

## Baj Tarikats

The below is an extract of the English version from the below link.

[http://tenets.parsizoroastrianism.com/BaaJ\\_Prayers.pdf](http://tenets.parsizoroastrianism.com/BaaJ_Prayers.pdf)

This pdf file is about Baaj prayers and tarikaats which are so essential for our spiritual upliftment and for creating Ashoi which is indispensable for us Zarathustis.

Thanks Porus.

Kind regards,

Firdosh K Sukhia

## IMPORTANT BAAJ PRAYERS IN THE LIFE OF A ZARTHUSHTI

### 1. BAAJ TO BE RECITED IN THE MORNING ON AWAKENING (NIRANG-E-GAOMEZ)

Take a few drops of Taro in the palm of the right hand (in case of women, use the left palm) and recite the following:

**Shekasteh Shekasteh Shaitan, Ahiriman gajasteh karo kerdar, narasad gajasteh karo kerdar, seeose ameshaspand, Dadaar Ahuramazd pirozgar paak; Ashem Vohu - 1.  
(To be recited thrice)**

After completing the recitation, apply the Taro first on the right hand (downwards from the elbow) while reciting one Yatha Ahu Vairyo. Then apply it similarly on the left hand, face, right foot and left foot, praying one Yatha Ahu Vairyo each time. Women must apply the Taro first on the left hand then the right hand; after which comes the face, the left foot and lastly the right foot, praying a Yatha Ahu Vairyo each time.

After the Taro has dried up completely, the hands, face and feet must be washed thoroughly with plain water.

\* During this Tarikat your thought should be "O Almighty, during my sleep, the attack of the Dark side of Nature on me may become weak and nullified in the brightness of the Sun, and may Spenta - Armaity (Mother Earth) take the same into her fold."

Note: "Shayast la shayast" means in the last resort if you are unable to procure Taro, use Sour Lime or Ash. Of course, the effectiveness will be lesser than Taro.

\* After this exercise, one may proceed with the rest of the toilet procedures.

## **2. BAAJ TO BE RECITED WHILE PROCEEDING TO ANSWER THE CALL OF NATURE.**

Before going into the toilet, one must recite softly, as far away from the toilet as possible (atleast 10½ feet away).

**Vanaah shekasteh sud hazaar baar. Yatha Ahu Vairyo - 1**

After completion, one must recite aloud.

**Ashem 3**

- Humatanam Hukhtanam Havarashtnam, yadacha Anyadacha, verejyamnancha vaverejannamcha mahi aibi-jaretaaro naenestaro, yathana vohunam mahi - (Recite twice)

- Hukhshathrotemai baat khshathrem, ahmat hyat aibi-dademahicha, chishmahicha, havaanmahicha hyat mazdai ahurai, ashaicha vahishtai -

(Recite thrice)

Yatha – 4

Ahunem vairim yazamaide; ashem vahisitem sreshtem ameshem spentem yazamaide.

Yenghe Hatam - 1. Ashem -1

After completing the above recitation one must perform the Paadyaab - Kusti without fail.

During this Baaj one must not speak at all, as it is not only very unhygienic because of seen and unseen microbes present in such a situation, but our personal magnetism gets damaged. During ablution our thought should be that 'Asare Roshni' should increase and 'Asare-Tariki' decrease. The very essence of taking the 'Baaj' is to build a temporary vibration wall to surround us so that our 'Khoreh' will get protected and whatever little bad effect is left in the 'Aipi' (our personal atmosphere) will get cleansed up by doing Padyaab-Kusti.

While urinating one should take care that droplets of urine don't touch our clothes or skin. This is best achieved if we have a little patience after passing urine, so any leakage stops completely. Utilization of water should be avoided, it should be dried up. Strictly speaking as per Zarthushti Din, we cannot pollute water by urinating or passing stools in it, if we do so, it is a sin, but in the present world, where flush toilets are in existence, we cannot help it but to ask for forgiveness by repenting for our helplessness.

