

Parzand

VOL. V No. 10

AUGUST 1969

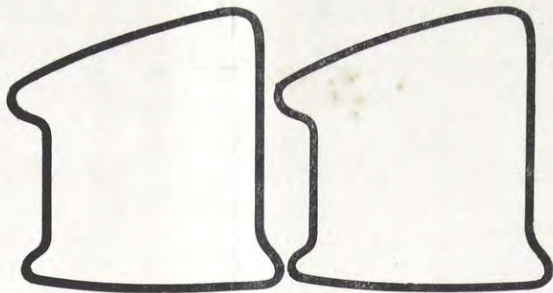
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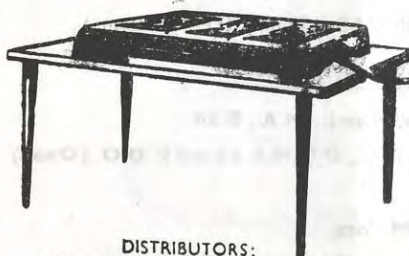
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EDITORIAL



PARSI PUNCH IN GAIETY FOR NEW YEAR

Parsiana wishes **HAPPY NEW YEAR** to all its supporters, subscribers, advertisers and the entire Parsee Community and our brother communities and resolves that we all do well, meaning better, this year than in all previous years.

By the law of natural growth Parsiana writes an upward graph of progress (if not of prosperity). Membership is steadily going up and so do cost of paper and rate of postage and the same trend is in the offing for printing charges in Godrej Memorial Press.

A good sign is that the younger generation even though of the sophisticated kind is kind to this publication. Parsiana has opened a channel for them. They want some reading of this kind. I, as editor, am collecting matter to serve them and find the task up-hill because there is such deep-rooted apathy and carelessness amongst the knowledgeable persons to write articles. "Writing substandard articles is not our line" say some geniuses? Some say they are scholars, others say they are philologists and some others who pose as combination class A cannot write. Their inhibition is their undoing. Knowledge is a currency, theirs is a store-room under lock and key of some mortgagee in possession. They are entirely dependent upon the opinion of others to whom they have mortgaged their learning. They lack confidence in their learning and believing in Bacon's dictum "reading maketh a full man and writing an exact man" they are content to remain full men, bloated men, with convenient conceit and hollow drum trumpeting. Their conceit creates panic for writing for they think that everything printed is some superb

writing. We have to forget this child like awe of our unwritten learning. Modern psychology calls it inferiority feeling to feel big and look small, or to look big and feel small. We sing to enjoy ourselves and to give fun to the party not to scrutinize every note and entire technique. That way we can't even bray. We write to supply suggestions and spread ideas, the kind we wish to spread — ideas may be borrowed, bettered or conceived. But someone must put them on paper to be passed on. Currency must circulate to be of any value. Society that puts anything into circulation progresses. The inhibited group hibernates. So do we.

Why are our probable pen-men shy of writing ? They are mortally afraid and have morbid fear of criticism. Ladies and gents ! Boys and girls if you have any itch for writing don't just scratch your skin and cover yourself under a blanket; stay out, push your pen on paper and push out the matter to the world for reading. Forget that everything that goes into print is precision and perfection. Such an idea is absurd. Think of a freshman joining a press for writing articles. By popular demand the Editor wants him to write articles one on Elephants and another on Elephantiasis. Believe me, he does good job of the assignments, good enough to pass into circulation. Push out your writings to the Editor preferably of Parsiana, because he is hungry and wants material for subsequent issues. An Editor may reject an article for two reasons. Firstly it may be really worthless even if written by some learned man. One learned Dasturji because I pestered him to write for Parsiana scribbled something too childish for a learned man to offer for print. Dog's morsel was thrown at me. I did not bark. Wake up our lecturers — Wake up and write, Only 50 persons attend your lectures. Parsiana is read by 1000, ...Secondly an Editor may reject even a good article if it does not go with the policy of the paper. Every paper has a policy of its own without harbouring any prejudices.

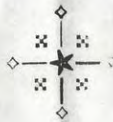
Send your articles, now, if you have overcome your inhibitions. I do not know Avesta and I do not know Pahlavi but I edit a magazine principally based on those languages. I have overcome my inhibition to supply a need, which I could see was neglected. My guess has turned out correct can be seen from the formidable list of places where Parsiana goes to supply the need and build up contacts between pockets of Zoroastrians in the world. To continue this work

money is necessary. But it must come in two legitimate ways only through income from Advertisements and income from subscription amounts. Your duty to Parsiana is clear — give or secure Advertisements and introduce more memberships. Will you ? Parsiana completes its 5th year of publication with October 1969 issue. Money is needed to go on and go ahead with improvements in it. We have not sent reminders for recovery of subscriptions for some time for not affording any whole time staff. Subscribers in India who remember having not sent their subscription recently kindly send two years subscription of Rs. 12/-. This amount if due or in excess will be adjusted. Subscribers outside India please await reminders.

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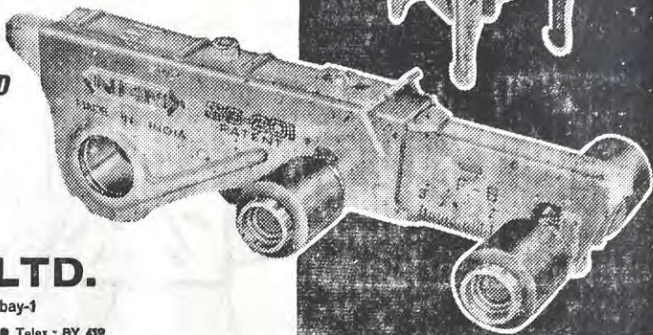
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“The Splendoured One”

AS I SAW IT

by

THEATRE GOER

Batches after batches of anxious spectators flowed into the compound of the Theatre like an exodus to the Promised Land. The promise was fulfilled as the same people showed on their faces the delight of the delicate subject gloriously presented by superb decor, unusual music gay and colourful costumes all slowly but positively drawing the audience to the pinnacle of performance in which Zarathushtra enters the stage in the splendour of unmatched brilliance of pulsating light effect, direct and reflected.

Before the advent of Zarathushtra the world was in a state of turmoil. Loot, arson, pillage, massacre, poverty, gossip and grief made the people implore for a Saviour. Even the skies were angry—all dark, reverberating with thunderous paens when the Three Graces with the prescience of the Splendoured One to come open the drama.

The Three Graces introduced the Advent with their meaningful look into Humata, Hukta, Huwashta wearing their flowing costumes in red, yellow and blue and holding out the promise of the splendoured world to come.

The mime following the promise depicts the aforesaid miseries of man. Ahura Mazda in His infinite wisdom and Grace prepares a Saviour as the Geus Urvan

cries for one and mankind implores for relief. But the Dev-yasnis dislike Him and make attempts on His life.

Young Zarathushtra aged about 8, initiated into the mysteries of Creation by his guru Kurush Burzin in a beautiful soliloque asks Ahura Mazda to solve his perplexities. But the secrets of Nature are not transmissible in words. They have got to be experienced first hand. Zarathushtra then goes into meditation for ten years on the Ushidarain mountani and emerges with Revelation of the Avasta, as the mightiest weapon against all ills of mankind. His ancient passion is till this day the universal wisdom.

Mankind who expected a warrior to come to quell the rebellious and the criminal ones amongst themselves expressed disappointment at Ahura's choice of a meek Prophet who would mould man's mind away from materialism towards the understanding of the divine principles. It turned out true that the meek shall inherit the world.

Mediyoma, the first cousin of Zarathushtra is deeply impressed with the wisdom of Zarathushtra and His earnestness as messenger of Ahura Mazda to give out His message. Mediyoma sensed this as the urgent need of mankind. His admiration of Zarathushtra turned into his becoming the

first follower of His Cousin and Coworker in the mighty task of remoulding the world of man. Madiyoma and a yong man enter into a dialogue. The friend dissuades Madiyoma from joining hands with Zarathushtra, in the vain hope of teaching the new way of living life. They part company.

Adult mature, brilliant "Splendoured One makes His first entry. Madiyoma falls on his knees, acknowledges His greatness and expresses his wish to be His follower and worker in the great cause that He was espousing. The start is made for Zarathushtra's mission to spread.

The exquisite arrangement of light, colour and shade was arresting in its beauty and totality. The two cousins make a compact. Avasta now had its chance.

Ameshaspentas (Emanations of Ahura Mazda) appear on the scene and express what each one stands for as fractionalised elements of Ahura Mazda. Sarosh Yazat takes Zarathushtra by the hand and puts Him in direct contact with Ahura Mazda. Ahura Mazda though omnipresent does not show Himself to anyone and everyone anywhere. He is an open secret — open to all for approach yet secret from everybody — open just to the initiated sacred souls only. Sarosh Yazat is a go-between to the initiates. Conversation goes on between Zarathushtra on the scene and Ahura Mazda in absentia (communicating through Radio). It was mystifying and enlightening. Ahura Mazda revealed Avasta to Zarathushtra.

