

WZSE – Weekly Zoroastrian Scripture Extract # 32.

Hello all Tele Class friends:

Last week's quote on Sarosh Yasht Vadi Nirang has created some valid comments by some learned and scholarly friends. The comments were for my choice of words for one sentence in the Sarosh Yasht Vadi Nirang which were different from the ones actually used by Kangaji.

The sentence in question is:

“taaziaane bastekushtiaan”

which I translated as:

“Unto the people girding the sacred thread
(i.e. those who have accepted the Zoroastrian Religion),”

I took the liberty to change the original translation by Kangaji (as well as by T. R. Sethna) as:

“Unto the Arabs girding the sacred thread
(i.e. those Arabs who have accepted the Zoroastrian Religion),”

As far as I remember, some years ago, the same question was raised by some scholars suggesting that Kangaji's (and also T. R. Sethna's) translation of the word: “taaziaane” as “Arabs”

was not correct and it should be translated as people wearing the crown or princes/kings (or something similar).

The one that I still remember is by my very good friend Noshir Dadrawala who wrote a very good essay on this disputed word. Unfortunately, I have lost this essay and I have made a plea to Noshir to send it to me.

Let us understand the time frame when this Nirang may have been composed in Pazand.

As we have mentioned in many of our previous weekly quotes, our daily prayer book Khordeh Avesta was compiled by Dasturaan Dastur Adarbad Mahrespand, the Mobedaan Mobed of Emperor Shahpur II (309 – 379 A. D.). Many prayers were compiled from the older Avesta scriptures e.g. our Kusti prayer Kemnaa Mazdaa is compiled from 4 different sources. As Mentioned above, the main part of Sarosh Yasht Vadi is from Yasna Ha 57. However, each Yasht like this is prefaced by a Pazand introduction and a Pazand ending and many Yashts have a Pazand Nirang at the end like this one for Sarosh Yasht Vadi. So, even though the original Yasna Ha 57 may have been

written during the fifth century BCE, the Nirang may have been composed much later during 309 – 379 AD time frame. At this time, Sassanian Kings had Arabia under their control and Islam was not yet propagated. So, it is quite likely that some Arabs were converted to Zoroastrian religion.

With that in mind, I thought I will reuse the same Nirang for this weekly quote with original Kangaji's (and T. R. Sethna's) translation.

So, here it goes:

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

Sarosh Yasht Vadi Nirang:

**Gorje khoreh awazaayaad,
Sarosh asho, tagi, pirozgar baad,
Dastagire ravaan, hamaa tan paasbaan,
Ashoan asho negehdaar;
Roz maah o shabaan, hame Iraaniaan,
O paoiryo-dakeshaan gehaan daamaan,
Behdinaan, taaziaane bastekushtiaan,
Zarathushtiaan nikaan o paakaane
Haft keshvar zamin,
Sarosh yazad panaah baad.**

Ashem Vohu 1.

(Recite three times)

English Translation:

May the splendor and glory
Of the holy Sarosh Yazad increase!
And may he be strong and victorious!
Sarosh Yazad is the helper of the souls,
Protector of all men
And the pious guardian of righteous men;
May there be protection of Sarosh Yazad
During day and night and months (i.e. for ever):
Unto all Iranians, unto all the creatures of the world,
Unto the Poryodakeshas, unto the faithful,
Unto the **Arabs** girding the sacred thread
(i.e. those **Arabs** who have accepted the Zoroastrian Religion),
Unto the Zoroastrians,
And unto good and holy men

Of the seven regions of the earth!

(Ervad Kawasji E. Kangaji and T. R. Sethna *Khordeh Avesta* English Translation!)

In our Daily Farajiaat prayers during the Aiwisruthrem Geh in the night, Sarosh Yasht Vadi is one of the prayers many of us pray after Kusti Prayers, Sarosh Baaj and Aiwisruthrem Geh. This Yasht is taken from Yasna Haa 57, may be composed during the fifth century BCE.

“The import of reciting this Yasht at night is that Sarosha Yazata protects that reciter in sleep from the attacks of wicked creations.” (Kangaji)

Like many other Yashts, Sarosha Yasht Vadi also has a Nirang at its end. When I was a little boy growing up in our Tarapur village, my dear mom taught us to pray this Nirang each night before going to bed. I religiously do so even now. Many of you have also informed me that you do the same.

SPD Comments:

Reciting this Nirang each day before going to sleep gives me a calm feeling, preparing me for the sleep!

May it give you the same calm feeling!

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!

Atha Jamyat, Yatha Aafrinaamahi! (May it be so as we wish!)

Love and Tandoorasti, Soli