universe. He performs the great dual work in Nature. He functions as the RECEIVER of all the staot colours vibratory energies of the Ahunavar (Ahu's will to be very approximate) existing in Nature, and then as a TRANSMITTER of these all over the Universe, spreading them in an orderly manner, so that every soul receives (what is required) in the measure he deserves.

You may wonder what is so very great about receiving these 'staot vibrations'. Well, the foundation of the existence of every creature and soul which is in the Universe is the colour produced by the vibration under the divine laws of staot. The infoldment (from Spirit into Matter) and the unfoldment (from Matter to Spirit) of the soul is brought about by the Law of Staot. In short these Staots are like the FOOD FOR THE SOUL. The soul thrives on it. What is the soul's purpose or goal? To progress spiritually and eventually merge in Him. Asho Sarosh Yazad presides over the souls progress from the beginning till end, he gives the greatest help, protection and guidance to each and every soul to accomplish its aim. How?

It is allegorically stated in the Gatha Vahishtoish that Sarosh Yazad has tied Dadar Ahura Mazda's Kushti! Here 3 knots and 3 rounds of kusthti (over the sadra) are compared to the three stages of the spiritual evolution. It means that Sarosh Yazad has taken upon himself the task of obediently fulfilling Dadar Ahuramazda's mission the three stage Ahunavar Plan of Farshokereti. (Final Consummation)