

# BEHRAM YAZAD

*Silloo Mehta*

Many Parsee and Irani women light the "Mushkel Aasan" Deevo and recite 'Kathiaara' story on Friday or on Behram Roj.. which is a custom of the **Muslims of Iran**. The real Zoroastrian custom is to pray 'Behram Yasht' because Behram Yazad himself is called "Mushkel Aasan".

In Avesta, Behram Yazad is called "Verethraghna" i.e. smiter of the (internal) enemy, the Druj - human passions. Since he is the smiter, he is also called Firozgar (Victorious). He punishes the wicked who follow the demon of lust, falsehood, avarice, those who disturb Nature's order Divine, sinners etc.

While Behram Yazad is thus the smiter of the wicked, he is the helper and protector of those who take the 'smoothly - moving wheels' of the holy path of life, practise the tenets of Religion and have control over passions. Behram Yazad comes to the succour of that person's soul in its progress onwards, because his function is connected with AHURADATA, the Law of Unfoldment of Spirit from Matter: "Verethraghnam Ahuradatem Yazamaide" - a sentence which starts every para in Behram Yasht.

While our soul is encased in the body, we have a mind which is deceitful and keeps playing tricks upon us ... but Behram Yazad could save us from such sins and temptations if we attune ourselves to him. How can we do so? We attune ourselves through the vibrations of our prayers (pray Behram Yasht) while Ashavans and Saints could attune themselves through

their khoreh and life - breath !

If we invoke this Yazad and beseech his help for sins committed he helps, depending on what kind of sins and how penitent the petitioner is.

We say 'Behram Yazad ni madad' (help) Even though this is true, he cannot interfere with Divine Justice. One has to reap what one sows; one has to suffer the consequences / punishment of his actions. What Behram Yazad then does is, he recommends ways of atonement, instills courage and the power to suffer the punishment.

Those of you who pray Behram Yasht regularly, will have observed that the 1st 10 Kardas of this prayer give a meaningful description of Behram Yazad : who adopts ten different earthly forms.

In all these 10 kardas, (chapters) the first paragraph is the same. Here it is asked : Who is the most victorious of all the Mino. Yazads - (meaning of course Behram Yazad). The word for victorious here is Jyotemo - 'jay' means victory and weapons, both. So the real meaning would be = ever ready to smite with weapon and gain victory over evil.

**First Karda** - He comes as a tempestuous yet delightful breeze. Now this is a paradox, as tempestuous breeze cannot be delightful. The effervesce of anger, lust, greed and other such vices in man's nature which retard his progress is compared to the tempest .... when

Behram Yazad's help is sought, he comes to our help and converts these burning passions with the help of the devotee's manthra and mithra (prayers) into wisdom, moderation, divine intelligence : that is the cool breeze.

**Second Karda** - describes him running around as a beautiful bull with yellow ears and golden horns. Those who are noble and try to lead a pious life are helped by this bull. Yellow signifies wisdom.

**Third Karda** - In the form of a white handsome horse with yellow ears and golden forehead, he helps those whose profession are such that they cannot help getting contaminated by druj - like doctors, lawyers, engineers. [A very good example would be Dr. Koyajee of poona who served his fellow men all day ....as soon as he would reach home, he would have a bath before touching anything.]

**Fourth Karda** - A Camel having talismanic strength, swift footed, carrying the burden for men is the form Behram Yazad takes in this Karda. When such a Camel meets a person, he gets inner knowledge and intuitive and psychic powers.

**Fifth Karda** - depicts him as a beautiful pig. Note the paradox here again, for pig and beauty do not go together and yet it is believed that when good people go on the path of Ashoi, whatever negative elements are left in them, come out in the form of the onslaught of temptations etc. Behram yazad comes in the form of a beautiful pig to break this and get rid of the druj completely. Ordinarily, a pig would depict passion, lust; but here the pig is pretty, which indicates balance and control over passions. Besides, this pig is believed to have

qualities of attacking and has sharp teeth, which means that if any kind of evil is nurtured, this pig would shatter and blow it into pieces.

