

Sarosh Yasht Hadokht

Explanation

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The commencing two lines from *karda 1* of Sarosh Yasht Hadokht state: “Sraoshem ashim huraodhem verethrajanem fradat-gaethem ashavanem ashahe ratum yazamaide. Nemo Vohu, nemo Vahisitem, Zarathushtra gaethabyo.”

The translation by Kangaji: “We praise the holy Sarosh; beautiful, victorious bringing prosperity and righteousness to the world, who is the Lord of Righteousness. O Zarathushtra! **The Prayer is good, the prayer is best, for the people of the world.**”

Everyone will agree that Sarosh Yazad is the Lord of Righteousness; that Sarosh Yazad is victorious (over the corporeal as well as the incorporeal *druj* created by the army of Angre-Mainyu); that He brings spiritual prosperity and righteousness to the world! Everyone will also agree that prayer is indeed good, it is best, for all the people of the world! No disagreement with these thoughts. **However, the above translation taken from Kangaji’s Khordeh-Avesta-Ba-Mayeni, is left incomplete!** Kangaji adds to the translation of the last line quoted and translated above as, “O Zarathushtra! Prayer (is) 125 good for the people of the world (**i.e. for the benefit of the people of the world**), **it (is) best.**” (Emphasis added.) Kangaji does not stop here. **He adds an explanation:** (“The reason of the fact that prayer is most excellent is mentioned below”) **and continues with *karda 2*.** *Karda 2* reveals that prayer is a shield against the powerful and wicked forces of *druj*. When all the daevas and *drujas* came with the evil intent to kill Holy Zarathushtra, the greatest remedy which was applied by the Holy Prophet at the time was to recite and chant aloud the efficacious hymn, “Yatha Ahu Vairyo”. Additionally, it is stated that prayers act as a shield against *druj*! Because ‘*druj*’ is incorporeal (unseen), only the **spiritual** weapons such as manthra, yasna, sudreh-kusti, etc. can defeat the incorporeal ‘*druj*’.

It is important to note that Vendidad, fargard 19 carries the same message about the Ahunavar manthra. When recited by Asho Zarathushtra, its efficacy and the spiritual resonance created by the manthra of Ahunavar made Angre-Mainyu retreat in fear!

Definitely, prayer is good for all mankind and **all** followers are given particular prayers to recite, by their respective Prophets, according to the spiritual needs of the particular group of followers. The Gathas are replete with stanzas praising the efficacy of prayers, especially the Ahunavar manthra. In the Ahunavad Gatha Ha 33.4 it is revealed that prayers, “manthra”, drive away evil. **Manthravani** or the words contained in the Sacred Avesta are not just mundane words written in an archaic language. Manthra Spenta is the Soul of Ahura Mazda (Farvardin Yasht, *karda 22*)! Manthra is an **energy** originating from Ahura Mazda. It is declared in Yasna Ha 19 that the utterance of the manthra of Ahunavar set creation into manifestation.

Sarosh Yasht Hadokht states that manthra are beneficent because they create a powerful shield against evil. **As already stated in the explanation to *karda 1.4* of the same Sarosh Yasht Hadokht**, today, scientists acknowledge that prayers help maintain good health! The main reason as to how manthra can promote good health is due to the fact that sound, as energy, can have destructive as well as beneficiary effects on our cells and in the surrounding atmosphere. Being energy, sound has the ability to create an unseen, spiritual ‘barrier’ that contains and destroys harmful microbes, and a variety of unknown, unseen ‘*druj*’ (illnesses) within and around us. By destroying adverse influences that weaken our cells and by decontaminating the atmosphere, sound can protect the body and maintain good health. Today sound waves are used in non-invasive surgery, X-Rays, etc. It is proven that sound waves destroy kidney stones.

Since Angre-Mainyu is an incorporeal force, only the spiritual weapons such as manthra or the energy of sound can defeat 'druj' in its various forms. Other such potent spiritual weapons are the energy of Light or fire/heat/radiation, sudreh-kusti, dakhma, rituals, rules of purity as elaborated in the Vendidad and importantly the mandate regarding boonak pasbani. The purity, the preservation of the genetic seed is also very important to health and spiritual progress.

When we utter the words, "ahunim vairim tanum paiti", we especially seek protection for our body through the utterance of the sacred Ahunavar manthra. Additionally, when we pray in manthra, its resonance has the ability to tranquilize our sub-celestial mind whereby the soul becomes a receptacle of higher spiritual consciousness. The soul then attunes itself in direct communion with the spiritual world. For the time being, the soul benefits from the spiritual energies that enable it to keep the druj at bay. Thus, through the recitation of manthra, a protective shield is formed around the devotee and its spiritual influence is felt within. This helps create beneficiary influences within us and around us, resulting in our good health. It is the utterance of manthra, its sound, its resonance, that takes precedence over its meaning since manthra are not just any mundane "words" but it is the Divine Energy of Ahura Mazda Himself! His very Soul!

We learn from the Vendidad (fargard 19), also from Yasna Ha 32 of the Ahunavad Gatha and also from several other references found in the holy Avesta that when Angre-Mainyu spread over all the "regions" of the Earth threatening to destroy the good creations of Ahura Mazda, He sent Asho Zarathushtra to utter and reveal the sacred manthra of Ahunavar whose resonance spread in all the four directions consequentially containing and driving away 'druj'! In times of adversities, the only spiritual weapon we have and we use is **prayers!**

Every Parsi-Irani-Zarathushti will wholehearted agree that prayers are good for every single individual on earth who wish to benefit from prayers but it not stated anywhere in the Pak Avesta that all mankind must utter our manthravani and convert to our religion because our religion is the only one that is superior. This is discrimination. On the contrary, the Pak Avesta teaches that our manthra cannot be taught to those who are not Parsi-Irani-Zarathushtis; manthra cannot be heard by them and there is certainly no mention in the Pak Avesta of converting others to our religion! We respect all revealed religions as divinely appointed and needed as different spiritual medication for the distinctive spiritual needs of varied humanity.

Prayers, if recited with sincerity, drive away ignorance by enhancing spirituality!