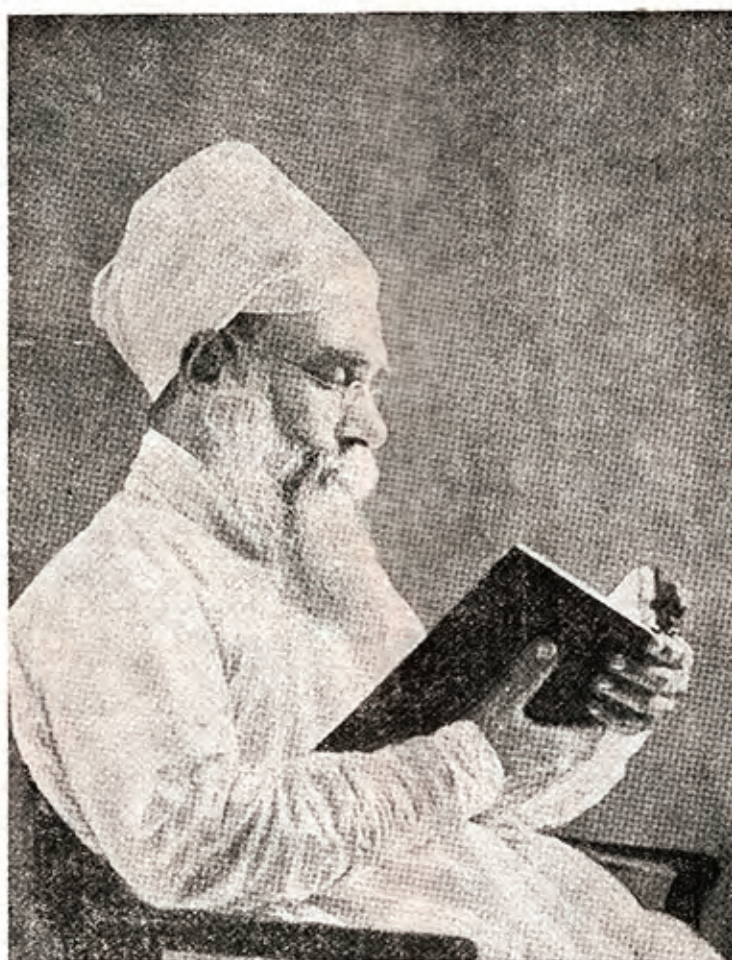


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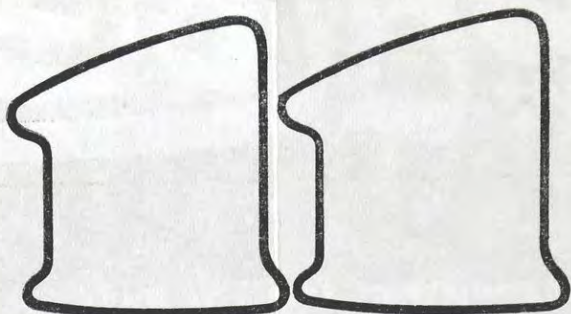
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MARCH 1970

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NO FOOLING!

REMEMBER to be there at Cowasji Jehangir Hall on Wednesday 1st April 1970 at 6.15 p.m. to attend the post-poned meeting of 5th March. TOP-RANKING DASTURS AND OTHER LEADERS of the community will address you on momentous issues.

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Ervad Dr. Feroze Kotwal

Shri Dossabhai Desai of Navsari

Shri Jehangir F. Shroff

and others.

Dasturji Khurshedji Dabu will attend on request.

EDITORIAL

My friend Dara Cama wrote to me in his letter of 30th January 1970, which reached me after my papers for February issue of Parsiana had already gone to the press that "only error should fear discussion and criticism" and added "Don't please treat the letter with contempt only because it comes from me". Going through his article I found heading missing, which I have put in as "Survey of Parseeism", which best fits the non-aggressive simple enumerations contained therein. However, at his request, it has been altered to "Avesta vis-a-vis the Gatha".

Our faith in our religion is labouring under the handicap of a delusion now largely suffered by our intelligentsia. Day in and day out it has become a fashion to quote a sentence or two out of the Gathas to show that religion of Zarathushtra is based upon and demands rationalism. No religion is measurable by the yardsticks of Inductive or Deductive Logic. Each thing needs its own specific testing material and standardization. Any attempt to measure horsepower, voltage or sound in terms of inches, yards or meters is futile. To measure the depth, the power and the energy absorbed or given out by faith in a man's belief is a futile task and better left alone rather than interfered with with some clumsy tool like logic supported by a mal-adroit quotation which really does not give license to any man to do or think or act any way he likes. Does Zarathushtra in Gatha XXX. 2. ask man to believe anything repugnant to common sense? If He makes a sensible proposition he expects no refutation of it. In that His generalisation is circumscribed within the ambit of the questionnaire. No one has any moral right to parade the sentence to gain a point on the basis of some unfettered freedom to folly that it never favoured. Here I quote Henry Amiel "The efficacy of religion lies precisely in what is not rational, philosophic, nor eternal its efficacy lies in the unforeseen, the miraculous, the extraordinary. Thus religion attracts more devotion according as it demands more faith — that is to say, as it becomes more incredible to the profane mind".

The attitude of indiscriminately displaying Gatha XXIX and XXX. 2 as if they are pivotal in the understanding of Zoroaster's total teaching smacks of providing a slogan, which notoriously petrifies man's thinking. You talk of chalk he spoke of cheese. You

come out and say "it cannot be swallowed" — Better come round and see what can be swallowed. If you cannot stomach an item what turns on it? One of the best of the edible dishes over a grand dinner does not agree with the stomach of few of the best guests. It is better to set it aside rather than get sick over it, and resume it after your allergy comes into control by utilizing a hundred and one anti-allergens or techniques. Even in the jet age you have got to wait on the dinner table with gaping mouth jealously watching the rest of the guests munching and devouring with gusto what your velvety stomach-lining cannot take. The Prophet's suggestion to his followers to think does not imply the right of arriving at any wild conclusion. He meant I am giving you what I have (already) thought over. Can you refute it? If you go beyond this in interpreting this sentence you set up a race in which participants run helter-skelter in all directions. A race must have a route to journey's end. Vagrancy is wanderlust.

Now, sir, about our daily dope in measured dose — your grandiloquent Monotheism. It is an achievement by some rare souls — a thing denied to us average mortals. Why not acknowledge our limitations and be content with it? One God is a universal concept and a notional delight. How elastic is your rubber that can stretch on and on in the now Expanding Universe of present day scientific observations? Elasticity must snap at some point and mind must get detached somewhere with the incomprehensible. You cannot lift up the brain by raising the dome of the Church. Our Soshiants, our Zarathushtramos, our Mobadan Mobads and our Dasturan Dasturs had the wisdom to know themselves and sensibly fractionalised Ahura-Mazda into Ameshaspentas and Yazatas to make Ahura Mazda comprehensible to us bit by bit always telling us that the whole is greater than its parts. How understanding and humble must be our forefathers who accepted this teaching and have left us a noble Heritage of their wisdom for us to keep and transmit in the Khordeh-Avesta, which you ridicule and we cherish. Because our Mobeds and our Dasturs are preserving this heritage they are the real custodians of our Faith. Total monotheism is incomprehensible to us all (except to you as your good self singly, isolated and apart for you other tall-talkers collectively). The rest of us will hold on to our Khordeh-Avesta for inspiration and respect the slogan — "No Mobed no Parsi". From you and many others we hear about

the shortcomings of our mobeds but what have you done to ameliorate their condition? Is it enough that you detect defects and cast a passing glance, condescendingly?

Man makes religion. Religion does not make man. Mobeds as man have made religion and it is good one. God will survive whether monotheistic or not but we will not if we will go on destroying our institutions as your kind of solution — though I am aware of the words of my great teacher — Late Dr. Alfred Adler — that “annihilation is also a form of solution”. If this is what one wants.

The rest of your essay is common-or-garden matter which most people know or those who will know it first time will not be any the wiser. So let us go on to a more important suggestion to you. You have talent and you have money. Why not join hands with the Trustees of the Parsi Panchayat who are doing a sort of social engineering of building up a better class of mobeds and trying to ameliorate their condition. Mr. Maneck Mistry's contribution therein is noteworthy and your support will be a genuine re-inforcement and we all will have discovered a common goal.

After this discussion it is our great privilege to inform you that on the front page of this issue appears the picture of one great Mobed, Ervad Kavasji Edalji Kanga, who alone has done more to make our daily prayer meaningful and brought our religion closer to our head and heart. His soul rests in peace. Ours is fluttering knowing not what we seek.

The Question and Answer meeting sponsored by the Kaiser-i Hind for Ervad Bode was held on 10th Inst. The hall was packed to the brim with 50/50 division of attendants for and against the lecturer. It was marked with minor incidents from opposition, who insisted on being heard to refute Ervad Bode's stand on several points. The high light of the meeting was the subdued tone of the lecturer, saying that he was only pointing out his point of view and nothing more. The contents of the lecture were platitudinous indicative of the obsession compulsion pressing on Ervad Bode Sahib despite his observation that the mass of the community is solidly averse to accepting anybody else's new — fangled notion. However Ervad Bode Sahib very eloquently in most forceful language rightly and justifiably blamed Behdins for the present sorry plight of the mobeds. Only for this I love to befriend him that we all may jointly do something to ameliorate their condition. Once that is achieved all the rest of the problems will peter out. The appellation of Anti-Body that appeared in the last issue of Parsiana, may then become defunct. Let us end being disruptive when we have a great common cause to pursue.

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MUBARAK HO-

JAMSHED-I-NAOROZ

Parsiana wishes all members and patrons a **HAPPY DAY.**

King Jamshid of Peshdadian Dynasty, the dynasty of the First Law-givers to mankind, is a legendary figure around whom are woven a list of legendary anecdotes, incidents and illustrations almost all of them of exalting character except the one of his so-called vanity prior to his fall. The latter episode has been very ably explained and refuted by our revered guide and accredited teacher Dasturji Dabu.

Immitation is the highest form of flattery and for each great man his second arises in history or one is conjured up by historians. Jamshid was Iranian and not to be outdone semetic nations give an account of one **Dammuzi or Tammuz**, as a parallel.