## **3. BAAJ TO BE RECITED AND TARIKAT TO BE OBSERVED WHILE PROCEEDING FOR A BATH.**

After removing all the clothes including footwear, one must stand in one place facing the appropriate direction as per the prevailing Gah. 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 palm on their bare heads 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)**

Fravarane Mazdayasno Zarathushtrish Vidaevo Ahura tkaesho. (Recite here the appropriate Gaah). Sraoshahe ashyehe, takhmahe, tanu-manthrahe, darshi – draosh ahuiryehe, khshnaothra yasnaicha vahmaicha khshnaothraicha frasastayaecha, Yatha Ahu Vairyo Zaota fra me mrute atha ratush ashatchit hacha, fra ashava vidvao mraotu.

### **Ahunem vairim tanum paiti (3)**

#### **Yatha Ahu Vairyo (1)**

**Kem na Mazda to be recited till Astavaitish Ashahe.**

After the above recitations, one must apply Taro, if not, then juice of sour lime 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. 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 Kusti around your neck (like a shawl) and then take the Kusti in your hands, put your index finger (known as Barjishi 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 Kusti and then pray **Jasa me Avanghe Mazda** (just as you would while reciting the Kusti prayers). After the above recitation pray as under:

#### **Yatha (2)**

**Yasnemcha vahmemcha aojascha zavarecha afrinami, Sraoshahe ashyehe, takhmahe, tanu - manthrahe darshi - draosh ahuiryehe.**

**Ashem Vohu (1), Ahmai Raeshcha, Hazanghrem, Jasa me avanghe Mazda, Kerfeh Mozd.**

After this do full Padyaab - Kusti.

**Note:** Keep all your clothes, etc. ready to avoid speaking and asking for things when you are without Sudreh/Kusti in the bath. Whilst removing clothes, first remove Kusti, 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 'Kehrp' 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 'Kehrp' 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 head 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 put first in sleeve, if female, left) keep Kusti on the shoulders, come out from the bathroom, 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. (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 an invisible cap.

Navel and index finger both have Jupiterian effect. Near the navel the battle between Spena, and Ghana (good and evil) usually 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).

#### **4. BAAJ TO BE RECITED WHILE PROCEEDING TO EAT**

Before dining, the Paadyaab - Kusti must be performed.

Then the following must be recited.

**Ba naam - e - yazad - e - bakhshayandeh - e - bakhshayashgar-e-meherbaan Ahuramazd Khodai. Etha aat yazamaide, ahurem mazdam, ye gaamcha ashemcha daat, apascha daat urvaraoscha vanghuish, raochaoscha daat bumimcha, vispacha vohu. Ashem Vohu 3.**

After praying the above, one must dine in silence, offer thanksgiving to the Almighty, wash oneself and then pray as under:

**Ashem Vohu 4, Yatha Ahu Vairyo 2, Ashem Vohu 1  
Ahmai Raescha, Hazangharem, Jasa me Avanghe Mazda, Kerfeh Mozd.**

One should not talk whilst eating, drinking of water with the food should be avoided, one should not get up whilst eating, and take care that whatever will be required is at hand. One should-avoid eating when one is angry. As far as possible one should utilize right hand only for eating. As per the appetite and requirement only one should take food for oneself and take care that he doesn't waste the same.

It is argued that this Baaj has no spiritual utility in the present times as we are not taking food (Khorakh) of Tarikat. Hence taking this Baaj would be a mockery. But whilst agreeing with this to a certain extent it cannot be denied that this recitation of Avesta, if not anything else, will be surely helpful in digesting the food or help whatever medicine you are taking for digestion. We leave it to the discretion of the readers to do as they deem fit.

#### **5. BAAJ TO BE RECITED WHILE CUTTING NAILS OR THE HAIR ON THE HEAD**

The hair on the head and nails must be cut only after applying Taro thereon. After cutting them, draw three circuits on the left hand palm while praying **Yatha Ahu Vairyo** and hold the packet containing the cut hair and nails therein.

Then in whisper pray the **Sarosh ni Baaj** till '**Astavaitish ashaha**' in **Kemna Mazda**. Remember not to pray the following Khshnuman '**Sraoshem Ashim huraodem verethrajnem fradatgaethem ashavanem ashaha ratum yazamaide**' which appears before the **Kemna Mazda**. Then recite as under:

**Asha Vohu manangha ya struye pare magaono. Paiti te meregh asho-juust imao srvao vaidyemi. Imao srvao aa - vaidyemi, imao-se te srvao meregha asho juust hyare, aresthyascha karetayascha, thanvarecha ishvascha erezifyo-paren, asnascha fradakhshnya, paiti daevo Maazaniyanam. Ashem Vohu 1.**

Then pray in whisper as under:

**Sraosh asho, tagi tan farman, shekaft-zin, zin-avzaar, salare damaane  
Ahuramazd beresad, aidun baad.**

After that throwaway the packet containing the hair and nails in a secluded place outside and complete the rest of the **Sraosh Baaj** from "**Nemascha**" to "**Kerfeh Mozd**".