A tall tree (made of wood and metal sheets) commands attention. It is Haom Tree that heals all ills of head and heart.

Its juice has mystic powers. Zarathushtra explains its good qualities to Madiyoma. But Madiyoma still stands confounded. That tree could not be the first thing in creation. Zarathushtra explains to him that the first thing was the wish of Ahura Mazda expressed in His sacred word Ahuna-Vairiya — sent forth even before the Earth. "I teach this to all who follow me — I tell them to think of it, speak it work with it". Under the power of Ahuna-vairya verse everything intended good turns out according to the design.

After an intermission the Ahura Mazda sends Zarathushtra to the court of King Vishtasp where intregue gets Him imprisoned by Dev-Yasnis influencing the King. Court scene of the Court of King Vishtasp is enacted. King Vishtasp is worried over a battle that is raging under command of his son Aspandiar. Aspandiar returns triumphant and King Vishtasp expresses his regret for not joining the battle because of the illness of his favourite horse Aspesiah, whom none could cure.

The name and fame of Zarathushtra were already known to the people but the Court had not accepted Him as Prophet. As a last resort the King sends for Zarathushtra. Zarathushtra is not able to come as He is imprisoned by conspiracies and intregues inside the court. King Vishtasp expresses surprise that Zarathushtra is incarcerated in the Royal Prison. Prime Minister Jamasp and Prince Peshotan and Prince Aspandiar have talk with the King about the unfair treatment meted out to a Great Soul.

Zarathushtra is brought before the King. The King asks Zarathushtra to show his extraordinary powers if any by performing a miracle to free the four bent in and imbedded legs of Aspe-siah. Zarathushtra says that the revelation of Avasta to Him by Ahura Mazda is itself the miracle. Minor miracles may occur if people implicitly accept Avasta and advised the King that if he and the members of the Court developed faith in Avasta the horse will get cured not by any magic from Zarathushtra but from the Faith that the people will engender by discarding god-lings and accepting Ahura Mazda alone.

The King, the Queen, the Princes and the Prime Minister accept Zarathushtra as a true Prophet and with each one gaining Faith the horse got strength to release its own legs and free itself.

The conspiracy against Zarathushtra is exposed and the conspirators were banished from the country. The king apologises to Zarathushtra and asks for four boons from the Prophet.

Prophet says no one can have all the four boons to himself but he can bestow one boon each to every one man the King named.

In a dramatic presentation in the company of Ameshaspands Zarathushtra gives

1. A flower to Jamasp by which he sees all past and future.
2. A pomegranate to valiant Aspad-iar who becomes proof against all deadly weapons.

3. A bowl of milk gives Peshotan a state of deathlessness.

4. A cup of Haom juice with instructions to the King to turn His gaze within. His soul then sees the splendours of the Spirit world.

There is rejoicing and true happiness. Rejoicing did not come in a day it came after years of suspicious and suspense in the mind of the believers. The Faithful then rejoiced.

Airyema — Isshio is chanted. (Ha 54)
It is the hymn of happiness.

By public demand with House Full notice every evening the play lasted for seven consecutive days. At the end of this congratulations were freely exchanged but special congratulations were reserved for Miss Roshan Kalapesi, who was the moving spirit of the show, Mrs. Piloo Pochkhanawala and Shri Tapas Sen for decor and showmanship jointly. Mrs. Gool Savaksha for good thought of conceiving and putting on paper a lofty idea, which she saw executed in the Splendoured One with the help of Gautam Joshi and a team of artistic talents around him.

Script of the play in English and in Gujarati are available for Re. 1/- each (plus postage) from Time and Talent Club. There should be one copy in every home. It is absorbingly interesting and sensibly instructive.

Recommendations to Amend and Re-enact Certain Provisions of the Indian Succession Act (1925) as Applied to the Parsis

by

SHIAVUX R. VAKIL

The Indian Succession Act was enacted in 1925. When it was enacted the provisions of Sections 67 and 118 were not made applicable to Hindus, Buddhists, Sikhs, Jains or Muslims. These sections however applied to Parsis.

After the coming into force of the Constitution, it is rather anomalous that these sections should still continue to apply to Parsis and other minority communities.

Section 67 provides that an attesting witness to a Will as well as his/her spouse lose the legacy. It is difficult to understand why such a provision should be made applicable to Parsis who are treated as an enlightened and educated community. The worse anomaly which prevails 20 years after the coming into force of the Constitution is section 118 of the Succession Act which also does not apply to Hindus, Buddhists, Sikhs and Jains or to Muslims. It applies to Parsis. The result of application of this section to Parsis is that millions of rupees have been lost to charities because of non-compliance by the testator with the provisions thereof which requires that no person having a

nephew niece or near relative shall have power to bequeath any property to religious or charitable uses except by a Will executed not less than 12 months before his death and deposited the same within six months from its execution in some place provided by law for the safe custody of the Wills of living persons.

When the Bill was passed in 1925 it was intended to protect persons who were under the influence of priestly class. It is ridiculous and puerile to suggest that Parsis are under the influence of the priestly class. It is high time that leaders of the Community take up this issue actively and prevent a loss to charities which can otherwise be avoided. It is indeed shocking that section 118 applies even to a Baj Rojgar Trust. The Parsi Community is governed by laws which are totally outdated. Section 118 owed its origin to an English Statute passed in the time of George II and re-enacted in the time of Victoria.

I have also drafted the Parsi Minority Guardianship and Adoption Act and the Parsi Marriage and Divorce Amendment Act providing inter alia (a) age of major

rity; (b) appointment of mother as guardian of property of the minor after the father; (c) legalising adoption; (d) amending certain provisions of the Marriage and Divorce Act. These Acts will be placed before the Parsi public for their scrutiny after I have a little bit of experience of how the enlightened and educated masses of my community react to the amendments which I am seeking to effect in the Indian Succession Act.

I understand that several years ago a Committee of eminent lawyers of the Community was appointed. The task before the Community is extremely simple but the question is whether anybody is prepared to take any genuine interest in the welfare of the Community in respect of genuine problems or our leaders are only interested to chase the rainbow ?

The draft of the Indian Act is appended below:—

The Indian Succession (Amendment) Act, 1969

An Act to amend the Indian Succession Act (XXXIX of 1925) in application of certain provisions thereof to Parsis (First published after having received the assent of the President on the _____ day of _____ 1969 in the Central Government Gazette on the _____ day of _____ 19).

WHEREAS it is expedient to remove certain disabilities in connection with Wills made by Parsis, it is hereby enacted as follows:—

1. This Act may be called the Indian Succession Amendment Act, 1969.

2. Nothing contained in sections 67 and 118 of the Indian Succession Act, 1925 shall apply to Parsi who dies after the commencement of this Act leaving a Will or Codicils, whether made before or after the commencement hereof.

MY EXPERIENCES

My senior brother Late Mr. Hirjibhoy Byramji Warden died on or about 7th May 1954. He was the then Managing Director of Warden's (Mysore) Pvt. Ltd., and by his Will left all his shares in the company solely to me to make proper management of the Company possible without interference from any minority holdings. He and I were the founder members on the books of share holders. Though I was then whole time in medical practice he confided in me and said that he had taken this step as he was very anxious that the business started by him should continue and that if I could not spare sufficient time for business I should employ a wholtime manager but continue business. That was his wish.

After his son pre-deceased him by three years he had foreseen the situation and trained me in business by fixing me as a Director with monthly remuneration to write books of accounts. Prior to that I was just a visiting Director on meeting days and doing my medical work whole time.

Though my brother and I were on the best of terms our solicitor Mr. Balaram Jayakar of M/s. Cama Jayakar & Co. had instructed me not to sign any paper, however innocent looking, without first referring to him. He never gave me any reason but as he had drawn the Will he must have

realised its implication. As Mr. Jayakar was the sincere friend of the family there was no question of imputing motive. Our whole family always followed him implicitly. Later on I realised that signatories to the Will or Codicil are debarred from all rights and titles to their contents. I clear this point at length to impress the readers about the pitfall. Medical attendants are often requested to attest the Will or Codicil but the circumstances in such cases are self-evident and patent.

Section 118 which may have been meaningful years back when European Society was dominated by Priestly class and who somehow or other managed to have Wills changed or Codicils added in their favour on deathbed is an anachronism today.

My brother Hirjibhoy by a Codicil made a couple of days before his death transferred a small immovable property to me. It was originally given to his daughter-in-law who after the death of her husband had left for England for further studies, in fact, had virtually migrated to England. Many aspersions were cast on my character for the Codicil of which I had no knowledge. In two days time Hirjibhoy died. On his death-bed he had whispered to me that if I liked I may use its income in helping poor people as he was doing. Obviously the implication of "if I like" was "I (Hirjibhoy) like". His wish has been religiously adhered to.

The irony of the whole thing is that he could not have given it to anybody else. It was a small property in the Fort ad-measuring less than 50 sq. yds. with a set-

back of 20 sq. yds., ground and five in height, fetching old rent of Rs. 187 and facing an estimated repair of Rs. 22,000 by the Architect Mr. Homi Katrak.

