

THE EFFICACY OF THE MUCH-ABUSED "TARO" AND "NIRANG"

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The Vendidad injunction of "Gaomaeza" and such other mandates, are all based on the Scientific reasons of their practical utility and efficacy, and in the absence of a knowledge of the most elementary principles of modern science in all its indefinite numbers of branches, it is the bounded duty of the student of Avesta, if he wants sincerely to serve the community, to wait, for it is very wisely said —

"They also serve who only stand and wait."

Ervad Phiroze S. Masani

The fresh ordinary "Gaomaeza" or bull's urine is declared to possess a certain amount of purifying magnetic force which has exquisite effect in rendering the "Khoreh" of a person pure and wholesome. The sixteen "Chakhra" or ultra-physical centres in the "Kehrpa" also work in the animal kingdom, but the "Chakhra" are differently located in men as well as in the different genera and species of lower animals. Men's urine is regarded as "Hikhra" or "Heher-Nasu", on account of the thirteenth centre located on the human sexual organ. The function of all the sixteen "Chakhra" are varied according to the different texture of each of these. The urine of no other animals is to be employed for the purification of "Khoreh" except that of "Gao" or Cow-kind. This is because the twelfth "Chakhra" which has the characteristic property of receiving pure "Khastra" or electric current from the reservoir of nature

is located on the Sexual organs of the "Gao-species" of animals. Hence the use of "Gao-maeza" or urine of "Gao" which passes out with the pure "Khastric" effect of the twelfth "Chakhra" located on the Sexual organs of that species, is enjoined upon all Zoroastrians. The invisible "Khastra" in the "Gaomaeza" begins to vanish with the effect of atmosphere on it, and after an interval of eighteen "Hathra" or seventy-two hours the 'Khastra' totally disappears, and "Hariri" or microbes begin to germinate and multiply. Thus the "Gaomaeza" begins to rot and emits annoying stench after three days, and renders itself useless for application. Zoroaster with his unsurpassed "Asn-i-Vir" has taught an elaborate process of preserving this "Khastra" of "Gaomaeza" intact and of thus rendering "Gaomaeza" air-proof, so that no "Hariri" or germs might take rise therein for years and years together. The ceremony known as "Niranangdin" which lasts for several days has to be performed over "Gaomaeza". While passing through this elaborate ritual the "Gaomaeza" is made to grab the vibration — static effect of Avesta Manthra recital (a systematic arranged mixture of Yacna, Vispard, Vendidad, and Gathas according to the static rules of Permutations and Combinations), and the efficacy of Avesta Manthra especially of "AshemVohu" and "Yatha Ahu Vairyo" recited at the time of inserting tiny pebbles into the "Gaomaeza" is able to preserve the original "Khastra" or magnetic current therein for years together. This "Gaomaeza" of the "Nirangdin" ceremony

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or as it is briefly termed "Nirang" in popular parlance is the basis of all Zoroastrian rituals. No "Navjcte", or initiation ceremony of a born Zoroastrian child with Sudrah and Kusti, can be legitimately performed without this "Nirang", which the child is made to sip three times while undergoing the purificatory ceremony of initiation. No "Barshnoom" or Higher-Purification ceremony can be performed in the absence of this "Nirang", and without "Barshnoom" no ceremony can be performed by anybody. The efficacy of ordinary "Gaomaeza" and of special "Nirang" is a very wide subject which cannot be treated in details here.

Some persons unceremoniously attack the Vendidad farman of the application of Gaomaeza as a "filthy practice", and the Gaomaeza itself as the "dirty-stuff", and show disbelief in the permanent purity of "Nirang" or consecrated "Gaomaeza" of never becoming putrid when once it is consecrated.

One must however remember that according to the Laws of "Khastra" propounded in the Zoroastrian Religion, the Spring-water drink, Haoma-drink, Milk-drink, and Nirang-drink have their own proper efficacy in proportion to the different intensities of "Frado" and "Khastra" in each of these for rendering help to the Soul in the march for "Uru" or unfoldment. The "Gaomaeza" having got the "Khastric" property of purifying the "Khoreh" or aura of a person applying it, has been known by the very significant expression in Pahlavi, Pazend and Persian — "Ab-i-Zar" or golden water. How touching and revolting it would be for a considerate reader to see the painful contrast between the two expressions — "dirty Stuff" as the outcome of faithless, undevotional study and foreign concepts and the "Ab-i-Zar" or "Golden Water" as the natural result of devotional, sincere, meditation and practice of the humble students of Paslavi, Pazend and Persian school of Avesta Study.
