

JAMWAANI BAAJ

The observance of the "Jamwaani Baaj" (the prayers recited partly before the meal and partly after it) has great significance in our effort to attain spiritual progress. Ilme-Xnoom states that the four invisible Fire-energies viz., "Aatashe-Daaraa" "Aatashe-Nairyosang", "Aatashe-Khoreh" and "Aatashe-Farha" functioning within our body requires to be developed spiritually. This can be achieved by observing certain "Tarikat" and preserving our "Khoreh".

In Kadeem Iran, all the Mazda-yasni Iranians no matter what their rank was and what status they held in society took utmost care for their spiritual progress of their "Urvan".

In the development of the four Fire-energies, the second one -- "Aatashe-Nairyosang" is very important. It is with the development of this energy the "kharfastree Tevishi" (a characteristic inherent in the wicked human beings to live at the expense of causing harm and hardship to others) is gradually transformed into "Gav Tevishi" (a characteristic inherent in good human beings to suffer sorrow and pain for the spiritual good of the others).

A peculiar thing regarding "Aatashe Nairyosang" is that this Fire-energy functions in the brain area along with the "Chakhre-Nasarat-ul-Khaarez" among the "Magay" tribe while the same Fire-energy functions around the navel area along with the "Chakhre-Nasarat-ul-Daakhel" -- this "Chakhra" (plexus) being situated around the navel region among the righteous monarchs and ministers.

The development of the "Aatashe-Nairyosang" develops the latent spiritual power of "Hilaam" (a spiritual faculty within us that forewarns us). It is for awakening this power of "Hilaam" that the "Aabed", monarchs, ministers and commoners observed this "Baaj" at any cost and without fail.

The "Jamwaani Baaj" observed by the commoners is simple recitation while the rest observed the "Baaj" known as "Baaj" of "Panch Taa-e". The Divine Science of Xnoom states that food is not only necessary for the physical well-being but also for the ultra-physical constituent of our semi-eternal body of "Ushtaan".

The Divine Science of Xnoom teaches that the alimentary canal -- consisting of the mouth, pharynx, larynx, esophagus, stomach, small and large intestines contains five "Kuvvats" (power force). These are :

1) "Kuvvate-Humaa", 2) "Kuvvate-Jaazebaa", 3) "Kuvvate-Maaseka", 4) "Kuvvate-Haazehmaa", 5) "Kuvvate-Daafeyaa".

1) **Kuvvate Humaa** : This is the power that aids in the manufacturing of the saliva in the salivary glands. It creates some sort of inclination to relish food. When this "Kuvvat" is lost or weakened, we do not have any appetite or any craving for food. To put it into the well-known phrase "the mouth does not water".

2) **Kuvvate-Jaazebaa** : This "Kuvvat" aids in the digestion of food. It functions in the oesophagus. It aids the C-shaped cartilages to

push down the food until it enters into the stomach.

3) **Kuvvate-Maasekaa** : This "Kuvvat" functions in the stomach. If it functions well, it holds the food till it is well churned and fit enough for the final stage of digestion. If this "Kuvvat" does not function properly then the stomach is not able to hold back the food and produce the gastric and hydrochloric acids which are so necessary for the proper digestion of food. The person either vomits out the food or suffers diarrhoea. The actual digestion then takes place in the small intestine. This "Kuvvat" also produces the bile, pancreatic and intestinal juices. The food is absorbed into the blood.

4) **Kuvvate-Haazema** : This "Kuvvat" also aids in the digestion of the food. The waste matter formed is pushed into the large intestine.

5) **Kuvvate-Daafeyaa** : This "Kuvvat" assists the waste matter to be got rid of.

To accelerate the "Kuvvats" mentioned above and to aid in their functions so that the human body remains healthy which is so essential for the spiritual progress of the "Urvan", our Asho Zarathushtra has prescribed this "Baaj". This is the best remedy for any kind of indigestion.

-- Behzaad

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If ever you have much
Do not a miser be
Share, give away
In cash, food, drink
In this world, what is given away
Is gained.