I declined to take over the property. I could not do so as a legatee cannot select or reject any item. He must accept in toto or not at all.

Mr. Homi Katrak and my personal friend Mr. Jal Daruwalla, the then chief accountant of the Bombay Municipality both advised me to sell off the property at any price. But who would buy ? Sale was advertised in Times of India and Jame-Jamshed several times. A few probables came, saw and went away.

Meanwhile Municipal employees of various departments were paying me "courtesy calls". Municipality would not allow me to demolish the property. Our solicitor Mr. Jayakar issued notices to all the tenants to vacate as the house was unsafe. But who vacates these days ! Though the notices to the tenants may be legal safeguard I was inwardly worried about the life, limb and property of the occupants. This was not my ugliest experience. My ugliest experience was that some men from Building Department of the Municipality advised me to undertake repair with some contractor of their recommendation, who under pretext of repairing the building would give such strokes and put in such wedges that in a few days the building will automatically collapse and the land, howsoever small in area, will fetch good price. Without wanting to pose as pious I may say that it was repugnant to my temperament. I declined the offer. I

did not care for money this way. Think of the callousness (I have written gospel truth)

Life after death is my firm belief. I was delving in spiritualism under an idea that if there be life after death communication with the dead may be possible. I had purchased the library of Late Mr. Pestonji Mahaluxmiwala, who many years back was writing in Jame-Jamshed about his communications with his deceased son Dhunjishaw. Dhunjishaw was my classmate in the school. In a communication with my deceased brother Hirjibhoy I spoke to him about the property and my futile efforts to sell it. "But who would buy it?"

He told me "it will sell like this" (snapping his fingers). Next day while walking along Dr. Dadabhoy Naoroji Road I came by the would-be purchaser. I told him I was going to the Municipality in the matter of such and such property. He said I want to buy one let us walk to the property. With all the Municipal requisitions and set-back notice he bought it on the

spot for Rs. 15,000 (and later paid something less). But I heaved a sigh of relief. The purchaser did not have enough cash to pay me. I therefore gave him a loan of Rs. 8000 to complete the transaction and accepted the dilapidated property in mortgage. Even then I was happy as my responsibility ended with the sale. Mr. Jayakar acted on my behalf.

This kind of difficulty occasionally arises if a sole legatee dies and the person has to change the Will and also perforce to survive the stipulated period under the Act. Life Insurance Corporation does not write survival insurance.

Certainly all these things need to be reconsidered and changed.

People who have such experience must write their cases to Parsiana Editor. They may or may not be printed but we can hand them over to Mr. Vakil for reference when he moves in the matter to bring about general agreement on his amendments.

P.B.W.

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લખનાર :—સમ્પા-ઉલ-ઓલમાં ડો. સર જીવનજી જ. મોદી

અશો ક્રોહરોની યાદને માટે મુકતાદનાં દિવસોમાં પુલ, ફળ, પાન સાથે તેઓની યાદ કરવી ઘણું દરોબસ્ત છે અને તે અસલી ધરાની રિવાજ હતો અને તેને હિંદુ રસમ સાથે કાંઈપણ સંબંધ નથી. ગુજરેલાંઓની 'યાદમાં' પુલ, પાન, સઘળી પ્રજાઓની ક્રિયાઓમાં અગત્યનો ભાગ લે છે. જેમ અસલી યુનાનીઓ, રોમનો, ચીનાઓ, વિગેરે જીવી પ્રજાઓમાં હતું, તેમજ ખ્રિસ્તિ, યાહૂદી, હિંદુ, ઇસલામી, વિગેરેની હાલની પ્રજાઓમાં પણ ગુજરેલાંઓની યાદમાં પુલ, પાન, અગત્યની જગ્યા રાંકે છે. અસલી એથોની-ઓનામાં તેઓનાં "એનથેસ્ટેરીઆ" (Anthestaria) નામના તેહેવારો હતા, જે પણ આપણાં તેહેવારોની માફક વર્ષની સેવટે, શિયાળાની આખેરીએ પડતા હતા, તે પણ ગુજરેલાંઓની યાદનાં દિવસો હતા અને તેઓને પુલ સાથે સંબંધ હતો.

તા. ૩ જી નવેમ્બર ૧૮૮૬ ને દીને હું પેરીસમાં હતો તે દિવસે મરહુમ પ્રોફેસર દાર્મસ્ટેટરને ત્યાં હું તેવજીને મળવા ગયો હતો ત્યાં પણ મેં તે દિવસે ગુજરેલાંઓની યાદમાં પ્રુસો મુકાયલાં જોયાં.

ખ્રીસ્તીઓમાં તો ખરા પ્રુસોનાં હારો ઉપરાંત ઓટાં પ્રુસો અને દાણાઓનાં તોરાઓ તો હજારોની સંખ્યામાં કંપરો ઉપર પડે છે. હમેશાં ઉંચા અને ઉમદા વિચારો મનમાં દાખલ કરવા માટે એક વિદ્વાન ડો. ટ્રમંદ શિખામણ આપે છે કે :—"Escape and get into the upper story where the roof is open to God and where you can move among beautiful things and amongst holy memories and high ideals." આ સૂત્રનો અર્થ એ છે કે દુર નારી જાઓ અને (વિચારોનાં) ઉપલા માળા ઉપર ચઢી જાઓ, કે જ્યાંનું છાપર ખોદા તરફ ખુલ્લું હોય અને જ્યાં તમે ખુબસુરત ચીજો અને પવિત્ર યાદો અને ઉમદા ખ્યાલોની વચ્ચે ફરી હરી શકો. એ પ્રમાણે મુકતાદનાં અવસરો, ક્રિયાઓ અને રિવાજોનો ઉપયોગ કરો તો, મુકતાદનાં દિવસો, તમેને તમારાં ભલાં માટેની યાદનાં દિવસો થઈ પડે અને મુકતાદનાં પુલફળથી આરાસ્તા કીધેલી જગ્યા, "ખુબસુરત

ચીજોની" અને ખુબસુરત વિચારો સુચવનારી જગ્યા થઈ પડે. પુલપાનનો સુંદર સીંગાર ફક્ત ગુજરેલાંઓની યાદ માટે આવકારદાયક છે, એટલું જ નહિ, પણ જીવતાંઓનાં મનને શાંતિ આપવા માટે પણ આવકારદાયક છે.

પેરીસ શહેરમાં મેં જે દિવસે પ્રો. દાર્મસ્ટેટરને ત્યાં પુલપાનની સુંદર ગોઠવણ જોઈ, તે ત્રીજી નવેમ્બર ૧૮૮૬ નાં દિવસ હતો. એ દિવસની આગમ્યતાં એ દિવસો પેરીસમાં ગુજરેલાંઓની યાદના ખાસ દિવસો હતા. તા. ૧ લી નવેમ્બરનો દિવસ, એ લોકોમાં (All Saints' Day) એટલે એઓનાં સઘળા ભલાં થઈ ગયલા આદમીઓ અને પીરોનો અથવા આપણાં શબ્દોમાં ઓલું તો હમા, "અશો ક્રોહરો" નો દહાડો હતો. તે પછીનો તા. ૨ જી નવેમ્બરનો દિવસ all souls' day એટલે કુલ ગુજરેલાંઓનો, પછી તેઓ પવિત્ર (saints) હોય કે સાધારણ પંકતીનાં હોય-તેઓનો દિવસ હતો. આપણાં શબ્દોમાં તે કુલ રવાનોનો દિવસ હતો. એ એ દિવસો ઉપર હજારો રૂપિયાનાં પુલપાનની ખરીદી પેરીસમાં થતી પણ સઘળા ખ્રિસ્તી મુલકોમાં તો તે ખરીદી લાખો રૂપિયાની હશે. તા. ૩ જીનાં કરતાં તા. પેટેલી નવેમ્બર, જે કુદલે અશો રવાનોનો દહાડો છે, તેને વધારે પવિત્ર ગણી, ત્યાંનાં લોકો કથસ્તાનોની મુલાકાતે મોટી સંખ્યામાં જાય છે. એનો સળખ કુદરતી રીતે એ દીસે છે કે દરેક જન પોતાનાં ગુજર પામેલાં વહાલાંઓ માટે માન ધરાવી તેઓને અશો રવાનોની સંજ્ઞાં મુકવાને ચાહે છે. એ દિવસે બપોરે ૨-૩૦ ને અમલે Pere la Chaier નામના તેઓના મોટા કથસ્તાનની મે મુલાકાત લીધી તેની નોંધ રજુ કરું છું.