This question is discussed very ably by our scholar Jehangir Maneckji Desai, M.A., of Navsari in Humata quarterly of June 1942. The following is an extract from that :

The Avestan form of Jamshid is "Yim-Khsheit," meaning "Shining-Yum". He according to some legend was a form of light visible as a man. Because of the Kyani Khoreh (Divine glory), he possessed he was luminous. Due to "Aaoj" he could contact Ahura Mazda and could imbibe intuition direct from Sarosh Yezat. Little wonder he was the focus of sun-worship of the Iranians. King Jamshid

taught agriculture, hygiene and treatment of afflictions then affecting people. He could travel in the air and possessed Jam-e-Jamshid (the mystic cup-of-Jamshid) into which he could see the world and foresee the shape of things to come. He classified his subjects into Athornan, Rathestaran, Vastroyakshan and Hutokshan, according to their specific traits and work-skills or duties. The great Deluge as some say occurred in his time but according to Vandidad Jamshid was forewarned of an impending severe winter that will congeal mankind to death. Thereupon Jamshid built a large cave in which he shifted pairs of all species, seeds of all kinds and couples of human groups in readiness for the impending danger, and kept cave warm with fire. This cave is familiarly known as "Vara" and was situated in Pars.

Two women are mentioned in the life of Jamshid. They are Shehrnaz and Arnavaz according to Shahnameh and are related to Jamshid as sisters or daughters or wives is not clear. This confusion is often present in ancient literature because of the linguistic peculiarities of that age.

King Jamshid died a cruel death at the hands of Zohak who cut him into two pieces. According to Jamyad Yesht 46, and Bundeishn baab 31 Jamshid's brother Spituir was in complicity with Zohak in this murder.

According to myths of Babylonia and Assyria life history of Dammuzi or Tammuz, a semetic deity exactly corresponds to the life history of King Jamshid. The conjecture is that they are one and the same person named differently in Iranian and Semitic Countries. According to the legend Tammuz was also a Sun-God and Fire-God. Tam-complete and Muz-fire. This name therefore meant a "fire that completes" whatever it undertakes. Dammuzi also meant a deep valley. Dammuzi — Tammuz conveys the sense of a Patriarch, a warrior, a defender, a teacher of trades and agriculture. Another meaning of the word Dammuzi is "child of life". This means or implies that he like Jamshid gave a new lease of life to his people. Instead of the cave **Vara** he had built a hugh ship of six decks with nine rooms on each deck where he saved all forms of life then extant from the Deluge that swept away all life in his time.

Two women also come in the life of Semetic Sun-God. One of them is Sammannaz which is phonetically suggestive of Shernaz and the other has similar familial

tie who was frankly his wife Ishtar. Tammuz after his death goes to Hades, where after a while he becomes the Lord of Hades (Pluto). This is suggestive of the fall of Jamshid.

Tammuz also died a violent death. Several wounds were made on his body. Hence his followers inflicted wounds on their own person on his death anniversaries year after year. In the Leviticus XIX, 20 Estralites are warned against this self-immolation "Ye shall make no cuttings in your flesh for the dead".

Ishtar was continued to be worshipped as a Goddess split into two — Ishtar of Nineveh and Ishtar of Arbela. "It is possible that the two aspects of Venus, as evening and morning stars, corresponding to the summer and winter seasons, are reflected in this double character of the Goddess", who is at all times one and the same. For further similarity as we can read Avestan "Yim" into Pahlavi "Jam" or "Yam" or "Dam u", the last may be the abbreviation of Dammuzi and suggest that these two may be one and the same.

P. B. WARDEN

ચાંદી તથા જરમન સીલવરનો ફ્રેન્સી નકસીનો માલ
અનાવવાનું તથા ખરીદવાનું

૧૦૯ વરસનું વીશ્વાસુ ખાતું

(સ્થાપી ૧૮૬૦)

સ્તનજી જેહાંગીર

૨લી ફ્લોર
૨૬૨૬૭૯

૬૬, ખજારગેટ સ્ટ્રીટ,
ફોર્ટ સુબર્બ—૧.

Errad Kavasji Edalji Kanga

Born : 4th June 1839

Died : 10th March 1904.

His Motto : "Patience and Perseverance overcome Mountains !"

"Ava padho, ava zaste, ava ushidarayadhwm, Mazdayasna Zarathushtrayo !

Daityanam, rathwyanam, hvarshtanam shkyaothnanam, varezai !" — Visparad 15. I

"Your feet, your hands, your understanding, O ! Mazdayasni Zarathushtrians,
For lawful, opportune, good works, keep ready !"



ERVAD KAVASJI EDALJI KANGA was the worthy pupil of an illustrious teacher, Khurshedji Rustomji Cama. The Nineteenth Century was fortunate to produce several magnificent meteors in the galaxy of the Parsi Community, whose devotion to their Religion, and their several works in the field of various Religious matters leave us spell-bound even today. In Zarathushtrian Literature, these two stalwarts hold a secure position amongst the other great ones, who inspire us with reverence, and their unique relationship of an adoring pupil and an ideal master is well-worth of emulation by us. Errad Kangaji greatfully acknowledge his indebtedness to his noble teacher Camaji in the following words : "This worthy gentleman, from whom it has been my privilege for the last twelve years (i.e. from 1861 to 1873) to receive instructions in Zend and other Oriental Languages, with characteristic kindness and good nature, allowed me free access to his valuable Oriental Library and cheerfully accorded me his very useful assistance !", which words of acknowledgement perhaps equally reflect his own greatness.

Camaji fully endorsed this quality of greatness in Errad Kangaji by referring to him as : "भारत का प्रेम, देशेय मंद, ओष्ठमार्गी, रंजित मित्र !" (My proficient, studious, introverted, humble friend !"), — Portraits of this excellent pair grace the distinguished Library Hall of the K. R. Cama Oriental Institute in Bombay, and inspire us with the impetus to carry on their great and good work in the spirit of selfless dedication to a noble cause, worthy of the Ashavans that they both of them truly were.

Errad Kangaji was born the son of a full-fledged Yojdathregar Edaldaroo in Navsari, and received his early education at the Elphinstone Institution in Bombay. At the age of twenty-one, he was successful in securing a junior scholarship. Soon after, he became appointed a teacher of Avesta Pahlavi, in the Elphinstone High School and other Government Branches. He also continued his own studies in Avesta-Pahlavi under the able guidance of Dasturji Erachji Sorabji Meherjirana, and also that eminent doyen of Iranian Orientalists, Khurshedji Rustomji Cama.

He completed these studies, and then joined the Mullan Feroze Madressa as a teacher on the 24th October 1863; where he rose to the well-merited position of Head-Master the very next year, by virtue of his own hard work and worthy capabilities. This responsibility he discharged with the touch of an enlightened adept for a period of forty-two years, right upto his tragic passing away at the age of sixty five years. Besides his learned studies in Avesta-Pahlavi, he was also well-conversant with Sanskrit, Persian, French and English. He was that rare brand of honest scholars who had sufficient greatness in him to admit: "I cannot properly translate this", — when he came to a passage that he found difficult to explain.

He was a prolific writer of erudite texts, and his numerous publications are accepted as standard works of authority by Parsi as well as European and other Oriental Scholars of Iranian Studies. Several Scholars of enviable reputations and achievements had the good advantage of studying under his learned guidance, and of flowering out under his constant care. They have been able to shed their fragrance and scatter their brilliance on an appreciative community, thanks to the mentor at whose feet they had the good fortune to sit and learn by example and precept.

There is a Pahlavi text which quite appropriately sums up the high calibre of teacher that he was: "Ka khem i khvesh be verastan, khveshtan advenak be kuni-shn utpesh, Oy i dit darishn. Oy i dit andar nigiret ut venet hachis apar amuz-het!", which translated reads: "The ideal

teacher makes his body a mirror that reflects his virtues for his pupils to behold and emulate!"—In his life, he best exemplified the fifteen characteristics required in an ideal priest, which the Vendidad insists upon.

Ervad Kangaji was the founder-member of the "Zarthoshti Dinni Khol Karnari Mandali", established in 1864, and served as its Honorary Secretary for fifteen years. He was appointed Fellow of the University of Bombay in 1885, and served there as an Examiner in Avesta-Pahlavi at the B.A. and M.A. Examinations, frequently.

Amongst his charities, he made a donation of Rs. 1,000/- to his beloved Mullan Feroze Madressa during his own life-time, the interest of which was to be utilized for its benefit. His dear revered teacher, Khurshedji Rustomji Cama augmented this amount by his own contribution of Rs. 1,000/- at the time of the Uthamna Ceremony of Ervad Kangaji. Also on this same sad occasion, a sum of Rs. 1,500/- was handed over to the Parsi Panchayet out of the estate of Ervad Kangaji, the interest whereof was to be used for the benefit of the Parsi Fever Hospital Fund. On 10th March 1961, at 6.15 p.m., a largely attended meeting was held at the K. R. Cama Oriental Institute Library Hall to place on record the debt of gratitude of the entire Parsi community to this great Scholar and good Man, and to show its unbounded appreciation for him and all that he lived and worked for and symbolised.

The following list of his works will illustrate the fruits of his prolific genius :—

His successes in Competitive Essays :—

- 1.) K. R. Cama Prize of Rs. 800/- for the Gujarati Translation and a complete Glossary of the Vendidad; 1866.
- 2.) Ardeshir Sorabji Dastoor Kamdeen Prize of Rs. 1,200/- for the compilation of an Avesta-English Dictionary: 1890.
- 3.) Ardeshir Sorabji Dastoor Kamdeen Prize of Rs. 500/- for the Gujarati Translation of the Gathas: 1894.
And
- 4.) Bejonji Ardeshir Dastoor Kamdeen Prize of Rs. 1,000/- for the compilation of an English-Avesta Dictionary 1904.

Unfortunately, he could not attend in person the prize distributing function to receive the last-mentioned award due to his grave illness, and he expired soon after that event, which tragically deprived the Parsi community of one of its most precious and lustrous stars.

His other Publications :—

- 1.) Vendidad : Translated into Gujarati with a complete Glossary : 1874.
- 2.) Translation of Extracts from the Zend-Avesta of Anquetil du Perron : 1876.
- 3.) The Khordeh-Avesta : Transliterated and Translated into Gujarati with copious explanatory Notes: 1880 (which ran into eleven editions by 1936).
- 4.) The Yasna and Visparad : Gujarati Translation with critical and explanatory Notes : 1886.
- 5.) A Practical Grammar of the Avesta Language : (based on Kielhorn's Sanskrit Grammar) : 1891.
- 6.) The Gathas : 1895.
- 7.) Avesta-English Dictionary : 1900.
- 8.) The Yashts : Transliterated and Translated into Gujarati, with Notes: 1901.
And
- 9.) English-Avesta Dictionary : 1904.

Mah yar Byramji Patel.

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POURUCHISTA

by

FRAMROZ RUSTOMJEE Colombo.

In order to stimulate a healthy and helpful controversy and criticism, I give below an excerpt from the Glossary of Part 2 of my work entitled "HOLY GATHAS OF THE PARSEES" (which covers the last three Gathas of our Holy Prophet).

