

Nahva ni Baaj

Initially it may appear a bit complicated to take nahva ni Baaj with so many do's and don'ts, but once we get the hang of it, and practice it regularly, it becomes our second nature. All you have to know is Sarosh Baaj by heart, which I presume you know. This is a very important Baaj for us Zarthushtis to be done every day.

Before I put forward Nahva ni Baaj verbatim as mentioned from small booklet "Important Baaj prayers for a Zoroastrian - Their utility in modern Times" - in Gujrati and English (Book No 5 - By Cursetji M Patel - Published by Zarthoshti Din sahitya Mandal), I would like to briefly explain in my own words.

First remove all clothes in the bathroom. Then in case of male cover your bare head with your left palm and put the right hand index finger on the navel (in case of female, opposite has to be followed). Then Start Sarosh Baaj from beginning Khasnothra,

Then Sarosh ni Baaj mukvani - Farvarane Mazdayasno zarthushtish..... till fra Asva vidvao Mraotu.

In normal Sarosh ni Baaj there are two Khsnuman Sarosh ni Nalli Khsnuman and Sarosh ni motti Khshnuman.

Nalli khsnuman is :- Saroshe ashyahe takhmahe tanu mathrahe Darshi Draosh.

Motti Khsnuman is :- saroshem Ashim Hurodem veretragnrem fradat gaeth ashavanem ashahe ratum yazmaide

In Nahva ni Baaj you have to pray as in Sarosh Baaj only, (including Nalli Khsnuman Para Saroshe ashyahe takhmahe tanu mathrahe Darshi Draosh) but you do not pray Sarosh ni Motti Khsnuman Para. That means you omit the para saroshem Ashim Hurodem veretragnrem fradat gaeth ashavanem ashahe ratum yazmaide. Rest of every thing is same as in Sarosh Baaj only. i.e. Ahunem vairi tanum paiti (meaning Ahunavar will make my body (Tanu) pure - Piety) Yatha vairyo - 1

Then pray till end of kemna Mazda prayers upto astavaitish ashahe (and not to pray last words - i.e. to keep pending till the end of bath the words- nemescha ya armaitish ijacha)

Then apply Taro or limbu juice to the exposed parts of Body - Tanu. Take your bath. Come out and wear Sudreh Kusti clothes as mentioned below and then pray remaining Sarosh Baaj. This is called as Baaj Chorvani. Before taking bath, Baaj mukvani, and after taking bath Baaj chorvani.

Pray Baaj chorvani para

Nemascha ya Armaitish Ijacha(3), Ashem Vohu (1).

With Kusti in your hand, touch your left index finger to your navel and with your other right hand pay homage to Spenta Armaity by bowing down thrice whilst reciting Nemascha armaitish(in case of female opposite has to be followed)

Then Remove your finger from the navel and recite Ahura Mazda Khodai and retie the kushti and then pray Jasa me Avanghe Mazda (just as you would recite while reciting the kushti prayers). After the above recitation pray as under:

Yatha (2)

Yasnemcha vahmaemcha aojascha Zavarecha afrinami, Sraoshahe ashyehe takhmeahe, tanu- manthrahe darshi- drash ahuriyehe.

Ashem Vohu (1) Ahmai Raescha....., Hazangharem....., jasme avanghe Mazda....., Kerfeh Mozd.....

After this do full Padyab - kushti again

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Nahva ni Baaj or - Baaj to be recited and Tarikat to be observed while proceeding for a Bath explained again in detail.

Reference :- from small booklet "Important Baaj prayers for a Zoroastrian - Their utility in modern Times" in Gujrati and English. Book No 5 - By Cursetji M Patel - Published by Zarthoshti Din Sahitya Mandal.

Proceed to the bathroom which should be preferably dry. After removing all the clothes including the footwear, one must stand in one place facing the appropriate direction as per the prevailing geh. That is in East direction in havan geh, south direction in Rapithvan geh, or west direction in Ujiran geh. If during night in the south direction. Then the left hand palm must be placed on the bare head and the index finger of the right hand must be placed on the navel. (Ladies must place their right hand on their bare hands and the left index finger on the navel), after which the following Baaj may be recited, in whispering tone.

Khshnaothra Ahurahe Mazdao.

Ashem Vohu (3)

Farvarnane Mazdayasno zarthushtrish Vidaevo Ahra takaesho, (recite appropriate geh here)

Saroshe ashyahe, takhmahe tanu mathrahe, darshi- draosh ahuriyehe, khsnaothra yasnaicha wahamaicha khsnothraicha frastaecha, yatha ahu vairyo Zaota fra me mruteh, atha ratush ashatchit hacha, fra ashva vidvao mraotu.

Ahunem vairim tanu paiti (3)

Yatha Ahu Vairyo (1)

Kemna Mazda ..... (to be recited) .....till  
astavaitish Ashahe.

After the recitations, one must apply taro, if not then juice of sour lime(limbu) or a little ash from the household fire, all over the body once or more than once, and wait for it to completely dry off( will take 5-10 seconds or more). Then proceed with the bath. All this must be completed without speaking in between. After the bath step out into a dry place, put on your clothes, hang your kushti around your neck(like a shawl) and then take the kusti in your hands, put your index finger (known as Bergishi finger- next to your thumb) on your navel (right hand for men, left hand for women) and recite

Nemascha ya Armaitish Ijacha(3), Ashem Vohu (1).

Remove your finger from the navel and recite Ahura Mazda Khodai and retie the kushti and then pray Jasa me Avanghe Mazda (just as you would recite while reciting the kushti prayers). After the above recitation pray as under:

Yatha (2)

Yasnemcha vahmaemcha aojascha Zavarecha afrinami, Sraoshahe ashyehe takhmeahe, tanu- manthrahe darshi- drash ahuiryehe.

Ashem Vohu (1) Ahmai Raescha, Hazanghareh, jasme avanghe Mazda, Kerfeh Mozd.

After this do full Padyab - kushti.

Nahva ni Baaj is complete here.

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Note - Important points to remember:- keep all your clothes, etc. ready, to avoid speaking and asking for things when you are without Sudreh/Kushti in the bath. Whilst removing clothes, first remove Kushti, then Sudreh, Pyjama, head gear and then footwear.

At the time of applying taro, one should think that the Good Lord will help him in trying to make his "Aipi" pure, due to which, the work of his "keherp" will be easy - may he discontinue to have bad thoughts, words, and deeds, may he remain away from sins, and do patet. May the body- Azda, and Aipi go on becoming pure, so that the "Keherp" gets nourishment throughout life and that after death the "se-shab" - halting period becomes less.

After this, when taro dries up, hands should be washed(again if male, right hand first, female opposite), water should be poured on the hand and body. Avoid taking bath facing North.

After the bath, whilst dressing, first head should be covered, then feet, then pyjama, then sudreh(if male right hand should be first in sleeve, if female left) Keep kushti on the shoulders, come out from the bath room, wash your face, dry it and complete the baaj. All this only if ideal conditions prevail. Not if you are rushing to catch the 8.20 fast train.

(whilst not entering into the significance of keeping palm on the head and index finger on the navel, suffice it to know that inner palm has the effect of the Moon, which when connected with the head takes over as Sarosh Yazad temporarily, who is away from an individual during this particular time, one may call this as invisible cap.

Navel and index finger both have Jupitorean effect. Near the Navel the battle between Spena, and Ghena (good and evil) goes on, and by keeping the Barjisi finger on the navel, the lower portion of the body, where putridity also accumulates, those organs will have the patience like Spenta Armaity- mother earth to remain in that hell-like place).

Best Regards,
Firdosh