"આજે Tous saints એટલે સઘળા saints (અશો નરો) નો એઓનો મોટો દહાડો છે. અને કાલે Fete des morts એટલે "સઘળાં ગુજરેલાંઓનો દહાડો" છે; પણ આજનો દહાડો તેહેવાર તરીકે રજા હોવાથી ઘણું લોક આજે કથસ્તાનમાં પોતાનાં મરનાર ખેશીઓની ઘોર આગળ પુલ ચઢાવવા જાય છે. રસ્તામાં તરેહવાર પુલ વેચનારાઓની હાર એક માઈલ ઉપરથી શરૂ થાય છે. નજદીકમાં એક ન્હાનો મોહલો પુલના તરેહવાર ગજરા અને

કુંડાળાંઓની અને દાણા અને ધાતુના ગજરાઓની ટુકા-
નાના છે. સંકડો લોકોની હાર લાગી હતી. એ સીમેટ્રી
ટેકરા ઉપર આવી છે, જ્યાંથી શેહરનો સુંદર દેખાવ દેખાય
છે: ઘેરોની ઉપરનાં બાંધકામના ગુંબજો અથવા આર-
કાંમાં રોશની કરી કોઇ કોઇ અંદર જઈ બંદગી કરે. મહોં
ટોપી ઉતારે અને ચારતો છાતી ઉપર હાથથી એમ + કોસ
કરે, ને થોડો વાર ઉભાં રહી ઘેરને જોએ અને શાંત વિચાર-
માં ઉભાં રહે. કોઈ કોઈની આંખો તેઓનું દુઃખ દેખાડે.
જવાનો અને બધરાંઓ ઘેરોને પેહલે ધોળે. કોઈ અમથો
કચરો કઢાડે; કોઈ તો દગલો કઢાડીને ઘેરને સારી રીતે
સાફ કરે; તે નજદીકનાં રસ્તા વરીકને સાફ કરે. પછી સારી
રીતે શોભે તેમ પુલ ગોઠવે. A ma mere. A mon
frere એ પ્રમાણે ભાઈ, બહેન, દીકરો, વર એમ જુદાં
મેશીઓ ગજરા, ઘણાંક લોખંડનાં અને દાણાના, મુકી
જાયે. એક Souvenir નામનો સ્થંભ છે ત્યાં ઘણુંકિ
મુકે. એ અને બીજી કેટલીક ઘોરો ઉપર ભાંગેલા
સ્થંભો ઉભા કીધા છે, એવું દેખાડવા દે આપણી
જંદગી ભાંગેલી તુટેલી છે.”

મુકતાદનું બેહેરું તેનો ખરો ભાવાર્થ—આપ-
ણામાં રિવાજ છે, કે ચાલુ વર્ષમાં ને કોઈ મરણ પામ્યું
હોય, તો તેના મુકતાદ માંડવા, યા તેનું બેહેરું માંડવું.
જ્યારે મુકતાદનાં દિવસો સઘળા હમા અશો ફરોહરોની
યાદનાં દિવસો છે, ત્યારે અલગતે દેખાઈતું છે અને કુદરતી
છે, કે તે ચાલુ વર્ષમાં ગુજરી ગયલાંઓની યાદ તો ખચીત
થવી જોઈએ. જેઓ આપણાથી તુરતનાં છુટાં પડેલાં હોય
તેઓની યાદ તો ખાસ કરીને થવી જોઈએ. જ્યારે
સઘળાંઓની યાદ માટે મુકતાદની ક્રિયા આ તેહેવારો ઉપર
જરૂરી છે, ત્યારે તો ચાલુ વર્ષમાં ગુજરેલાંઓ માટે તો તે
ખાસ કરી જરૂરી હોવી જોઈએ.

કુટુંબવાળાંએ તે મરનાર માટે ખાસ જુદા મુક-
તાદ માંડવાની અગત્ય નથી, પણ જ્યાં કુટુંબનાં કોઈ
વડાને ત્યાં અથવા કુટુંબના કોઈ અતલગનાંને ત્યાં મુકતાદની
ક્રિયા થતી હોય ત્યાં સાથે તે વર્ષનાં હક થયલાંનાં મુકતાદ
માંડાય તો યસ છે.

હવે તે મરનારનાં મુકતાદ માંડાય, બીજાંઓની સાથે
મુકતાદ માંડાય, એટલે શું? એ બાબે આપણા લોકોને
રિવાજ છે કે તે સાલમાં જે મરણ પામ્યું હોય, તેને માટે
પુલ પાન રાખવા માટે એક વાસણ આપવું, જેને આપણે
બેહેરું કહીએ છીએ. ત્યારે મુકતાદમાં બેહેરું માંડવું
યા આપવું એટલે પોતા તરફથી હિસ્સો આપવો.

મુકતાદની ક્રિયા થાય, જ્યાં ત્યાં પુલ પાણી ગોઠવવા પોતાના
વાસણ જોઈએ, તેથી જે કોઈ ગુજર પામ્યું હોય, તેને
ત્યાંના તેના મેશીઓ, તે ક્રિયામાં ભાગ લેવા માટે, પોતા
તરફથી મરનારની ખાસ ચાફ કાળે, ‘બેહેરું’ એટલે
હિસ્સો આપે. તે હિસ્સો બે રીતે આપે. ૧) પૈસાથી
આપે, કુટુંબમાં, જેને ત્યાં મુકતાદ માંડાતા હોય, તેને ત્યાં
પાંચ દશ રૂપિયા આપી તે માટેના ખર્ચમાં પોતાનો
હિસ્સો (બેહેરું) આપે. ૨) અને બીજો હિસ્સો ખુદ
ચીજથી (in kind) યાને વાસણથી આપે.

રિવાજ મુજબ જે જરૂરતું છે, તે ફક્ત આ, કે ધરને
સાફસું કરી, એક ખાસ જગ્યા એલાહેદી રાખી, ત્યાં પુલ
પાન રાખવાં અને ગુજરેલાંઓની યાદ કરવી. એવી જોઈતી
ચીજમાં વાસણ પહેલી જરૂરની ચીજ ગણાય. પણ તેથી
એમ નહિ માનવું, કે “ફલાણા મરનારનું બેહેરું,” તેથી
તે મરનારનું રૂઢ કંઈ ખાસ તેમાંજ તેટલા દિવસ વાસો
કરે છે. મુકતાદને લગતા ખર્ચમાં, તે વર્ષમાં ગુજર પામે-
લાંને નામે, અને તેની નધઅતે કાંઈ “બેહેરું”, કાંઈ ફાળો
આપવો—પછી તે ફાળો પછસાથી હોય, વાસણ યા બેહે-
રાંથી યા બેહથી હોય—તે પસંદ કરવા જોગ છે, પરંતુ તે
સાથે એમ નહિ માનવું, કે તે ખાસ વાસણ સાથે તે મર-
નારને કાંઈ સંબંધ છે. અલબત્ત, કુદરતી છે કે તે ખાસ
વાસણ, જીવતાંઓએ પોતાની યાદદાસ્તની ચીજ તરફિની
પ્રિતી માટે, તેમાં તેઓ ખાસ પોતા તરફથી પુલો મુકે; પણ
તે માટે મરનારનાં ફરોહરોનો સંબંધ ગણવો નહિ. આપણે
જેયું કે ગુજરેલાંઓની યાદ માટે પુલપાનનો સીંગારનો
રિવાજ આપણામાં જાયે છે; માટે આપણામાં ગુજરેલાંની
યાદમાં મુકતાદ માંડવાનો રિવાજ, યાને ધરને સાફસું કરીને
તેની એક જગ્યા એલાહેદી રાખી ત્યાં પુલપાનનો સંગાર
કરવો, અને ત્યાં ચેરાગ યા આતશ રોશન રાખવો, એ શુભ
રિવાજ છે.

દસ્તુદજ સાહેબ પુરશેદજી દાણુએ સમજાવ્યું છે કે
પુલોથી સણગારી આપણે એક બનાવતી બગીચો બનાવ્યે
છીએ કે જ્યાં આદરમાનથી આપણે અશો ફરોહરોને
આમંત્રણ કરીએ છીએ.

મુકતાદનાં ખાલેશ વિચારો સાથે જોડાયેલા
વેહેરો—યાદ રાખવાનું છે કે જે ક્રિયા, તે કરનાર
અથવા કરાવનારને વધારે પવિત્ર બનાવે, તેજ
ખરહક ગણાય. ક્રિયાઓની મારફતે આપણી
હાલત ચઢતી કરવી જોઈએ. તેમ કરીને આપણા
મનને તેમજ આપણાં મનનાં ખ્યાલોને ઉમદા રૂપ
આપવું જોઈએ. મુકતાદ માંડવાનાં આપણા રિવાજને
પસંદ કરતાં, આપણે તેની સાથે જે ખોટા અને બીન
જરૂરી વિચારો જોડાયેલા રાખીએ તો તેવા ભુલભરેલા
ખ્યાલોને દુર કરવા જોઈએ. તેમજ કિંમતી મોઢાં વાસ-
ણોની પણ જરૂર નથી. આગળા વખતમાં ભાત્યાં બાંધી

આપવાનો પણ વેહેમ હતો; આવા વેહેમો અને રૂપમાં ફરો-
હરો માણસનાં આકારમાં અહીં આવતાં હોય એવો ખ્યાલ
કદી કરવો જોઈએ નહિ. એવા આકારો અને રૂપો ફરો-
હરોની ખાલેસ આરાધના અને યાદને યોગ્ય રૂપ આપે છે;
વળી આવી રીતે આપણું વિચારોને ચઢતી હાલતે ચઢા-
વવાને બદલે ઉતરતી હાલતમાં લાવે છે અને મુકતાદની
ક્રિયા પોતાની હકદાર અસર બોલી દે છે. ક્રવર્દેગાનનાં દશ
દિવસો તમામ થાય, ત્યારે છેલ્લી રાતે સાદાં સુતરાં ખાણુ
ઉપર સુતમ ભણવું બરહક છે.