YASNA HA 53

Pouruchista is the name of the third and youngest daughter of Zarathushtra. She was of the lineage of Haechat-aspa of the Clan of Spitama, to which Zarathushtra belonged.

In the Wisdom of scholars of the Avesta, the entire trend of Zarathushtra's teachings in this beautiful hymn on the sanctity of the Institution of marriage, involving the name of Zarathushtra's daughter Pouruchista is given a different interpretation, on the basis of the interpretation of the Sanskrit of Nairyosangha. "**Pouruchista**" is treated as an abstract noun signifying "**Full Wisdom**".

I regret my inability to concede to this line of thought, for the following reasons :-

(1) The maiden Pouruchista is of the lineage of Haechat-aspa and of Zarathushtra's clan of Spitama.

(2) There is no absolute certainty, but only a conjecture, that "Pouru-Chista" — "Full-Wisdom", "Perfect Wisdom" was a glorious heritage and tradition handed down in the family of Zarathushtra, from father to son earlier to Zarathushtra.

(3) This conjecture is belied by the fact that Zarathushtra's father Pourushaspa was altogether under the control of Daeva-yasnans, who possessed not a vestige of what we Zoroastrians may consider as "Full-Wisdom" or "Perfect-Wisdom". This Wisdom had dawned on Holy Zarathushtra, alone, and on no other human being before Zarathushtra. He is categorically declared the "**Aevo**" (one and only) who heard the "**Sasnao**" (Admonitions), which were the "**Agushta Vachao**" (words unheard-of before). The Gathas give unlimited first hand evidence of this. The "Perfect Wisdom" had dawned on the surface of the earth, only after the conception of Zarathushtra. The reference to the word "Haechat — aspa" in Yasna 46 (15), at the most, indicates the scions of Haechat-aspa from Zarathushtra downwards, but never before. The Pahlavi versions pointedly refer to the close and unfortunate connections of Zarathushtra's father Pourushasp with the archfiend Durasrob (the Daeva-yasnans) (vide my Life of Holy Zarathushtra Chapter V).

NOTE : the caustic comments on Pourushasp in the Prologue to Yasna Ha 46 (Kam nemoi Zam) of "The Holy Gathas of Zarathushtra" by the late Mr. B. T. Anklesaria M.A., our sage. This entire Yasna Ha 46 gives evidence of the times of Zarathushtra and alludes to incidents of his life.

(4) The use of the word “**dugedram**” signifies daughter in express terms, as a qualifying epithet to “**Haechat-aspana**” and “**Spitami**”. If religious teachers of the times called their disciples “sons” and “daughters” it would be queer for Zarathushtra to refer to the word “**dugedram**” in respect of a disciple whom he does not name (assuming the word “**Pouruchista**” to connote “**Full-Wisdom**” or “**Perfect-Wisdom**”).

(5) The juxta position of verses (4) and (5) of Yasna Ha 53 is a colossal barrier to the interpretation of the word “**Pouru-**

chista” as anything other than the name of the youngest daughter of Zarathushtra. Note the use of the word “**fedhroi**” signifying “as father” in verse (4) in the context.

In verse (3) Zarathushtra addresses Pouruchista, and in verse (4) Pouruchista seeks to reply thereto. The interpretation of “**Full-Wisdom**” will appear to strain the purpose of para (4), for in para (5) Zarathushtra speaks to men and maidens who have yet to marry and establish a home-life, on the loftiest ideals of Truth, Divine Intelligence and Love Divine.



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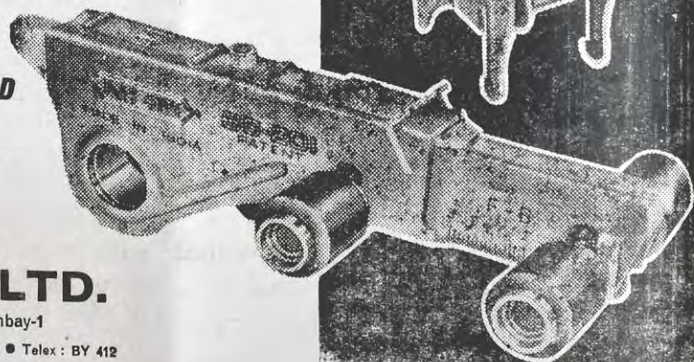
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AVESTA

vis-a-vis

The GATHA

by

DARA J. D. CAMA

In the following paragraphs I am attempting to compare and contrast the two sections of the Avesta, namely the Gatha part of it and the other part of it which comprises Yasht, Vendidad, Vispared and the other chapters of Yasna, in order to illustrate how far the subject matter contained in the Gathas is continued in the same vein in the whole of the Avesta, in particular in the Yasna, in which book the Gathas are embedded.

Before I actually touch upon the subject, I must say that according to our Prophet, to be religious is to be rational, first and foremost.

In Gatha XXX. 1. Zoroaster says, "The prudent man wishes only to be there where wisdom is at home."

Wisdom means being wise, being in possession of Knowledge and experience together with the power of applying them critically, with sagacity, prudence and common-sense. In Gatha XXX. 2. Zoroaster exhorts us not to believe anything that does not sound reasonable enough to be readily believed, and not to be duped into believing anything and everything without giving it proper thought.

If we examine the religion of the rest of the Avesta in light of the Gathas in which we find our Prophet's original mes-

sage, we will see beyond any doubt that the other portions of the Avesta namely the Yasna, Yasht, Vispared and Vendidad have greater affinity to the Mosaic and Brahminical religions, and if anything, many of the teachings of these books of the Avesta are corrupted with the speculations of successive ages, and are actually in variance with the gospel of the Gathas.

Zoroaster's theology was mainly based on MONOTHEISM which one may easily ascertain from the Gathas, mainly from the second Gatha USHTAVAITI.

According to the Gathas, to adore the only One God Ahura Mazda, may be done by sincere altruistic acts alone.

In the immediate pre-Prophet era, Persians were worshipping a plurality of supposed good spirits — many "Ahurs as Yazads" considered to be equal and creative powers along with God. Zoroaster taught them to dismiss all such other Ahurs from their minds as they did not exist, and thus reduced the plurality of gods into an unity — only one Ahur, Ahura Mazda — without a second, He and He alone, Omnipotent, Omnipresent, Omniscient, Supreme Being. Thus, Zoroaster preached a message of the strictest monotheism.

In the third section of the Gathas, Yasna XXX.6 our Prophet implores us to forsake the devas or gods i.e. polytheism of the pantheon of the so-called yazadas, to separate ourselves from the deva — yazad worshippers, and to bow only to Ahura Mazda. (The word yazad or yazada is derived from the Brahminic word 'Yajata' meaning worthy of worship). If the so-called yazads or amsaspands exist, they could only be created by God, and any lesser being or any of God's creations is not to be worshipped by a Zoroastrian Mazdyasnan. In Gatha-Yasna XXX.6 Zoroaster says, "You cannot belong to both of them" i.e. you cannot be worshippers of the One True God and of many gods, devas, yazads, amsaspands at the same time. Similarly, we are not required to worship any of God's creations such as the Sun, moon, stars, fire, earth or water; nothing and nobody except He and He alone.

Maybe originally the theme of the Upasatha or Avesta was to gain a perception of God through the sublimity of His various creations as seen in Gatha Yasna XXXIII.7, which in time to follow was channelled into prayers of worship of them to suit the trade of the professional pujari — priests.

The religion of Avesta exhibits very close affinity with the doctrines of the Mosaic religion and Christianity, such as the personality and attributes of the Devil, the resurrection of the dead, and "Kayomard", the first man, as corresponding to Adam of the Bible.

In the doctrines of the European Magis, there were two powers opposed to each other, one representing the good God cal-

led Zeus and Oromesdes, and the other representing the Devil who was called Areimanios; who in the Avesta are introduced as Hormaz and Ahriman.

The religion of the Avesta, contrary to the religion of the Gathas of 'monotheism' teach us that the Universe was created by two independant co-equal beings, Hormazd who is luminous and good, and Angra — Mainus or Ahriman, who is gloomy and bad. And the history of the Universe in the Avesta is the history of their struggles for supremacy over one another — the dualism of God and the Devil. Our benevolent priests, in this light, have since introduced many rituals to cajole the so-called yazadas — the deputies of the Omnipotent God — to keep the Devil in check.

This theory of a separate spirit Ahriman of equal power to Ahura Mazda, and as constant adversary to Him, is entirely opposed to Prophet's theory in the Gathas of merely the natural good and evil of man's mind, "Vohu-Mano" and "Aka-Man".

According to Speigel, not only do the dialects of the Yasna, Yasht, Vendidad and Vispared differ from that of the Gathas, but they differ also in their ideas, as seen above. The Gathas contain not a single ceremony of any kind. The ablution and purification ceremonies seen in the Vendidad, and the glorious feats of the angels-yazads, or the mischief of the Devil — Ahriman, are nowhere seen in the Gathas. The Gathas contain philosophical thoughts which differ widely with such teachings of the Avesta. Gatha religion is anti-ceremonial.

The six attributes of God in the Gathas, "Ameshaspenta" are personified into the six archangels, "amsaspands" in the Avesta. Similarly the evil mind, "Aka-Man" is personified into "Ahriman" the Devil; and the religion of righteousness of the Gathas is reduced, in the Avesta, to mere rituals of cajoling and invoking and worshipping the yazads — amsaspands to keep the Devil away from mischief. **All the energy and money of the Parsis is wasted through such rituals, without the community gaining or achieving anything tangible.**

While the faith of the Gathas, and even of the Avesta is not meant as a faith for us to practise over the dead for their gains, our priests have introduced rituals (misinterpreting the Avesta) to protect and to benefit the dead in their unknown life beyond, through some unknown and unprescribed rituals.

Zoroaster released us from the chains of such sentimental emotional and superstitious rituals, but our priests have seemingly done their best to shackle us again.

According to some scholars, "Zend" or "Zand" was not a language, but merely meant commentary or interpretation or glossary "Zend-Avesta", meaning an interpretation of or a commentary on the Avesta. Avesta was the standard language of the ancient Persians.

When the Avesta language became dead, there were no means for the priests, who so far cared more for the mere mechanical recital of the Avesta texts than for a real knowledge of their meaning, to prevent corruption suited to their profession as

pujaris to creep into the later translations of the Avesta into Pazand, and yet later into Pahlavi in the Sassanian period when religion was degenerated into Dev-Yasnan practices of rites and ceremonials, and offerings to many Ahurs besides Ahura Mazda, as it is today. And with the advent of Khurdeh-Avesta ('Khurdeh' meaning tit bits), yet further distortions crept into the Avesta through wishful interpretations, and interpolations by interested parties, and very often through printing errors.