**Sixth Karda** - talks about Behram Yazad going to help the devotee in the form of talks of a 15 year old youth having a radiant face and shiny eyes - a face which inspires spiritual progress in the devotee. It is said that this 15 year old boy has small heels.... the significance being : the chakra on the heel is that which keeps a person enmeshed in worldly attractions - since so he has small heel, his worldly attractions are kept controlled so he is inclined to be very spiritually oriented and keeps away from sin ....

**Seventh Karda** - describes Behram Yazad in the form of a bird who has his upper part bigger than the lower, so that he can protect himself easily. This bird is said to be as swift as an arrow and has the stamina to fly for miles at a stretch. If a person is very good and pious, but is suffering financially due to sheer bad luck, it is said that Behram Yazad goes to him in the form of this bird, and pecks at a particular point in the earth, thereby showing him where the wealth lies. This man then digs the ground at that point and discovers the wealth. It is also said that such a bird flies over mountain tops, over tree tops and flowers, in the valley etc., where he could hear the sounds of other different kinds of birds (that is listen and heed to the complaints of different kinds of people) and fly to them, removing darkness and melancholy and praying for the morning to arrive soon.

**Eight Karda** - His form is that of a beautiful male sheep (ram) who cannot be domesti-

cated by anyone - which means, is not inclined towards anyone; his horns are bent & curved down; (is absolutely innocent) he is beautiful; meaning having the Divine in him - to such an extent that the Lions who is ferocious by nature plays with him peacefully. The significance is that a pious man's life is blessed but is difficult. When he is surrounded by difficulties, behram Yazad goes to his succour.

**Ninth Karda** - Behram Yazad takes the Kehr of a beautiful goat with very sharp horns. He takes this form to appear only before **Ashavans**, whose final wish is of **Khaetvadath**.

In order to reach this stage, a human being has to take what is his and give away what belongs to others. This can be explained briefly. Every human being's soul has a direct connection with the particle souls in the animal, vegetable and mineral kingdoms. Thus, soul A has its own particle souls distributed in any one animal, in one point and in one mineral / metal. These have to be re-absorbed by the human in such a manner that the dross attached to these particle souls is cleansed. But man, in his day to day living uses products and objects from the mineral, vegetable and animal kingdoms, which do not belong to him! That is a human with soul A may be absorbing particles belonging to M, N, O, X, Y, souls, but his own. To attract his own particle soul, he has to create in him a certain force, which can be brought about only through the strict practice of **Meher-Patet**.

It is then only that by the operation of the inexorable laws of Nature that gradually that individual begins to give away what is not his and take only that which belongs to him. Thus, he is said to perform the ritual of the 5th

Gahambar or **Khareed Farokht**. But when he is trying to practice this difficult task, the dark forces try their utmost to create disturbances in his ritual.

At that time he appeals to Behram Yazad for help. And Behram Yazad comes in the form of a goat to help him.

**Tenth Karda** - Behram Yazad in the form of a brave Pehlwan (warrior) having a sword to smite the evil. The sword is supposed to cut off 'Karmas' and is decorated because it is with justice that he will do so. This kind of help is extended also to Ashwans only, when their last karmas are wiped out so that they do not have to incarnate.

The forms taken by Behram Yazad from 4th to 10th karda are for the benefit of advanced souls only, for ordinary people like us, the 1st three forms are applicable.

From **11th to 22nd Karda** are the descriptions and accounts of when and where and how to invoke behram Yazad, what are the advantages; and how the guidance is given in proportion to one's piety and sincerity.

If one prays Behram Yasht for 40 days after the 'Farajyat' prayers, (in one place, preferably same time) then one receives help for sure from Behram Yazad; but again depending upon one's spiritual status and devotion.

Will you now agree with me when I say how 'mubarak' it is to pray behram yasht at least on Behram Roj? May Behram Yazad help & protect you and make your 'Mushkels' be Asaan!

*(Translated from Gujerati)*