એક યોગ્ય ખ્યાલનો દાખલો, મારા જોવામાં નહિ, પણ
સાંભળવામાં આવ્યો હતો, તે ગુજરાતનાં કાંઈ શેઠેરનો
હતો. ત્યાં સેવટનાં દિવસે ઘેરનાં કાંઈ બાઈ માણસ હાથમાં
ઝાડુ પકડી, જાણે રવાને હાંકી કાઢતાં હોય, તેમ શબ્દો
બોલીને તેઓને જાણે ઘેરમાંથી બાહાર કાઢતાં હોય એવો
દેખાવ કાઢેલો, તેઓને માટે શાભાડપ હતો નહિ. એમાં
કાંઈ એવો વેહેમ હતો કે ફરોહરો પોતાનાં નેમેલા વખતથી
વધારે વખત અહીંયાં રહી જાય તો ઘેરમાં કાંઈનું મોત
લાવે; ગુજરેલાં બહાંઓ માટે માનભર્યાં વિચારો કરવાને
બદલે આવા હીનપરતીભર્યાં વિચારો કરવા કરતાં મુકતાદમાં
નહિ માનવુંજ વધારે ભણું કેહેવાય. આવા ઉતરતા વિચારો
અલબત્તે કાંઈક અસલીયા હાલની પ્રજાઓમાં છે પણ
જગથોશ્તી પુસ્તકોમાં તેવું કાંઈ નથી. “લુમ્બુરીઆ” નામનાં
અસલી રામનોનાં તેહેવારો માટે એવું કેહેવાયું છે કે તે
તેહેવારોની સેવટે, કુટુંબનો વડો, ગુજર પામેલા આત્માઓ
(lemurs) ને “manes exite” એટલે “આત્માઓ
બાહાર જાઓ”, એવા શબ્દો બોલી હાંકી કહાડતો હતો.
એથન્સમાં “એન્થેસ્ટેરીઆ” નામનાં, એથીનીઓનાં
ગુજરેલાંઓની યાદનાં તેહેવારોમાં સેવટને દહાડે કહે છે કે
“Out of the door, ye ghosts! it is no longer
Anthestaria” એટલે “ઓ આત્માઓ! હવે ઘેરમાંથી
બહાર જાઓ હવે એન્થેસ્ટેરીઆનાં તેહેવારો વધુ વાર રહ્યા
નથી” અસલી રહાવોમાં પણ એવો રિવાજ હતો, પણ
આપણું કાંઈ પણ પુસ્તકમાં વેહેમ તરફે પણ આવા રિવા-
જનો ઇસારો નથી. ફરોહરો માટેનાં આપણું ખાલેસ વિચા-
રથી ઉપલા વિચારો તદ્દન વેગળા અને ખાલેશોને નામેશી
લગાડનારા છે.

ફરોહરો નાહિ નજરે પડે એવી નેઆમતો માંગે છે.

કરવરદીન યક્ત મુજબ અશો ફરોહરો, આ મુકતાદનાં
હીંગામ ઉપર, આપણી પાસે, તે દાદારની નજરે પડતી
નેઆમતો તેઓની નઈઅતે રજુ કરવાની ખાલેશ ઉપરાંત,
બીજું બે કાંઈ પણ માંગે છે, તો તે નજરે નહિ પડતી

ચીજ છે. તે અશોહરો પોહાંચનારી નેઆજ છે. તે
ઉપર હવે આપણે વિચાર કરીએ. આપણા ગુજરેલાંઓનાં
ફરોહરોને આવકાર દેવા માટે, તેઓને યાદ કરવા માટે, જે
નજરે પડતી ક્રિયા કરવામાં આવે છે, તેનો વિચાર આપણે
કર્યો. એ બાબત માટે ક્રિયાના સંબંધમાં મેં કહ્યું હતું, તે
અહીં વધુ યાદ રાખવાનું છે, કે ક્રિયા સેતાયશનો એક
માર્ગ છે. ખુદ સેતાયશ નથી. તે દાદારને યાદ કરવા
માટે, તેના અમેશારૂપેદા યા વજદાને યાદ કરવા
માટે, તેનાં અશો ફરોહરોને યાદ કરવા માટે, તમે
કાંઈપણ ક્રિયા કરો, તે સઘળી ક્રિયા તેઓને પિછા-
નવાનો, તેઓની સ્તુતિ કરવાનો, તેઓની યાદ
કરવાનો એક માર્ગ છે, ખુદ સેતાયશ નથી. ખુદ
સેતાયશ તો તમામ વિચાર, વચન, અને કામોથી
કરવાની છે. હોમની ક્રિયા કરતાં ક્રિયા કરનાર જે એકરાર
કરે છે, તે એકરાર જેમ દરેક ક્રિયા વેળા, તેમ મુકતાદની
ક્રિયા વેળા જરૂરનો છે કે “પંચ નામ અહિ, પંચ નામ
નેહત અહિમ વગેરે એટલે “હું પાંચમાંનો છું”, પાંચમાંનો
નથી. સારા વિચારનો હું છું, જુરા વિચારનો હું નથી.
સારાં વચનનો હું છું, જુરાં વચનનો હું નથી. સારાં
કામોનો હું છું, જુરાં કામોનો હું નથી. ફરમાન સાંભળનાર
હું છું. ના ફરમાન નથી. અશો હું છું-દુરવંદ નથી.” આ
બલા પત્ર દીવસો આપણા બહાં ન્યાયાગાનોને યાદ કર-
વાને ખૂશનુદ કરવાના દીવસો છે.

The Chronology of the Ancient Nations
by Albiruni, translated by Dr. Sachau p.
210.)

ઉપરથી દિસે છે કે આપણો મુકતાદ માંડવાનો
રિવાજ, જેમ કેટલીક વાર કહેવામાં આવે છે તેમ, અત્રે
હિંદુસ્તાનમાં ઉભો થયેલો નથી, અને હિંદુઓ ઉપરથી
ઉભો થયેલો નથી. ધર્મ સંબંધી બાબતો આપણું મન ઉપર
ઠસાવવા અને તેનો છાપ મન ઉપર મારવા માટે કેટલીક
ક્રિયાઓ અગત્યની છે. તેવી ક્રિયાઓમાંની આ આપણા
મુકતાદની ક્રિયા છે માટે તેને તેની ઘટતી હદમાં, તેની સાથે
અથવા જોડાવા જોઈતા ઘટના ઉમદા વિચારો સાથે જળની
રાખવી જોઈએ.

પંચમાં એક વાર ઘરબાર સાકસુક કરી, ઘરનો એક
ભાગ યા ઝોરડો ખાસ રીતે આરાસ્તે કરી ત્યાં એટલા
દિવસો ઉપર કુદરતની તરો તાજગી આપનારી નેઆમતો-
માંથી પુલ, ફળ, પાણી, આતશ જારી રાખવાં, અને ત્યાં
એટલા દિવસ પોતાનાં રાત દિવસનાં કામોથી બની શકે
તેટલી હદે ફારેગ થઈ, કુટુંબ કબીલા સાથે દરરોજ ભેગા

મળી તે દાદારને યાદ કરવો, અને પોતાનાં ન્યાગાનોને યાદ કરવાં, એ ખચીત પસંદ કરવા જોગ રવાન છે.

ગુજરાતમાંની યાદને આપણામાં કુલ ફળ પાન સાથે સંબંધ—કુલ-ફળ પાણી જેવી ક્રિયામાં અપૂર્ણ કરેલી ચીજો સાથે અશો ફરોહરોના સંબંધ ફરવદાને યશ્તમાં નીચલા શબ્દોમાં દેખાડ્યો છે (કે. ૬૪).

અપાઉનાંમ વંધઉહીશ, સુરાઓ રપેનતાઓ ફવપયો યજમઈદે.....યાઓ મધે મેમચિત મ્યજદનાંમ ખચેવને ઉપવજેન્ટે.

અર્થ—અશો લોકોનાં ભલાં બાહાદુર વૃદ્ધિ કરનારાં ફરોહરોને અમે આરાધાએ છીએ...જેઓ મયજદો (અપૂર્ણ કરેલી ચીજો) ના વચ્ચે હજારે હજાર આવે છે.

વળી એજ યશ્ત (કે. ૧૪૭) માં ઝાડપાન, અથવા કુલ, ફળ, પાણી અને અશો ફરોહરોને સાથે યાદ કરી, અહીં આ દુનિયામાં મુકામ કરતાં જણાવ્યાં છે. ત્યાં કહે છે કે—

“અચોર વંધઉહીશ ઉપ-પચેત, યાઓ આપો, યાઓસ્ય ઉવરાઓ, યાઓસ્ય અપાઉનામ ફવપયો. ઇધ ક્રિયાઓ પછતિ-જ-ન્ટાઓ ખુયત અહમ્ય ન્માને; ઇધ આધવનો દખ્યુનાંમ મન્યેન્ટે વંધહેઉશ અષડ.