The word "YASNA" means worship by sacrifice, and it corresponds exactly to the sacrificial "YAGNA" of the old Brahminical religion except that our priests, since the last two hundred years, do not cut the animal at the altar but buy flesh from the bazar to be included in the itinerary of the Yasna ceremony, which in Gujarati is known as the "Ijasne" ceremony. The Ijasne ceremony contains all the elements which constitute the different parts of the "**Jyotishtoma**" cycle of the Brahminic sacrifices, the prototype of the Soma sacrifices. The "**Agnishtoma**" (i.e. praise of Agni, fire) which is the opening of this cycle of sacrifices and is indispensable to every "**Agnihotri**" in order to gain the object he wishes for, viz. HEAVEN, bears a particular resemblance to the performance of our Ijasne. In the Agnishtoma, some flesh of the sacrificed animal was fed to the fire by the Brahminic priests. During the Ijasne ceremony only some hair of the bull — varasia is shown, together with the other offerings, to the fire. The Brahminic sacrificial cakes are our daruns.

The most important part of the offerings in both Jyotishtoma and Ijasne ceremonies is the straining of the Soma and Homa juice.

The Barsom twigs — Baresma — which are used at the time of reciting Ijasne are also to be traced to the Barhis or Kussha grass of the Brahmins.

There is another popular custom of the Brahmins which is traced in our Ijasne, and this is the Brahmin **"SHATRAM"** meant to praise and extol the Shashtra itself. At the end of the different "has" of the Yasna, specially its Gatha portion, verses of these hymns are often invoked and worshipped as divine beings, and in Yasna XIX we see that it is considered meritorious to worship the Ahuna Vairia formula itself after reciting it.

The verses of any shastra contain no magic, for they are not spells. They contain words of wisdom to be read, to be understood, and to be assimilated into the living of daily life. They are not to be uttered in vain, or, as the priests teach us, for obtaining divine favours. Gatha religion is anti-magic and anti-ceremonial. According to our Prophet, we must live by doing right and not by rites.

Our **"Afringan"** ceremony is very nearly the same as that preparatory to the killing and offering of goats as sacrifice by the ancient Brahmins. The name is the same, **"A-PRI"** for the Brahmins and **"A-FRI"** in the Avesta, the formula used being called **"AFRINAMI"** which literally means "to invite", with which invitation the name of our dead for whom the ceremony is performed must always be mentioned, along with the names of the yazads; and

just so, during the Muktaḍ by similar invitation the dead are expected to come down and actually enjoy the meal prepared for them. **"Muktaḍ" is a corruption of "Afringan"**.

The purification by means of the cow's urine by the Brahmins can be well compared to similar observances by us by means of the Bull's urine as indicated in the Vendidad — a totally un-Zoroastrian act of the priests' as per Gatha 48, 10.

That Zoroaster's attacks were really directed against the Soma (Homa of the Parsis) sacrifices of the then Brahmins and against the use of urine undeniably follows from several passages of the Gathas (see Yasna XXXII.3. XLVIII.10), yet in the Zend-Avesta we find such preachings in Homa Yasht and in Vendidad as if Zoroaster had given sanction to these doings.

Several of the Indian Brahminical devas are mentioned in the Zend-Avesta, such as Indra, Sharva, Nasattya, etc., who were not known to Zoroaster as gods or angels.

Finally in the Zend-Avesta, beyond the personification of the **"AMESHASPENTA"** of the Gathas into six archangels — amsaspands — yazads — many more have since been invented and in the Zend-Avesta we now have thirty-three of them to coincide with the thirty-three devas (Trayash-trinshad deva) of Atharveda and the Brahmanas, whom Zoroaster had given the go-by.

If we give a searching look towards many other prevailing Parsi customs and other so-called Zoroastrian ceremonies and observances, we will realise that all of them are imitations of the Brahminic

rites. The very name "ANDHYARU" is adopted by our Parsi pujari-priests of to-day from their Brahmin counterparts called "ANDHYARUS"; before child-birth our "AGHARNI" is a prevailing Hindu custom; **we Parsis have a thread ceremony as the Hindus have theirs** except that they wear it round the neck and we wear it round the waist; our wedding ceremony is identical with that of the Hindus but whereas they perform the ceremony before the fire, we Parsis rush to the agiari immediately after; the Brahmins worship fire and so we also erroneously do the same although fire is merely an element; the Brahmins perform so many vidhis to obtain favours from God through devas and yajatas, and similarly we invoke in our Yashts the yazads for favours; the Hindus place their dead on the floor immediately upon death, and we remove them to the doongerwadi where we put them on the slab; the Hindus clean that part of the floor where they lay the dead, with cow's urine, we use the urine of the cow's brother the bull to sprinkle all over the place and even to bathe the dead with it; the Brahmins read Shastras over their dead as do our priests; their "paschatap" is our "patet"; four persons lift up the Hindu dead as we do ours; their smashan yatra is our "paydast"; their "sadri" is our "sachkar"; their "uthamnu" is our "uthamnu"; their "shraddh-sarvanu" over the dead is our "geh-sarna"; their "chothiu" is our "charam"; their "dasmu" is the same as our "dasmu"; their "masio" is our "masiso"; their "be-masio" is our "bamsi"; their "chha-masio" is our "chamsi"; their "bar-masio" or "varsi" is our "varsi";

their yearly "shraddha" is our "muktd"; their "yagna-home" is our "yagna-home"; they pray to the sun, moon, stars, fire, water, and earth, and we erroneously do the same; in their vidhis they use fruits, flowers and incenses, and we do the same.

The Vendidad forms an important part of the Avesta on par with the Yasna. The customs, the ablution and purification ceremonies of the Vendidad are most ignorant and primitive. Its many other teachings, as will be seen hereinafter, are **more pagan than Zoroastrian**. Unfortunately, these are shamelessly and deliberately linked with our Prophet's teachings by the authors of the Vendidad.

The word "VENDIDAD" is the corrupted derivation of the Sanskrit word "VI-DEVO-DAT", meaning what is given against the demons and devas, the so-called yazads, an anti-demonic and anti-deva religion. In fact however, as seen above, the Vendidad is a book of demonology, and beyond that, its other contents are illogical, and repellent to good sense and rationality. **There is no proof of the authenticity, genuineness or veracity of the Vendidad**; the Vendidad, as seen above, gives a highly unreasonable and un-Zoroastrian account of the origin and operations of "good" and "evil", as God opposed to the Devil; Vendidad ascribes an absurd power or influence to the ceremonies it represents; **Vendidad Sade is very defective as a rule of faith**; the Vendidad robs God of all His glory in as much as it represents the Supreme, Omnipotent God as inactive as disregardful of the concerns of His Universe and as having surrendered the administration of

His affairs to His deputies — the un-Zoroastrian yazads and amshaspands; — the Vendidad, beyond the deification of Ameshaspenta into amshaspands and yazads teaches and recognises the deification and worship of the elements and other inanimate objects; the Vendidad represents ceremonial observances as more important than moral observances; the Vendidad does not propose a reasonable scheme of salvation; whereas in the Gathas we are promised re-birth according to our “karmas”, in the Vendidad there is talk of resurrection and Heaven and Hell are represented more as geographical locations; also houris of exquisite charms with large breasts are assured to the righteous across the “Chinvad Pool” as if it were like the French or Kennedy Bridges of Bombay, and of course witches for the wicked. In the Gathas the mention of the Chinvad Pool is in relation to man’s span of life which he is expected to safely cover through righteousness — righteousness for the sake of righteousness, and not for any benefits in Heaven.

The doctrines of the Yasna and Vendidad in the Avesta, as seen above, are contrasted throughout with those of the Gathas. The Yasht and Vispered, also part of the Avesta, are nothing but prayers and invocations and worship of the deified, fictitious, un-Zoroastrian deities-yazads.

The Avesta seems to me to be a **book by the priests for the priests**. Most of the contents of the Yasna, Yasht, Vendidad and Vispered seem to me to be a deliberate, corrupt attempt by interested parties to mislead the adherents of the simple faith of the Gathas of righteousness back into the commercialised Dev-Yas-

nan religion of rites and ceremonials for their monetary gains, and the Parsis have begun to know the just, incorruptible God of righteousness of the Gathas as a mere deity of reward in exchange for their cajolings and offerings to Him through the rituals of the Avesta.

I can quote over a dozen impartial, eminent scholars to justify my observations in the preceeding paragraphs, but I think it would suffice to quote only two or three of them here:— 1) Professor Chatterjee and Billimoria in their joint work “Gatha” observe, “The Parsis profess allegiance to the **Avesta in which the diamond and the coal — the Gathas and the Vendidad — are heaped together!** Even those who are orthodox have given the go-by to the words of the Prophet in their fondness for the Khordeh-Avesta.” (Khordeh-Avesta is the daughter of the Zend-Avesta)

2) Kant, the great German philosopher observes, “Throughout the whole of the Zend-Avesta not the slightest trace of philosophical ideas could be discovered.”

3) Professor Martin Haug, Ph.D., late professor of Sanskrit and comparative Philology at the University of Munich, referring to the Yashts, Afringans, Gahs etc., in the Avesta, observes, “This kind of the Avestan literature grew up at a time when the Zoroastrian religion had already very much degenerated, and its original monotheism had given way to the old gods, who had been stigmatised and banished by Spitama Zarathushtra, but who were afterwards transformed into angels.”

Are we Parsis really not wasting our time, money, and energy in our agiaries believing in the efficacy of the so-called Mathraspenta of the priestly Avestan rituals?

GATHA: THE SONGS THAT ZARATHUSHTRA SANG:

by

MAHYAR BYRAMJI PATEL.

“Greatness does not lie alone in being great, but also in appreciating that which is great !”

“AHMAI ANGHAT VAHISHEM, YE MOI VIDVAO VAO-
CHAT HAITHIM — MATHREM YIM HAURVATATO !”

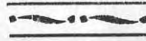
Yasna 31.6

“UNTO HIM SHALL COME THE BEST, WHO SHALL SPREAD
MY WISDOM TRUE-THAT LEADS ON TO PERFECTION !”

INTRODUCTION :—

THE INVOCATION, and the causes that led to the birth of the Holy Prophet having been described, now Zarathushtra proceeds with his message. He at once makes it quite clear that his message is for the discriminating-mind and not for the fanatic! His speculative philosophy centres around the two Primeval Principles of Creation. Very often, the Dualism of his speculative philosophy gets confused with the Monotheism of his theology. This is not correct. The twin principles of creation are subordinate to Ahura-Mazda, the Absolute God of Monotheism ! Consequently, Ahriman, a personality of the Later Avesta has no place in the original teaching of the Gathas of Zarathushtra ! Ahura-Mazda has no equal or opposite to Him. All, whether Material or Spiritual, are quite subordinate to Him. In the constant opposition of the twin spirits of his speculative philosophy, Zarathushtra expounds the laws governing the secret of creation. They represent the forces of Polarity, obviously manifesting everywhere and in everything. There could be no existence without their counter-play. They were the first to be created by Ahura-Mazda.