Then remove all the clothes, apply Taro on the clothes and body, wash the clothes and take your bath. Then wear your clothes, retie your Kusti by praying **2 Yatha and 1 Ashem**. Then come out and wash your hands and face. Then re-do the **Paadyaab-Kusti**.

## **6. BAAJ TO BE RECITED WHILE CUTTING THE HAIR NEAR THE PRIVATE PARTS (PUBIC HAIR).**

Follow the same procedure as given in para 1 and 2 of the earlier Baaj i.e. for cutting the hair on the head. Then recite the following:

**At akhyai asha mazdao urvarao vakhshat.**

Then recite softly - **Sraosh asho tagi tan farmaan, shekaft -zin, zin avzar, salaare damaane Ahuramazd beresad, aidun baad.**

Then follow the same procedure as given in the earlier Baaj for disposal of the hair and for cleansing oneself.

## **7. BAAJ TO BE RECITED BY MEN WHEN FACED WITH THE SITUATION OF NOCTURNAL EMISSION (WET DREAM)**

As soon as nocturnal emission takes place, one must immediately get up from the bed and pray the Baaj prior to visiting the toilet viz. "**Vanaah shekasteh sud hazaar baar - Yatha 1**". After reciting thus, enter the toilet and, with the Taro previously stored there, clean the soiled parts of the body. Then, immediately clean the soiled parts of one's clothing with Taro. Then come out of the toilet immediately and finish the **rest of the Baaj** to be prayed after answering the call of nature.

Thereafter, go to the bathroom, remove all the clothes and apply Taro, previously stored there, all over the body. Then recite the following:

**Aa-at aoshe-te spentyai - armate, spenta-armaite! Emem te narem nistrnomi, emem me narem nistrnuyao, uup suram frasho-keretim, vidush-gaathem, vidushyasnem, paiti-parashto sravanghem mazdarem had-hunarem, tanu-manthrem. Aa-at he naam fradaithyao - aatrem daatem va, aatrem - chithrem va, aatrem - zantum va, aatrem dakhyum va, kaamchit va aatre - daathe naam. Ashem Vohu 1.**

Now wash all your clothes and bathe. Wear fresh clothes, pray **2 Yathas and 1 Ashem** and tie the Kusti. Step out of the bathroom and perform the kusti again. On awakening in the morning, take a bath again by following the usual Baaj procedure.

This is a delicate but an important Baaj Tarikat which should not be ignored.

Although a little embarrassing for a male member of the family to follow at present in small houses, and because of absence of this kind of knowledge for many years for others to understand its importance, it becomes a bit difficult, nonetheless it should be performed, to the extent possible, by an individual from the time of youth. Not following this 'Tarikat' causes untold damage. Dr. Sahib Framroze Chiniwalla has said that instead of doing nothing, atleast one should get up from the bed at once after seminal-discharge, go to the toilet/bathroom clean the portion of the soiled cloth or better still change it, (one should always keep one pair of Sudreh and pyjama in the bathroom for such eventuality), take water in the palm of your hand

and spread it over your full body once or twice, clean the portion of your skin made dirty by water. Before applying water, if you have Taro, do apply it, it would be a plus point. Also clean your Kusti twice with soap and water and then coming out of the bathroom tie up the kusti with **2 Yatha and 1 Ashem**, Perform the kusti again, and after getting up in the morning go for bath and wash all the night clothes. By praying this Baaj the frequency of nocturnal emissions will decrease, provided one helps himself by self-control of thoughts and deeds.