અર્થ—ઓ ભલાં પાણીઓ, ઓરવરો અને અશોનાં ફરોહરો! અહીં, નીચે તમે મુકામ કરો. અહીં આ ઘરમાં પ્યાર પામેલાં આવકાર પામેલાં થાઓ; અહીં દેશોનાં અચોરનાનો ભલી અશોધનો વિચાર કરે છે.”

આ ફકરામાં ત્યારે મુકતાદના દિવસોમાં ઘરમાં કુલ-પાણીથી અશો ફરોહરોના આવકારનો ખોલ્યો ઇસારો છે. કુલ ફળો યાને ઓરવરને અને પાણીને અશોનાં ફરોહરો સાથે સંબંધ છે. તે દાદારની ભલી યાદ કરનારાંઓને મદદ કરવા માટે, અને તેને ખુશી ખુશાલી આપવા માટે, જણે

તેઓ સાથે આવે છે. દાખલા તરીકે ઓહરમજદ યશ્ત (કે. ૯) માં કહે છે કે—

“યજએપ માંમ જરથુસ્ત્ર, પછતિ અસ્તિ પછતિ ક્ષેત્રે યસો ખેરેતાળ્યો જઓધાળ્યો.....જસાઓનિત તે અવંઉહએય રક્તંધહએય યાઓ આપો, યાઓસ્ય ઉવરાઓ, યાઓસ્ય અપાઉનાંમ ફવપયો.”

અર્થ—ઓ જરથોસ્ત! તુંએ મને દહાડો અને રાત યજસ્ને માટે લઇ જવાયલી મેટોથી ઇજવો જોધયે....(તું જો એમ કરે તો) જે પાણીઓ, જે ઓર્વરો, અને જે જે અશોનાં ફરોહરો છે “તેઓ તુંને મદદ કરવા તથા ખુશાલ કરવા માટે આવશે.”

આપણામાં સુગંધી કુલપાનથી અશો આદમીઓનાં રહને ખુશ થતાં જણાવ્યાં છે. વીરાફનામામાં અશોના રવાનને ત્રીજા યામદાદે સુગંધી ઝાડોમાં ફરતાં અને તેથી ખુશ થતાં જણાવ્યાં છે; ત્યાં કહે છે કે—

“પવન ડોશ્યામે સે દોગર વલમન રોપાને આહસોખન દયન ઓર્વરે ખુઇએ ખસીમ ખરા ગસ્ત.” (યાળ ૪-૬. ૧૫)

અર્થ—ત્રીજા યામદાદે તે અશોનું રવાન ખુશખોદાર ઝાડપાનોમાં ફરતું.

(હાદોખત તુસ્ક પરગરદ, રજ, ફકરા ૭માં પણ જણાવ્યું છે કે ત્રીજા રાતની આખેરીએ (ત્યારે) યામદાદે આવી પોહોંએ છે (ત્યારે) (યાને ચેદારમની યામદાદે) (તે) રાસ્ત માણસનું રવાન ઝાડોમાંથી પમરાત લેતું પસાર થાય છે. દક્ષિણ તરફનાં ભાગોમાંથી કુડાતો સુગંધી પવન (જે) ખીન્ન પવનો કરતાં વધારે પમરાતવાળો (તે) તે (રવાનની) તરફ આવે છે. ત્યારે તે રાસ્ત માણસનું રવાન પોતાને શ્વાસ લેતાં, વિચારે છે કે આવો સુગંધી પવન નસકોરાં વાટે મેં કદીખી શ્વાસમાં લીધો નથી.)

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(સ્થાપી ૧૮૬૦)

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HARMONY

by

HORMUZZIAR

Securing harmony is the business of religions and philosophies. Harmony is agreement in relation — in art it may be of the nature of blending of colours, proportions of adjoining units, orderly relation of things. In music harmony is concordance of sounds. Harmony is peace when mind and body have divinely established relations. Wherever relations are non-jarring and conducive to serenity and uniformity of thoughts, actions or beliefs there is harmony and that idea has been extended from Earth to Heaven where regular movements of the heavenly bodies throughout space constitutes the music of the spheres. Einstein was particularly impressed by this singleness of purpose in nature.

He stirred the imagination of countless people with the announcement regarding **the unified field theory**, explaining electromagnetism and gravitation by the operation of identical natural forces.

This startling news was given to the world after Einstein had reached the age of three score and ten. Even at this advanced age he worked endless hours when engaged on a major task.

Einstein did his best work in open air. He therefore **called himself "a sun-worshipper"**. Because he witnessed harmony in nature he introduced it in his own life. Simplicity was the charm of this man of

genius. His mathematical calculations were extraordinarily complex. The idea of Relativity and later of the Unified Field Theory were born out of his great love of Harmony in nature, which he read in his wordless language of mathematics.

"Einstein awed by the incredible beauty of **nature felt certain that it appeared complex to us only because of our ignorance. Nature is another word for order and order means a simple pattern.** Because of his love of nature he has visions of simple natural organizations. That is how the idea of relativity and, later, of the unified field theory came to him intuitively. He had to justify his vision by mathematical calculation". Mathematics did not bring out his theories he sought to confirm them mathematically. As he saw harmony in art and science he saw it in religion as well.

Interpretation of Religion

"Religion was also closely related to art and science and not in opposition to them, as many people think. The true scientist and true artist stood in worshipful admiration before the beauties of creation. Man finds his true destiny within the framework of glorious nature; he is meaningful only as part of the mysterious universe, seeking to express himself by identification with the purposes of nature. **"The most beautiful thing we can experience is**

the mysterious, the source of true art, science and religion," held Einstein. Thus, he believed **there is a unified field theory not only in the material world, but also in the world of human thought.**"

Zarathushtra saw that Harmony pervades throughout Nature then why not in Human Nature. Zarathushtra condensed his image of harmony in his trio of Humata, Hukta, Huvreshta. No prophet and no philosopher who came after him could or has challenged it. What He has prescribed on the Ethical side he has affixed on the Universal side too where "Asha," an all-comprising simplicity and orderliness in nature triumphs at all times.

But God and the devil have a common platform for preaching. That is why Harmony with a pre-fix **Dis** leads to disaster, since **Dis** means Deus (meaning God) and **Dis** also means Pluto, the God of the infernal world. Disharmony is a disease infective, contagious, self-induced or iatrogenic i.e. induced by the person who comes to treat. How shall we establish harmony? All diseases of our society can be cleared by the natural law — Simplicity in totality with Humata without mental reservation, Hukta without affrontry and Huvrashta — act well thy part If perplexed consult Humata, avoid Duzukhta and act well thy part. Asha will perform the reform wherever needed.

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Rituals & Ceremonies

Role of Ceremony in Religion

by

Dr. DARA R. HAKIM

(From *Fragrance of faith* pp. 38-40)

TIME-HALLOWED RITUALS

THEODOR H. GASTER

The breath of God wafts over the embers of time-hallowed rituals, and the embers themselves burst into new life. When traditional national faiths were breaking down and when, in a mood of "sick fatigue" and "languid doubt," men were seeking desperately to be "made over" and to begin anew, **the rituals came to serve, on a personal level, as paradigms of the individual soul. Not only Nature, but Man, it was felt, periodically died and revived.** The result of this development was an intensified attachment to so-called "mystery cults" — ceremonies in which men could symbolically identify with the passion of the dying and reviving god, now interpreted as something more than fertility spirits. Or again, they could be bathed in the blood of a bull or lamb and thus achieve regeneration, in imitation of that which the earth had received primordially from the slaying of the mythical bull by Mithra. A striking example of this transmutation is afforded by the Mysteries of Attis, a Phrygian deity who acquired considerable popularity in Imperial Rome. Celebrated in mid-March, the discomfiture of Attis was marked by a fast, by a mock burial, by lamentations, and by an all-night vigil. Eventually, amid darkness

the priests introduced a light, and the expectant Crout hailed the resurrection. A period of merriment (*Hilaria*) ensued and new initiates were admitted to the call.

Religion is a road to the realm of reality and Ceremony is a secret and sacred agent that traverses the path to rescue a staggering soul and lead safe to its destination. Zoroastrian doctrine emphasises the importance of unbiased divine judgement based on quality of Karma. "As you sow — so shall you reap" is the principle universal and immutable from which none can escape under any strata of dogmatic philosophy. Every action has its reaction in nature. No amount of ceremony or sacrifice can influence the divine court of justice, that has no bribesmen in its parlour to alter its hue with human hypocrisy and tamper with its texture. It is an ignorant orthodoxy or a superstitious insanity to sacrifice a living soul and transact a ceremonial deal with God either to gain favour or appease His wrath. Zoroastrianism has no such God of Greed and Zoroastrian Ceremony is no selfish service of bargain but a chain intrinsic to link the living with the dead and perpetuate the sweet memory of existence in life here and after, with gratitude to the Almighty God.