The message of Zarathushtra is an appeal to the rational mind! His teaching is to be accepted with an intelligent understanding. Nowhere does he violate the laws of logic and sensibility. We learn to venerate him, as step by step, he discloses the Truth of his Revelation that appeals to our moral understanding! We do not merely accept his personality devoid of what he teaches, but on the contrary find him acceptable because of it! Our prophet never indulges in unintelligible talk, but always addresses us in a simple and direct manner that we cannot help understanding! There is no mysticism or allegory in his teaching that would lead to confuse us! Only direct Truth, explained with a simplicity that is very commanding confronts us with his every utterance! There is no confusion of thought, no exaggeration of statement, and no superfluity of exposition in anything that he says in the Gathas. He holds us spell-bound with his direct appeal to our reason when he tells that **the veracity of his message has to be tested by each person, individually for himself alone!**



Pronunciation of Vowels :—

a as in abide; e as in echo; i as in in; o as in odd; u as in ull
a as in after; e as in ate; i as in eel; o as in ode; u as in pool;
a as in aunt; n as in announce;

Every contiguous Vowel, that is, Vowels following each other, must **always** be pronounced separately, and **never** as one long Vowel.

-
- A. TRANSLITERATION
 - B. FREE TRANSLATION.
 - C. COMMENTS.
-

GATHA AHUNAVAITI — 3.
 THE SONG OF THE HOLY WORD.
 YASNA HA 30.

VERSE 1.

A...At tā vakhshyā ishentō,

Yā Mazdāthā, hyatchit vīdushe;

Staotachā Ahurāi,

Yēsnyachā Vangheush Manangho;

Humazdra Asha yechā,

Yā raochebish daresatā urvāza. (24)

- B. Now shall I speak of the two, to those who wish to know,
Of those that are created by Mazda, listen ye wise;
These are the hymns of Ahura,
And the praises of the Good-and-Loving-Mind;
This is the lesson of Righteousness,
That Fulfilment comes with Enlightenment.
- C. Zarathushtra begins to expound his speculative philosophy. He makes it quite plain that his message has to be heard with a reasoning mind! His message is the glorification of Ahura-Mazda, and is the outcome of an Awakened Conscience. He wants us to know that Righteousness is good, and that Fulfilment comes to us when we become Enlightened. He starts by telling us that there are two primeval forces created by Ahura-Mazda. Now we are exhorted to listen to his discourse with a deep and undivided attention.

VERSE 2.

- A. Sraotā geushaish vahishta,
Avaenata sucha Manangha,
Avarenao vichithahya,
Narem narem, khvakhwyai tanuyē,
Para maze yaongho
Ahmai ne sazdyai baodanto paiti. (25)
- B. Give heed with your ears to that which is the best,
Reason this out with illuminated minds,
Think well before you come to a decision,
Each man for himself individually,
Before the great trial begins
Awaken to my counsel wise.
- C. The Religion of Zarathushtra is of great consequence! It is not to be lightly accepted or rejected. The Prophet lays great emphasis on a free choice! He assures us that he preaches the best doctrine imaginable, but whether to accept it or not is our own concern. There is no coercion either way. **Our destiny is in our own hands!** Neither God nor the Devil is in any way responsible for either our choice or the fruits thereof. We have

to make our own choice, and then have to face the consequences in accordance with the laws of Asha. In accordance with this Zarathushtra teaches us to scorn the Vicarious way of acquiring Salvation, which is never capable of fulfilment! He cautions us to get wise to the immutable laws which he now reveals, and thus to fortify ourselves for our Earthly trials.

VERSE 3.

A. At tā mainyū pouruyē,

Yā yemā khvafenā asrvātem;

Manahichā vachahichā

Shyaothanōi hī vahyō akemcha;

Aoschā hudaonghō

Eresh vishyātā, nōit duzhdaonghō. (26)

- B. In the beginning were these spirits two,
Declared as twins and inter-dependant;
Which in their thoughts and in their words
And in their deeds are good and bad;
Now of these two the wise
Choose that which is right, but not they that are unwise.

- C. Ahura-Mazda first created these two forces, each complementing the other. They are the two eternally opposing forces of Polarity, and exist in relation to each other. The existence of the one is in the negation of the other. They are completely unlike each other in their thoughts, words and deeds. The one representing Light is Good, whilst the other representing Darkness is Evil! The choice between the two lies with us. Those that have good sense choose rightly, whilst those that lack in it choose wrongly. Our reward and retribution depends upon this choice! This is the Primal Moral Law! There is no accident in the scheme of things, but everything works in accordance with well regulated precision. The laws that govern existence are not capricious but well designed, and our happiness or our misery are subject to them. **We are the products of our own free-will!**

VERSE 4.

A. Atchā hyat tā hēm mainyū

Jasātem, paourvīm dazdē

Gaēmchā ajoyāitīmchā;

Yathāchā anghat apēmēm anghush,

Achishto dregvatām,

At ashaune vahisitem manō. (27)

B. When both these spirits did together

Approach, they first of all created

Life and its negation;

This is the purpose of Creation,

The Worst shall be the lot of the Wicked,

Whilst the Best shall accrue to the Virtuous.

C. When the opposing spirits first began their play, the first result

of their activity was the manifestation of Life and its negation.

We are hereby told how existence primarily came into being.

To begin with, there was only Ahura-Mazda. He caused the

twin spirits of creation to arise and create Life. With Creation

manifested, there appeared two opposing camps, one representing

good and the other bad. The choice of representation

was through the operation of free-will. Suffering would be the

lot of the wicked, whilst Happiness would be the lot of the vir-

tuous. There is no room left here for a capricious fate ! Reward

and Retribution are acquired through our own inclinations,

and we are held directly responsible for them !

VERSE 5.

A. Ayāo manivāo varatā

Yē dregvāo achishta verezyō,

Ashem mainyush spenishto;

Yē khraozhdishteng āseno vaste,

Yaechā khshnaoshen Ahurem,

Haithyaish shyaothanaish fraoret Mazdām. (28)

- B. Out of these two spirits then did choose
 The vicious one to do the worst of deeds,
 Whilst the virtuous one chose the best of acts;
 Who clothes himself in brilliance,
 And seeks to satisfy Ahura,
 Through rightful deeds attains to Mazda.
- C. The two spirits are resolved to play their opposing parts. This struggle is as apparent within us as it is in the world around us, working upon us as external forces! The wicked shall delight themselves by performing vicious acts, whilst the virtuous shall find their satisfaction in performing rightful deeds. Thereby, the wicked shall bring about their own undoing, for they shall be miserable at last. On the other hand, the virtuous shall clothe themselves in Glory, and live a life of Bliss! **For they that work for the Kingdom of Heaven shall also reside in it!**

VERSE 6.

- A. Ayāo nōit eresh vishyātā
 Daēvachinā hyat ish ā-debaoma
 Peresmaneng upa-jasat;
 Hyat verenātā achishtem manō,
 At aeshemem hendvarentā,
 Yā banayen ahum maretano. (29)

- B. Of these two they do not choose aright
 The Daevas for they stand in doubt
 Deluded by their own misgivings;
 Therefore they choose the wicked mind,
 And rush headlong so full of wrath,
 Defiling thereby our mortal life.
- C. The Daevas condemn themselves by their own doubts and misgivings. Whilst they procrastinate, confusion assails them, and they make the wrong choice. They choose the path of wickedness and suffer because of it. Because they do not think intelligently, they do not choose aright. They sin and then they suffer because of it. They fall into the vicious circle of sinning because they suffer, and of suffering because they sin! Wilfully, they

rush along the path of self-destruction and cause havoc in their stride. We are made aware of the importance of right thought in our lives, for as we think, so we become. Thought is the father of all words and deeds, and it is imperative that we think and choose aright !

VERSE 7.

A. Ahmaicha Khshathra jasat,

Manangha Vohu, Ashacha;

At kehrpem utayuitish

Dadat Armaitish anma;

Aesham Toi a anghat,

Yatha Ayangha adanaish Pouruyo. (30)

- B. To him shall come the Power Divine,
Awakened Conscience and Righteousness;
And Welfare for his body
Shall Faith graciously supply;
All this shall be his reward,
Who passes successfully through the burning test.
- C. Having discussed the retribution of the wicked, Zarathushtra now proceeds with the reward of the virtuous. He who lives the Religion of the Good Life shall be amply rewarded ! He shall find the requisite Strength necessary to carry on his good work. His Awakened Conscience shall find Enlightenment. His life shall be a study in Righteousness. Faith shall be his protecting-shield. Thus we see that the reward of doing good is the greater capacity to do more good ! The way Ahura-Mazda rewards us is by making us more moral and loving. **It is an Ethical Reward that awaits us**, and our greatest Happiness lies in our satisfaction that right has been done ! The life of a Mazdayasni Zarathushtrian is compared to the gold that has proved its purity through the process of burning. At a later period, this test by burning metal came to be accepted literally, and defendants at law suits were made to prove their truthfulness by allowing themselves to suffer the test of having burning metal poured over their bared bodies. This is an example of the perversion of the Gatha during the period of the Later Avesta !

VERSE 8.

A. Atchā yadā aeshām

Kaēnā jamaiti aenanghām,

At Mazdā Taibyō Khshathrem

Vohū Mananghā voividaiti;

Acibyō saste Ahurā

Yoi Ashai daden zastayō drujem. (31)

B. But when upon those others

Retribution for their sins descends,

Then Mazda shall Your Divine Power

Manifest itself through the Good-and-Loving-Mind;

Then shall they learn Your lesson O! Ahura

And deliver up Untruth into the hands of Righteousness.

C. Retribution is a great remedy for curing the wicked ! Punishment is the greatest deterrent from sin ! There is mercy in the retribution of Ahura-Mazda, for by the process of punishing, He saves ! Not to punish the wrong-doer is to abet with and encourage him in inflicting further harm upon the innocent and the good ! It is only when the strong-arm of Ahura-Mazda descends, that the wicked are brought to their proper senses ! **The punishment of Ahura-Mazda is full of love, for His intent is not to do harm but infinite good !** Here, we are taught that there is no endless punishment and suffering for those that err, but a gradual process of reclaiming. **As Ahura-Mazda looks upon the sinners with the Fire of Wrath, His glance is softened with the Waters of Mercy !** In the Gathas, there is a great amount of hope for the wayward and the lost, and it is pregnant with the message of a Universal Salvation for us all ! The sinners have as much cause to rejoice as the saints, for progress is assured to us all !