### **Additional**

## **Unghmathi Uthine Bichhanamaj Besine Bhanvani Nirang**

### **Ashem Vohu-1**

**Humata Hukhta Hvarashta sepas-daar Hom, aaj to Dadaar Ahuramazd veh avajuni. Patet Hom aj vanaah, avi gumaan hom aj harvasteen yazdaan va din va ravaan va vahesht va dajukh va hamaar pa sedash va budan-e-rastakhij tanpaseen va avashinavan aharman divaan. Ahurahe Mazdao vaevato khrenanghavato ameshnaam spentanaam. Nemo Zarathushtrahe Spitamahe ashono fravashe. Ashem Vohu-1.**

Aae Khuda Mazdayasni Zarathosti daen upar mane ustavaar kar ane humata-hukhtahvarasht tarat chalav. Bhalo aetekaad rakhavine aagal sud gati karvano navo safo sharu karav (Aavi dua upar mujab avesta bhanta bichhanama betha betha karvi.)

### **Ratre Suti Vakhate Karvani Bhali Dua**

Aae khuda ratrie aavta jaboon gashakna humalathi mane bachavva Meher-Sraosh-Rashne ni madad mokal, ke jethi havasi vicharoma hu chakchur thau nahi-sapdau nahi, ane mane tari avti shant ungh aave, ane shant unghma nekini bedaari raakhe. (Jo uparna avesta nahi padho tobi aava vicharo kari havasona yadne todvaani tabeh rakhvi ke jethi tandarostine faydo thashe)

**Avesta: Naam-e-yazad naam-e-Ahuramazd khuda avazani yaz-e-yaar, yaz-egushdaar kasne paitiyaar meher sraosh yaar sraosh gushdaar kasne paityaar ahuramazdaam ahuramazd va ameshaspandaan va meher sraosh rashne naam-eyazad naam-e-Ahuramazd khodae avajuni. Ashem Vohu-1**

### **Additional**

### **TARO/GAOMEZ/AB-E-ZAR**

Readers of this book must have observed that in all the Baaj Tarikats (except Jamvani Baaj i.e. Baaj recited while proceeding to eat) Taro/Gaomez/ Ab-e-Zar (golden water) forms an indispensable and primary element. Taro (urine) of the Varasiiji has the highest efficacy followed by that of uncastrated bulls, oxen, followed by that of a cow. If all these are not available only then the Taro of a goat may be used.

In all these animals, the 12th Chakhra (Plexus) which is connected with Barjis-Jupiter is to be found near the private parts whereas in other animals and humans the 13<sup>th</sup> Chakhra (which is connected with Hashem - Mars) is found near the private parts (i.e. the genitals). The currents emanating from Jupiter are those of Adar-Froba and are full of Ashoi and flow like electricity through the genitals of these Gospands

thus making their Taro charged with good vibrations. The situation is exactly the opposite in other animals and humans.

Our Prophet has given in the Vandidad the laws of Druj-parhez i.e. staying away from putridity, evil and Ahriman and the use of Taro is an integral part of these practices.

Fresh Taro collected by a Humdin can be utilised for bodily application for 72 hours i.e. 3 days. But consecrated Taro i.e. Nirang derived after the Nirangdin Kriya is to be partaken of only on specific occasions viz. Nahan; for ritual purification; ordinarily and before Navjote and Wedding ceremonies.

### **Practical Viewpoint**

In the morning, getting out of bed, we have to do (Vasi Kusti) small Kusti, and then taking Taro, we have to perform Shekasteh, Shekasteh Shaitan Baaj. This all is well and good. But in 'Kyamat' or 'Kalyug' period even in this, Satan does not allow us to function, for six out of ten persons complain that the call of Nature is so urgent that three to four times in a week it becomes practically impossible to hold on. This is the experience of this writer also, and as one of his friends says, "that even after doing a Red Indian Dance", one has to give up, there another problem arises if some droplets of urine slip out. This, is a genuine latter day problem as our bodies are not like those of our forefathers.

'Sacred thy body even as thy soul', but unfortunately that is not so, with many of us. Hence, what we can do, if we won't take this important Baaj. Although we have no authority to change anything, or even suggest anything different but still some of us try to do as follows :

a) After getting up in the morning if nature's call is urgent, attend to it, after taking the 'Hajate Javani Baaj'. Clean your hands with Taro and water, leave the Baaj and do your Kusti. After this you may take Shekaste Shekaste Shaitan Baaj with Taro.

(b) If it is possible get up an hour or so early than your usual time, take Baaj, attend to call of nature, and then do Kusti, after which you can go to sleep. When you get up after an hour or two, the above difficulty may not trouble you.