Ceremony is a source to sustain distant memories just as correspondence is a source to maintain personal contacts, with a fargone friend.

Instances are not rare to find spiritual guidance from departed souls or divine inspiration through sincere Ceremonial prayers.

Ceremony has a substantial role in religion if understood in its right essence. It is a medium of transmission of true devotion through prayer potential and ritual essential.

To prove a hypothesis, complete an experiment and achieve a final result, instruments of action with precision are essential requisites — so is a ceremony solemn with its sanctifying rituals, an essential paraphernalia to explore the realm of reality and attain the final goal of cosmic contact and eternal bliss.

But the final realisation rests on harmony of the head and heart. One must tune the radio for proper transmission — So set your valves working — check your contacts for leaks and creaks, tune and turn to motion for synchronised action and you will have a perfect reception of a profound note. The relay from Almighty's realm is continuous and constant. Only our ceremonial construction must be rational — our hearts humanly emotional — our head profoundly potential — our sincerity solemnly sentimental to scent the fragrance of ceremonial bounty and receive the outpour of heavenly bliss. Zoroastrian ceremony has thus not a superficial unethical but substantial, serene, scientific and subtle significance of profound philosophy and rational reasoning.



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SOCIAL EDUCATION

(The Republic and The Laws)

NIRANJAN DHAR

Prof. Dhar (The Peoples College, Banipur, 24 Parganas.)

The term 'social education' which, broadly speaking, is only another name for the training for citizenship, is more or less new. But the thing itself is not new. It is as old as the society. In the comparatively simple and static society of former times this education was mostly informal, social ideas being imbibed, to a very great extent on the basis of imitation and respect for the elders who were the custodians of the existing order. It was essentially an age of customs. To cope with the problems of the modern complex and dynamic society the social education programme for the society has, however, to be largely formal and elaborate.

It must be said to the credit of the ancient Greeks that they very consciously formulated a formal theory and practice of social education from boyhood to old age. This aspect of the Greek civilisation, although highly interesting, has upto now attracted scant attention from the thinking public. To illuminate the study of modern society and education we should, however, see the present in the light of the long development of human culture.

Strifes and conflicts were also then common, and there was unrest in the air. Then, as cities grew, they produced many emancipated minds. The outcome was that in the Greece of that period the adventure of ideas knew no bounds, and the Greek mind blossomed forth in several directions.

In order to see the ideas on social education in proper perspective, we should also remember that it was in Greece that the idea of citizenship was conceived for the first time in human history, although citylife itself certainly did not start with the Greeks.

The informal unpolitical democracy of the tribal life then gave way to a deliberate political democracy in course of time. Henceforward the Greeks came to be "citizens" in a very significant sense, and they realised that **the good life for man can be lived not only in the society but also as a part of the good of the society.**

Originally the Greeks were a pastoral people and as such their first settlements were in villages around the hills and the havens. They were then immensely interested in physical nature from where they evolved a conception of harmony and proportion. With a growing urbanity of life born of national prosperity through commerce there gradually occurred a change of interests towards the humanistic studies. To meet the situation, a necessity was now felt for a higher standard of education. While in the other countries of ancient culture like India and Egypt education remained mostly personal and religious, in Greece it took the form of social and political education.

In modern democracies public opinion is the ruling factor. Law is supposed to follow and reflect this opinion. The elected representatives are like so many **political priests** who interpret it for giving it shape in the form of various laws. Representation is thus a fundamental idea of the modern democracies. The ideological basis of the Greek city-states was, however, different. To the Greeks the city-state was not only a state but also a community, and it was a community because there was a common spiritual substance which it had inherited and which it must transmit to the successive generations. This substance was embodied in the law, both moral and legal, written and unwritten, which ruled supreme in a society.* **Law could not command obedience without the force of habit, and this could be gained only through education imparted in its spirit. To the Greeks society was thus primarily an educational institution.**

This social education and not representation thus provides the clue to the Greek social thought.

In the Republic Plato seemed to have made a departure from this traditional Greek thought by advocating a rule by the philosophic mind in the place of the rule of fundamental (custom) laws. This shifting of position on the part of Plato found expression in his Laws, a posthumous work. The law-state thus came to be the dominant note of his maturer writings. The Laws accordingly transcends the Republic, as has been pointed out by an eminent critic. In this connection we should however, observe that Plato's Academy had all along been a breeding

ground of the legislators. Besides, social education programme occupies a conspicuous place even in the Republic. Indeed the book has been appraised as one of the finest treatises on education. The only difference is that here Plato has approached the subject more from the viewpoint of the ruler than from that of the citizen.

This initiation of the Greeks in the social ethos of the city started from childhood and did not stop even after the attainment of adulthood. In fact, according to the Greeks, there are certain studies the full significance of which can only be comprehended by men having the experience of life and conduct. Surely one such study is Political Science which is the science of leading the social man, **through social education, to come into communion with the spiritual substance of the social life embodied in sovereign laws.** These studies springing directly from the impacts and impingements of life constitute the subject proper of adult education, although their foundations should be broadly laid in schools during the early period of life.

The scope of adult education in ancient Greece is not, however, exhausted here. As the engines of cars require periodic overhauling, so the subjects learned in course of the earlier period of life should continue to be cultivated and fresh light gathered so that the Greeks should not and need not think the same old thoughts as they did when they started their adult life, say, at twenty. The matter has thus been beautifully expressed by Freeman in his Schools of Hellas: "Instead of regarding with aversion or a bored indifference

the subjects which they had studied at schools the Hellenes had an affection for them and continued to practise and improve themselves in them ... Grown citizens retained throughout an affection for education, and went on educating themselves all their lives." Thus, according to the Greeks, the soul, like the body, also requires sustenance all along. Without food the soul will die an untimely and inglorious death.

Social education further teaches a man to make the best use of his leisure. That in this respect also the Greeks were fortunately placed would be evident from the fact that the **very word 'school' was derived from the Greek term 'skoli' which meant leisure.** The Greeks used to spend their leisure in pursuing arts or philosophical arguments about the good, the true and the beautiful. So this word for leisure gradually came to mean the place where those pursuits were made.

We should, however, note here that the ancient Greeks were not much used to reading and writing books. Predominantly they were in the habit of carrying on a good deal of discussions upon all sorts of things. As a matter of fact, the **Greeks of that age lived in an atmosphere of oral discussion** — in the market-places, in the

clubs, in the eating houses, in the temples and where not. The life of Greece had hardly any support for the Platonic dictum that the art of politics can only be practised by a professional class having a specialised knowledge in it. Oral instructions used also to be offered by a wandering class of teachers known as sophists.

Courtesy Radical Humanist

NOTE :— This article is inserted in this issue because it brings out several salient features affecting our way of life in our Republic and its Laws.

Vast changes have entered modern life from the original implicit adherence and respect to custom laws to a jungle of junks of rules and sections of the present day statutes, which no genius can codify. Laws are not made for the public but for the phantom we pursue — the Republic. The paganism of our Faith (the secular state), the barbarism of our society (law could not command obedience without the force of habit) and the aimlessness of our life (mixed economy, mixed morals) drive our dumb millions to their destiny of "nothingarians". Everybody studies Republic. Does anybody study Laws ?

If so why judgment comes when a man is dead or as good as dead.



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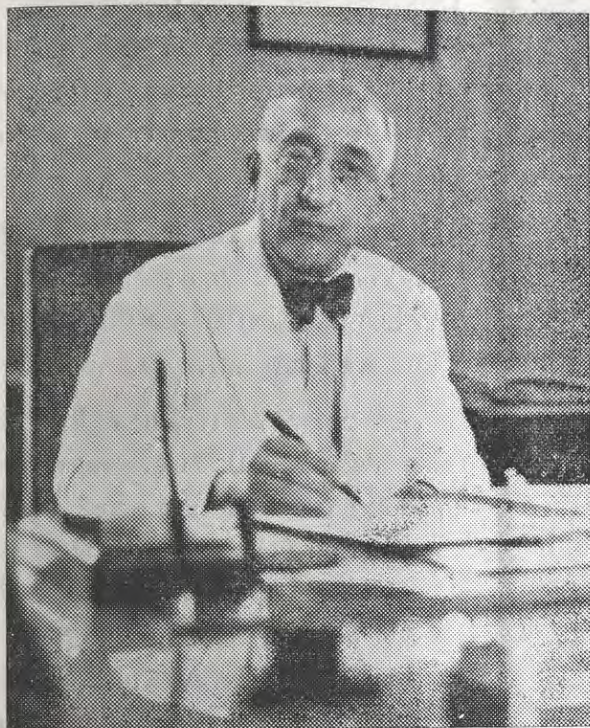
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**SIR HOMI
PIROJSHAH
MODY**



BORN 23-9-1881

DIED 9-3-1969



Political, administrative, industrial and social circles whenever they heard H.P. it meant to one and all of them a conglomeration of dignified, scrupulous, sincere characteristics combined in one gentleman. From his early years he was a man of opinions which he adhered to and openly declared. After graduation the first thing he did was to tear off all the pages of his algebra book. This was an indication that a thing not needed was a handicap and one must not suffer it. He thus gradually cleared his way for rise in life. He was a man of quick perception and quick action. He wanted to make good in life. He was an Advocate with no practice. That did not deter him. Straight

he went in for Textile as a Director in Bombay Dyeing as soon as he got an opening in it. By indcision man begins to wear fatigue — so he did not linger on in what he did not do well. Many people call such a quick decision a lucky turn but only a man of faith in himself grapples it. Though he failed to make good in the law court his knowledge of law had moulded him into an administrator and that side of life he developed to his advantage all the rest of his life. Administration and politics were his true vocations. He was initiated here by Sir Phirozshah Mehta. He entered the Bombay Municipal Corporation which is the training ground for all budding politicians in this part of India.