VERSE 9.

A. Atchā toi vaem khwyama, ...

Yoi im ferashem kerenāun ahum,

Mazdaoschā Ahuraongho;

Ā moyastrā baranā Ashachā,

Hyat hathrā manāo bavāt,

Yathrā chistish anghat maetha. (32)

- B. May we be like unto those,
That bring refreshment to the world,
The Creators-of-Matter and the Lords-of-Life;
Living like brothers and Righteously,
May our minds become concentrated,
When doubt assails our reasoning.
- C. Zarathushtra expresses the wish that we might all play our part in bringing about Happiness into the world. It is the plan of the Almighty that there should be peace and prosperity everywhere, and that all should live like brothers and act righteously towards each other. He exhorts us to strive for Perfection and to be God-like! He cautions us to cast out all doubt and stand resolved in our minds. We are here for a definite purpose, and must play our parts well, to the best of our ability. Doubts tend to weaken our resolve, and we should never allow that to happen. We should concentrate all our resources for the furtherance of Ahura-Mazda's great plan, in which we should play our willing parts.

VERSE 10.

A. Adā — zī ava Drujō

Avō bavaiti skendo spayathrahyā,

At asishta yaojante,

Ā — hushitoish Vangheush Manangho,

Mazdao Ashakhwyācha,

Yoi zazenti vanghau sravahi. (33)

- B. When down upon the Wicked
Comes destruction of their pride,
Then shall their inner-most wish attain,
They who abide by the Good-and-Loving-Mind,
With Mazda and in Righteousness,
Striving for the good reward.

- C. Zarathushtra assures us that the wicked are bound to collapse ! All their false pride shall vanish into nothing ! Their humiliation shall be complete ! Their downfall shall synchronise with the triumph of the Righteous. Those that live by the dictates of their Awakened Conscience, and go about their tasks virtuously, shall live in the way of Mazda, and striving for the good reward, shall attain to the fulfilment of their pious desires ! The prophet is quite firm about it. He has questioned earnestly and has realised with the certainty born of direct perception. Collapse of the wicked is as certain as the fulfilment of the good is assured !

VERSE 11.

A. Hyat tā urvātā sashatha

Yā Mazdāo dadāt, mashaōngho,

Khvitichā ēneiti,

Hyatchā daregēm dregvodebyō rashō,

Savachā ashavabyō,

At aipī tāish anghaitī ushtā ! (34)

- B. If you understand these regulations
Which Mazda has laid down, O ! men,
The Rules of Happiness and Misery,
Whereby the wicked suffer long,
And the virtuous enjoy bliss,
Then Rejoicing shall surely come to you !
- C. Right Knowledge is essential for our Happiness ! It removes the stumbling blocks that lie in our way. Through ignorance we suffer endlessly and needlessly. There are certain well-defined rules that govern our pleasures and our pains. It is the part of our beloved prophet to show us the right way. He would have us share his enlightenment ! The wicked devour the brambles of their own sowing, just as the virtuous relish the fruits of their own raising ! This rule is inviolable ! Understanding this law, we shall live without fear. Casting out fear, we shall begin to Rejoice. And when we rejoice, we shall spread the same to others !

(To be continued)

જ્ઞાન પ્રસારક મંડળીમાં ભાષણ (૧૯૫૪)

કલગી-તોરાની તવારીખ (ભાગ બીજો.)

આખ્યાતા — શ્રી જહાંગીર અમનશાહ વાચતા.

પ્રમુખ : દિવાન બહાદુર કૃષ્ણલાલ મોહનલાલ ઝવેરી, એમ. એ., એલ.એલ. બી., જે. પી.

આગળા અંકમાં આપણે આ વિષય ચર્ચ્યા છે તેની તવારીખ જાણવી જરૂરી છે.

એક કામ કે પ્રગળે એ ટકવું હોય તો કોમી કે પ્રગળીય ગાયનો ઉપર લક્ષ આપવાની ખાસ જરૂર છે.

ગાંધીજીની લડત પ્રગળીય ગાયનો ઉપરજ રહી હતી.

“લડોયા શૂરા જગજો રે,
શૂરા જગજો રે, કાયર ભાગજો રે”

એ ગાયને સર્વે લડોયાઓમાં દેશ માટે ભેશ આપેણ અને એવાં ગાયનોથીજ અસહકારની લડત લડવામાં આવી. ખુદ કોનગ્રેસની લડત પણ પ્રગળીય ગાયનોથીજ લડાઈ હતી.

વર્ષો થયાં, અખો અને ભોળો, રામદાસ અને કબીર, પ્રીતમ અને નરસિંહ, ફિરદૌસી અને ગડેતા કાવ્યોની આજે યાદ થાય છે, તે હાસિ હેસિ વંચાય છે, જ્યારે અપક્ષપાત રીતે તપાસ કરીએ કે સુધારા અને કેળવણીના ડોળ અને દંભીપણ (Hypocrisy) સાથે રચાયેલી આજની કુંચા કવિતાઓ તેઓની ખુબીમાં અપટ. તેઓની યરાયરી કરી શકતું નથી.

ઉપલા કવેશ્વરે, શાએરે, સુરીઓની કવિતાઓ જમાનાના જમાના ગુજરી જવા છતાં કાયમ છે અને કાયમ રહેશે.

આજ છેલ્લી પા સદી થઈ પારસી કવિઓ પોતાની શાએરી ચલાવી રહ્યા છતાં તેઓનાં ગીતો કાંઈ આજે ગાતું નથી બળકે તે સર્વે વિલિન પામ્યા છે.

આજે અમારી ભાષામાં હિંદુ કામ પોતાના લોકગીતો, કથાઓનો સંગ્રહ કરે છે, શોધખોળ કરે છે, ત્યારે અમારી પારસી કોમની બેપરવાઈ તેઓના લોકગીતો અને કથાઓનો નાશ કરે છે.

પારસી હાલરક, લક્ષ-ગીતો, કોમી બનાવોનાં ગરબાઓનો સંગ્રહ કરવાની આજે ખુબ જરૂર છે તેના નાશથી કોમી તવારીખનો નાશ છે.

આવા સંગ્રહમાં કલગી-તોરાના ખ્યાલો આપણું ખાસ લક્ષ્ય છે, આ કલગી-તોરાના અખાડાઓ અંધ થતાં કમનસીબે આ હુન્નરનો ક્રમે ક્રમે લોપ થયો છે અને તેના અનેક કારણો છે.

આજથી લગભગ ૮૦ કે ૯૦ વર્ષની વાત ઉપર સંગીત ઝાઝું જણાયલું નહોતું. થોડીક ગાનારી ગણીકાઓ પારસી શેઠાઓની વાડીને નામે જણાયલી કલમોમાં મોંઘી કીમતે ગાનતાન કરતી હતી. તે વેળા ગાયનનો હુન્નર હલકો ગણાતો. આવો જ્યારે અભાવ હતો ત્યારે કેટલાક સાધારણ ધંધો કરી ગુજરાન કરનાર શોખીન પારસીઓ, બહારકોટ ડંકન રોડ (તે વેળા છ ટાંકી હાલમાં બે ટાંકીને નામે જણાયલા) કલગી-તોરાના ગાયનો ગાવામાં મોજ લેતા હતા. ઘણા ખર્શ વર્ગ બબરચી કે કામદાર હોતા અને ઘણી નવાઈ જેવી વાત તો આ કે મોઢા કવિઓના ઉસ્તાદો આ વર્ગનાજ હતા. ઉસ્તાદ શેખસાંદ શેખ મહમ્મદ કલગીવાલા આગલી જ. આઈ. પી. રેલ્વેના દ્રાષ્ટીક મેનેજરનો પટાવાળો (સીપાઈ) હતો.

તેવીજ રીતે સદગત શેઠ બેરામજી મલખારી તોરાના જાણીતા ગાયક હતા અને તેમના ઉસ્તાદ રેલ્વે લાંબનના દરવાન બહાદુરસિંગનો અશીર્વાદ મેલો હતો.

મેં ઉપર જણાવ્યું તેમ બબરચી કે કામદાર વર્ગ કલગી-તોરાના ગાયનોની મોજ મેળવતા. તે કાંઈ પારસી પહેલ ન હતી. ઉત્તર હિંદુસ્થાનમાંથી એક શાયર અને ગાયકનું મુંબઈ આવતું થયું, તેનું સંગીત સાંભળી પારસી-

ઓને મોહિની લાગી અને કલગી-તોરાના ડંગલોના શોખ ઉતપન્ન થયો. પારસીઓ સાથે મુસલમાનો પણ પાછળથી બેડાયા અને પછી હિંદુઓ આવ્યા.

ગાયનો મોટે ભાગે તાલીમખાના સાથે સંબંધ ધરાવતા હતા અને તાલીમ પછી તેઓ શોખ પુરે કરતા.

આ પ્રમાણે અખ્યાસ ચાલુ રહેતો હતો, જાહેર મેળાવડા થતા, કલગી અને તોરા વચ્ચે હરિકાષ થતી અને સામ-સામા જવાબો અપાતા હતા,

હિંદુ ભાણ તરકારીની તો પારસી ગોસ મચ્છીની સિકતમાં ગતો.

આવા મેળાવડાઓ પાછળથી “ડંગલ” ને નામે ઓળખાવા લાગ્યા અને પછી “ગોદરાં બંધવાનો” સોદો ઉભો થતાં, આ ડંગલોના બંદલો બંધાઈ ગયાં છે એ ખરેખર કમનસીબી છે.

આ “ડંગલો” રાત્રેજ થતાં હતાં હારમોન્યમ, ટપતા, કે સારંગી જેવાં વાજત્રો નહિ પણ ડક વાને ઢોળક, ચંગ જેને આપણે ઝાંઝખા ને મંજરા કહીએ છીએ તેનો ઉપયોગ થતો.

આ ડંગલમાં ગાનારાઓની વચ્ચે વચ તેનો વડીલ ઉસ્તાદ બેઠક લેતો અને પછી આજીબાજી પલાંકીવાલી તેના ચેલાઓ બેસતા હતા. આજીબાજી બતી ગોઠવવામાં આવતી અને ગાનારાઓ બતીને નમન કરી પોતાનું કાર્ય શરૂ કરતા. આ ડંગલો ઉપરથી પછી તોફાનો શરૂ થતાં, કલગી-તોરા વચ્ચે હરિકાષ જામતી અને કાણુ ટ્રેષ્ટ છે તે વચ્ચે ભારે ઝુમ્મેસ જાગતી.

તોરો નર જાતી છે. જ્યારે કલગી નારી છે તેથી તોરો ટ્રેષ્ટ છે.

તોરો શીવ છે. કલગી શક્તિ છે.