Thenceforth there was no stopping, the ladder was all his and he stepped up one by one. The list of all the important administrative and political offices he held in his life is formidable. He was on the Board of Directors (or Chairman) of several concerns of the House of Tatas — Hydro-electric Companies, Iron and Steel Co., Associated Cement Co., Indian Hotels Ltd etc. also Chairman of Bombay Millowners Association, Indian Merchants Chamber, Employers' Federation of India etc.

Along with Sir Pherozshah Mehta, Sir Phiroz Sethna and Sir Sorabji Pochkhanawala he was a founder member of the Central Bank of India. After the first two in succession became Chairman of the Bank, H.P. became its third Chairman and held that office for many years almost upto the last year of his life. On the whole he was for half a century in public life.

His political career was equally wide, varied and lofty. He defeated Shri Vithalbhai Patel and became a corporator and later was its President and once Mayor of Bombay. He was later elected member of the Legislative assembly and nominated member of Viceroy's Executive Council. To protect India's textile industries he as a member of the Legislative Assembly was deputed to go to Manchester where he entered into an agreement known throughout India as Mody-Lees Pact. For that he persuaded people to understand "take what you get and agitate for more".

He became for a while the Governor of Bombay and was also the Governor of Uttar Pradesh for three years. With Rajaji he founded the Swatantra Party and led it for many years.

Banaras, Aligadh, and Poona Universities had conferred on him their Honorary Degree of LL.D. and he was the Hon. D. Litt of Agra University.

His publications are (1) Life of Sir Pherozshah Mehta (1921). This brought him to the notice of all the then political parties of India (2) Political Future of India, that book earned him a prize of Rs. 2000 as the best work on the subject (3) Reflections, Wise and Otherwise, which is an autobiographical memoir full of wisdom served in his characteristic witty and humorous style, of which he had rare gift. He was the best after-dinner speaker, most impressively witty even on serious subjects. He was at times incisive in his remarks but his remarks had the "Mody finesse", which turned away wrath. He was for that reason in the good books of all political parties even when their differences were not patchable. His book "Reflections, Wise and Otherwise" is absorbingly interesting — containing a wealth of wisdom with a slant for unredeemed folly that consistently turned wisdom into wit and caused "Mirthquakes".

Here we reproduce some of his mirthquakes.

Typical of the "Modyism" in the field of epigrams are: "Do right and fear no man: don't write and fear no Woman"; "Socialism is Bolshevism with a shave". "You cannot live on the sweat of your grandfather's brow"; "Having fought a war to end all wars, they have created a peace to end all peace."

I was born in state-coach age. Propriety and decorum were rigorously observed in the matter of dress and deportment. The bushcoat, which nowadays does duty equally for going to Raj Bhavan or attending a funeral, was unthinkable.

What must have been his reaction when Madras Medical College was willing to accept sleeping suit as proper attire for students ?

He slashed at the pompous prudery and suffocating dogmas of present day politicians.

No Girls !!

"While life was not very exciting, there were no irritating restriction on our habits. We were not forbidden to drink — and we did not need a license for anything and everything. Our morals were not as zealously guarded, as they are now, by a paternal Government, and we were not treated to sermons by all manner of pretentious politicians... ..By and large, we were an orderly lot. I have often bemoan-

ed the fact that there were no girl students in our college. The girls of my time were smart but not sophisticated and they were easier to entertain. There was no ignorant meddling with our education. It was reasonably good and it cost very little. There was no 'pugree' for entry into schools and colleges.

Not A Crime

"I was born in the stage-coach age, when life was more easy and spacious.... the tastes, habits and recreations of my time were simple. Though the social conscience was but dimly lit, the rich did not flaunt their riches, and wealth was not yet a crime. Sermons on austerity were happily unknown.

It was he who prevailed on the Big Three in the then Bombay Ministry — Mr. B. G. Kher, Mr. Morarji Desai and Dr. Gilder — to attend a race meeting at Poona. This was described in racing circles as Mody's "treble pool." (Times of India).

At a Navjot function Shri Chavan and Sir Homi exchanged head wears. Shri Chavan put on Sir Homi's Paghdi and gave him his Gandhi Cap. The incident was described as "Fair exchange no robbery !" Kaiser-i-Hind printed the snap and some other matters quoted herein.

From "As I look back". (A talk from All-India Radio, Bombay).

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Wishes

Happy New Year

to

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"I have been asked to look back and say something of my life and the lessons I have learnt. Few people take me seriously, least of all myself, and I doubt if anybody is going to be the wiser. By worldly standards, I may not have fared too badly, but I have said and done some foolish things and I must regard myself lucky to have lived them down.

He had the rare gift of laughing at himself.

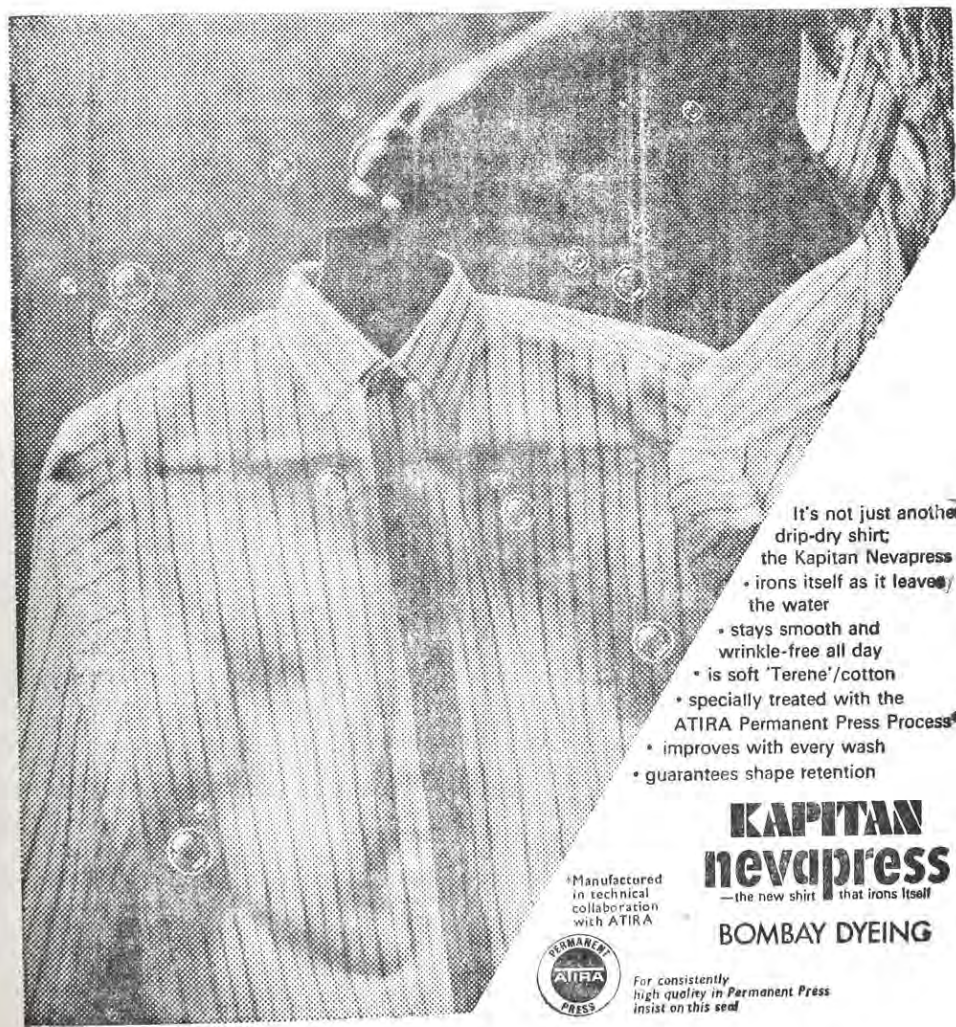
D. R. Mankekar has published a Biography of Sir Homi Mody, which we recommend for good reading.

Parsiana had not omitted H. P. it had reserved him for this New Year issue to record one single biggest loss to the Parsis (and the whole of India) during the year.

He had deep love for our religious rites and customs and adhered staunchly to them in his day to day life



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