તોરાવાલાઓ શીવને જગતકર્તા કહે છે, જ્યારે કલગી-વાલા શક્તિને પ્રબળ ગણે છે.

કલગી આદશહાના તાજમાં રહે છે તેથી તે ટ્રેષ્ટ છે એવી એવી દલીલો ચાલતી.

એક તવારીખી હકીકત.

ઇ. સ. ૧૬૦૦ ના સાલમાં હિંદુસ્થાનમાં જ્યારે ઔરંગઝેબ દિલ્હીમાં રાજ કરતો હતો, ત્યારે દખણમાં સાંગલીમાં કોંઈ મરાઠાનો અમલ ચાલતો હતો.

સાંગલીમાં તે વખતે બે કવિઓ હતા. એક મુસલમાન અને બીજો હિંદુ ગોસાઈ. મુસલમાનનું નામ પીરશાહઅલી કરી હતું. જ્યારે હિંદુ ગોસાઈનું નામ તુકનગીર હતું. આ બન્ને કવિઓ વચ્ચે ઘાડી મિત્રાચારી હતી. પાછળથી મતફેરી પડી અને કડવાસ થયો. રાજ હિંદુનું, તુકનગીર પણ હિંદુ એટલે પીરશાહઅલીએ પોતાની સલામતી હિંદુ રાજમાં બેઠ નહિ અને તેથી તે છાડી દીલ્હી ગયો, દીલ્હીમાં તેની શાયરીની જાળખ વખાણ થઈ. ઔરંગઝેબને કાને તે વાત ગઈ, તેની શાયરીથી તે રાજ થયો. તેને હુત્તર દેખાડવાનું ઇજ્જત થયું અને રાજ થઈ દરબારમાં ગામક તરીકે તેને કાયમ કાવો.

આ શાહી માનની ખબર દીલ્હીથી ઉડતી સાંગલી ગોસાઈ તુકનગીરને કાને ગઈ. સાંગલીના રાજાની પરવાનગી લઈ પોતાના હરિક થઈ પડેલા આ મુસલીમને જેર કરવા દીલ્હી ગયો અને પીરશાહઅલી સાથે દરબારમાં શાયરીના બાબમાં જીકર ચલાવવા અરજ કરી ગોસાઈ તુકનગીરની અરજ શાહે મંજુર રાખી અને દરબારમાં જલસો ગોઠવ્યો.

તુકનગીરે ગાયલો ભૈરવ મંત્રનો ખ્યાલ.

આ દરબારમાં તુકનગીર ગોસાઈએ ભૈરવ મંત્રનો ચાર ચોકનો છંદ બતાવી અગીઆમાં ગાયો અને આખું ઝાડ જે લીસોતરી ભરેલું લીલું હતું તે સુકવી નાખ્યું.

તુકનગીરે શાહઅલીને તે ઝાડ ચાર ચોકના છંદથી સજીવન કરવા જણાવ્યું. તકરારમાં રાત પડી, જેથી દરબાર બીજા દિવસ ઉપર મુલતવી રહી.

પીરશાહઅલી આ બનાવથી નાસીપાસ થયો, વમાસણમાં પડ્યો. હરેક મુશ્કેલીમાં તે ખુદાની બંદગી કરતો હતો. તેજ રાત્રે તેને બંદગી રાખેતા મુજબ કરી. તેને બસારત થઈ અને બસારતને અનુસરીને તેને ચાર ચોકનો છંદ બતાવી તે ઝાડ આગળ ગયો અને તે ઝાડ રફતે રફતે લીસોતરી પકડતું ગયું, દરબાર આ બનાવથી ચકીત થઈ. ઔરંગઝેબ ઘણાજ ખુશ થયો અને પોતાના તાજમાં જોડી બેમુલ હીરાજડીત કલગી તેને ઇસ્લામી શાયર પીરશાહઅલીને અપાણું કરી.

ઔરંગઝેબની પરદેશીન માનીતી બીબી આ બનાવ જોઈ રહી હતી, હિંદુ શાયર તુકનગીર ગોસાઈની કરામતી શક્તિની કદર ન થયેલી જોઈ પોતાના પગમાં પહેરેલો એક સોનાનો કીમતી તોરો તુકનગીરને ભેટ કર્યો. આમ કલગી અને તોરા નામો શરૂ થયાં.

અને કવિઓએ લેટ મળેલી ચીજોની સીકતમાં ખ્યાલ નોડી દરબારમાં રજુ કર્યો. આ પછી તુકતગીરના સાથીઓ તોરાવાલા અને શાહઅલીના સાથીઓ કલગીવાલા ગણાયા.

રફતે રફતે આ જાતના ગાયનોનો ફેલાવો થતો ગયો.

અનેના પંથમાં હજારો ચેલાઓ થતા ગયા. હિંદુ-મુસલી-મોતુ જેર વધુ હતું અને તે પછી મુ'બધમાં પારસીઓએ પહેલ કરી. જે કે પારસીઓ આ હુન્નરમાં સઉથી છેલ્લા આવ્યા હતા છતાં ઉસ્તાદોના ઉસ્તાદોને પણ તેઓએ મહાત કર્યા હતા.

આજે સ્થિતિ શી છે? આજે તે આગલ રહીને આ હુન્નરની હાંસી કરવામાં અને કરાવવામાં આવે છે.

“સાંપ ગયા અને લીસોટા રહી ગયા” એવી સ્થિતિ આજે છે.

આજનો વખત જુદાજ પ્રકારનો છે.

જાણીતા કલગી શાયરો.

પીરશાહઅલીથી આજના જમાના મુધી જે જે હિંદુ-મુસલીમ ખ્યાલીઓ થઈ ગયા તેઓની ટીપ નીચે મુજબ ભેગી થઈ શકે છે.

પીરશાહઅલી, અરબશાહ, અલ્લાખજ, ઇસાક અનારસી, શંકરગીર, વાહોદઅલી, મોલવી, મેહબુબખાન, નખી-ખજ, જગનગીર, જ્ઞાનદીસ, ગોચર, કાસનદાસ, ગોસાંધ, ઝીકરયા, મુનશી, મરકુમ (મરહુમ “આદીલ” ના ઉસ્તાદ) અમરદાસ, મદારખજ, કાશીગર, ઉસ્તાદ હજરતવલી ઝીકર્યા સાહેબ, ઉસ્તાદ શેખયાંદ શેખ મહમદ કલગીવાલા (મુતખલ્લુસ બકમર).

જાણીતા પારસી કલગી શાયરો નીચે મુજબ છે :

કવિ જીવાજી, દોરાબજી પેસ્તનજી કલગીવાલા ઉર્ફે દોરાબ સીમ, ઉસ્તાદ નૌશરવાન ખરશેદજી પુતાવાલા, દાદાભાઈ ઉર્ફે દાદી મલ્હારી, જમશેદજી સોરાબજી સુરતી (ગાલ) (બાહારે કલગી ગાયનના કર્તા), નૌશીરવાન ખુરશેદજી મીસ્ત્રી તથા કલગીવાલા સોરાબજી ફરામજી સીપાઈ, ફરામજી શાપુરજી સીપાઈ, બમનજી જીવાજી મરોદયા (ઉર્ફે બમનજી ખ્યાલી), શાપુરજી નવરોજી વાઝા, નવરોજી માણિકજી મોદી, દોરાબશાહ કાવસજી મીસ્ત્રી (મોદી, મીસ્ત્રી-જમશેદજી સોરાબજી સુરતીના શાગેર્દો) અને કવિ નૌશીરવાન ફ. માસ્તર ઉર્ફે “આદીલ”.

તોરાવાલા હિંદુ-મુસલીમ શાયરો નીચે મુજબ મળે છે.

તુકતગીર ગોસાંધ, ભયરોસીંગ, પનાલાલ, બાદલ, મોરસીંગ, મહારાજગીર, રામનારાયણ, બનસીગીર, બહા-ધરસીંગ, રામસીંગ, કાસનગીર, નારાયણ પ્રસાદ, ઠક્કર મણીરામ જીવણ તુરરાવાલા (તોરરાના મુખોધ મનોરંજક ગુજરાતી ખ્યાલોના કર્તા-૧૮૯૨) ઉસ્તાદ મણીરામ, રાણા ભગવાનદાસ ઇશ્વરદાસ તોરરાવાલા, (ઉસ્તાદ મણીરામના ચેલા), સુરતના દરજી પ્રાણજીવનદાસ નારણદાસ.

જાણીતા પારસી તોરાવાલા શાયરો.

દાદી મહારાજ, દાદાભાઈ ઉર્ફે દાદી તોરાવાલા, ધનજી-ભાઈ તંબોલી, દાદાભાઈ મીસ્ત્રી, ઉર્ફે દાદી તનધારી, કાવસજી ઉર્ફે કાઉકલીંગર, દોરાબજી ઉર્ફે દોસુ ધાભર અને બેરામજી મલખારી.

થોડાક પારસી શાયરો.

બમનજી જીવાજી મરોદયા નવસારીના જાણીતા કલગી ખ્યાલી હતા.

નીઝામ હૈદરાબાદ ખાતે એવણને કલગી ખ્યાલી તરીકેનો ૧૨ વર્ષની ઉમરના હતા ત્યારથીજ શોખ હતો.

જ્યારે કોઈપણ જગ્યાએ ખ્યાલો ગવાતા ત્યારે તેને જોડીને તુરતજ જવાબ આપતા હતા. એઓ નવસારી તથા હૈદરાબાદ ખાતે “બમનજી ખ્યાલી” ને નામે ઓળખતા હતા; અને લોકોને બીનહાંસલે રીઝવતા હતા.

એમનું મરણ ૭૨ વર્ષની વયે તા. ૬ થી સપ્ટેમ્બર ગાથા-૪-૧૨૯૭ યઝ્દેઝરદી ઇ. સ. ૧૯૨૮ માં નીપજ્યું હતું.

ધનજીભાઈ તંબોલી-રીઝી સ્ટુઅર્ટની ઓપીસમાં મોટા હોદ્દા ઉપર હતા અને બાકી મળતા સમયમાં પોતાનો શોખ પુરો પાડતા.

નવસારીથી ૩૦ ગાઉ દુર સોનગઢ કિલ્લે કરીને ગામ છે, ત્યાં પણ એક અઝો કલગી પારસી ખ્યાલી ગાયક હતો. તે ખેતીનો ધંધો કરતો તેનું નામ શાપુરજી નવરોજી વાઝા કરીને હતું. નવસારી સુરતમાં જ્યારે પણ ડંગલ થતાં ત્યારે તે પગે ચાલીને જતો.

કમનસીબે તે ગુજરી ગયો. પોતા સાથે તે પોતાનો ખજાનો લઈ ગયો છે. એવું જણાયું છે કે તેના પુસ્તકો તેની ઇચ્છા પ્રમાણે તેના મરણ બાદ બાળી નાખવામાં આવ્યાં હતા.

સદગત શેઠ બેરામજી મેરવાનજી મલખારી.

કદાચ કોઈ જાણતું ન હશે કે તોરાના મોટા ખ્યાલી શાયર હતા.

સુરતની જાહોજલાલી.

સુરત શહેરની જાહોજલાલી એક વેળા ઔરજ હતી. મલખારીએ પોતેજ લખ્યું છે તેમ સુરત “સોદાગર સંસ્થાન” હતું અને સુરતીલાલા સહેલાણીઓથી ભરપૂર હતું. પરદેશ સાથના વેપારથી દોલતની રેલછેલ હતી અને દોલતની ખુમારીએ નાના મોટાં સર્વના ચિત ડોલાયમાન કાધાં હતાં. નાયરંગની સતત મસ્તીમાં તમામ વસ્તી ચક્રચુર બની હતી. જુઓ ખુદ મલખારી પોતે શું કહે છે.

“નાચ ને મુજરા, પુલના ગજરા

ઉઠે પુવારા અતરના

દેશદેશથી આવે ગવૈયા,

વરસ સાઠથી સતરતા”

“નાયરંગ વાહવાહ શા શોભે,

પાક પારસીના મુકતાદ,

મુસલમાનની ઈદ મુખારક,

વાહરે કંચની હૈદરાબાદ”

“ખ્યાલ અખાડા રોજ રાતના

કલગી તોરા ને કુસ્તી

ઘોડ ટોડ ને દડી મારતી,

સમી સાંઝે ચાલે મસ્તી.”

આથી જ શહેરમાં આવે વાયુ વાઈ રહ્યો હતો, ત્યાં મલખારીનો બાલ્યકાળ પસાર થયો હતો. મલખારીને મુળથીજ સંગીત ઉપર ઘણો ભાવ હતો. ઇશ્વર કૃપાથી તેમનો હલક પણ સારો હોવાથી નાનપણમાંથી ગીતો ગાવાનો શોખ પડ્યો હતો.

“ખ્યાલ અખાડા” ની સુરતમાં તો ખોટજ નહોતી એટલે મલખારીના ખીલતા આત્મા ઉપર સંગીતની ખુદાઈ અસર સ્વભાવિક રીતે થઈ હતી અને તેમાં પણ નાના બેરામનો આત્મા એક કવિનો આત્મા હોવાથી એ સંગીતને ઉંડી રસિકતાથી ગ્રહણ કરતો હતો.

સુરતમાં ઉપર કહ્યું તેમ ખ્યાલના અખાડા થતા, એક વેળા કલગી-તોરાનો અખાડો સાંભળવા અને યને તો

તેમાં ભાગ લેવાનો નાના બેરામને શોખ થઈ આવ્યો. સરતના મોહલ્લામાં અને કળીયાઓમાં ખ્યાલીઓ અને જાન્યકો ગાતા ગાતા ફરતા, કંઈ કંઈ પ્રેમકથા, કંઈક વિરોના શૈયંગાન, કંઈક ધર્મની પુણ્યભર આખ્યાયિકાઓ, કંઈક ઇતિહાસના રસમત્ર, કે પ્રભુના પ્રાણ પ્રકુલ ભજનોની ધુન મચાવતા હતા. એ સર્વે ખ્યાલીઓના ગાને મલખારીના સંસ્કારી હૃદયમાં અજળ પ્રેરણા પુકી.

ખ્યાલીઓના બે વર્ગ આપણે જોઈ ગયા છીએ. મલખારીના વખતમાં સુરતમાં તે વેળાએ કલગી-વાલાઓનો ઉસ્તાદ એક વહેરો હતો. જેનું નામ અદલાહબક્ષ અને તોરાલાઓનો ઉસ્તાદ બહાદુર-સીંગ નામે સુરતની લાઈનના રસ્તાનો એક સાધારણ દરવાન હતો. મલખારીના બાલ્યકાળમાં કલગી-વાલાની ચઢતી હતી અને તોરાવાલાઓના વર્ગ નિષાંજ હોવાથી મલખારીનો મુળ સ્વભાવ માતાના શિક્ષણે પ્રમાણે તેમણે એ તીજળ વર્ગનો પક્ષ પકડ્યો અને બહાદુરસીંગના એક અશીર્વાદે ચેલાનું દીલ આ નાના પોર્ચા બેદરામે જીતી લીધું. એના પરિણામે મલખારીને તેણે આશરે બે હજાર ખ્યાલો શીખ્યા હતા.

નાની ઉંમરમાં કવિતા, સંગીત વિગેરેના અંકુરો મલખારીના હૃદયમાં પોસાયા, તેનું સુંદર પરિણામ તેમના લાગણીભર કાવ્યોમાં આજે પણ આપણે અનુભવે છીએ.

કલગી-તોરાવાલાઓના ભર અગરમાં થતા એનિહાસીક અખાડામાં નાનો બેદરામ હાથમાં જોડા પકડી ઉભો રહી કાંઈને કાંઈ લાવણીઓ શીઘ્ર જોડી કાઢીને બેશબેર ગાતો અને એ લાવણીઓમાં ધમ કે ફિલસુફી કરતા સામા પક્ષની નિંદાનાં મર્મ વચ્ચેનો ભાર વિશેષ હોવાથી એ ગવાઈ રહેતાંજ હાથમાં પકડેલા જોડા સાથેજ દમભેર ધર તરફ પલાયન કરી જતો ત્યારે રસિકજનોને મજા પડતી હતી.

આજે સ્થિતિ જુદીજ છે. સ્વર્ગથી ભ્રષ્ટ થઈને નીચે પડેલી ગંગા ઉત્તરેતર હીનદશા પામી મત્તીન બનીને ખારા સમુદ્રે ભળી ગઈ, તેમ આ ખ્યાલીઓના ધમ સંવાદો બંધ થયા અને તેને માટે કેવળ નિન્દાગાનજ ચાલુ રહ્યો, જેમાંથી વાકચાતુર્ય ને બદલે મુજ્જાતુર્યના પ્રયોગ સ્વાભાવિક રીતે થવા માંડ્યા અને હવે તો ‘સાપ ગયા અને લીસોટા રહ્યા’ તેમ એ વર્ગોના કોઈ કોઈ અધમ અનુવંધીઓજ કહોં કહોં નજરે પડે છે.

આપણને તો મલખારીના બાલ્યકાળના રસિક ખ્યાલીઓની સાથેજ અહીં કામ છે. મલખારીના કવિ હૃદયને એ

ખ્યાલીઓથીજ પોષણ મળ્યું હતું અને એમના કવિત્વના અંશો જે સિંચન પામીને ફાલીફળીને વિસ્તાર પામ્યા હતા તે સર્વે એ ખ્યાલીઓનાજ શિક્ષણને આભારી હતું. મંત્રપારીના કાવ્ય ગુરૂઓ ખ્યાલીઓજ હતા.

સંગીતમાં જેમ જુદી જુદી રાગ-રાગણીઓ છે તેમ ખ્યાલમાં પણ જુદી જુદી રાગણીઓ છે જેને રંગત તરીકે ઓળખવામાં આવે છે; જેવી કે રંગત લગડી, ઝરફી, શીકરતા, ભજન, તીનતાલ, ચવ-તાલ, ગઝલ, મેરીજન, છાટી, ખડી, બેહાગ, તવીલ, છાટીઝરફી, ગરબી વગેરે. આ રંગતોના કેટલાક કાયદાઓ છે અને તકતીઓ છે જેના જ્ઞાન

વગર આ રંગતોમાં ખ્યાલ જોડી કે ગાઈ શકાય નહિ. કમનસીબે આપણે જોઈ ગયા છીએ તેમ આજે તો રાજ ભોજની જગ્યાએ ગાંગા તેલી જેવી સ્થિતિ છે. ઐટલે આ તકતીના જ્ઞાનની ક્રાંતાપ્રતે લીધે આજે ગમે તેમ ખ્યાલના નામે અટકચાલી થઈ રહી છે. આ સાહેબો આ હુન્નરનો અભ્યસ કરે અને આ પડી ભાંગેલો હુન્નર ફરી સજીવન કરે એ પ્રાર્થના !

(વ્યાખ્યાન દરમિયાન જુદી જુદી રંગતના ખ્યાલો વકતાએ ગાઇ સંભળાવેલા, કલગી-તોરા અને ખ્યાલ એક જમાનામાં પારસીઓની નિર્દોષ મોજ હતી. એ આ લેખનું મહત્વ છે.)



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For PARSIANA,

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READERS' VIEWS

The Editor,
"Parsiana"
Bombay.

13-3-1970.

Dear Sir,

I am not a Parsee but have been an avid reader of the Parsiana along with my friends due to the many interesting articles that it contains.

I have read with considerable surprise the recent controversy that has arisen by reason of the marriage ceremony according to the Parsee traditions of Mr. Zubin Mehta with a lady who does not happen to be a Parsee. But I have read with still greater surprise the recent attempts of you Parsees to convert and bring into your fold members of other communities by a process of proselytization and expansion. Human civilisation contains numerous instances where many great communities have disappeared through a slow process of integration. Many of the Red Indian tribes in Central America have faded away altogether and today we can scarcely perceive the traits of a HUN, a Norman or an Anglo-Saxon in a contemporary blue blooded Englishman.

If the same fate befalls the Parsees, it will really be a great pity because over the years the Parsees have displayed some of the most transplendant qualities of mind and heart which have endeared them to their fellow countrymen.

For centuries the Parsees have ostracized themselves from the rest of India and this somewhat belated attempt at proselytization is really difficult to understand. Is it that the Parsees are worried about their fast declining population? Or do they believe they can salvage themselves only by opening the floodgates of conversion to all and sundry who come to seek entry not through genuine convictions but through yearning for lucre or other motives.

The Parsees would be ignoring the science of eugenics if they believe that through a process of proselytization, (either through inter-communal marriages or otherwise), they would be preserving for the benefit of posterity those outstanding traits which have led to their signal contribution to the political, economic and scientific upliftment of India.

Let not the Parsees, in a moment of weakness, sacrifice quality for quantity because I earnestly believe that it is only retaining their distinct racial and ethnic entity that they will be able to preserve and perhaps enhance that reputation which has made them pioneers in every field of human activity.

Yours faithfully,
H. Marcell

GLARING CONTRADICTIONS AND INCONSISTENCIES IN THE PUBLIC STATEMENTS OF DASTUR FRAMROZE BODE

by

J. P. SHROFF

In the Jame-Jamshed of 10th March 1970 Mr. Kamdin has justifiably drawn the attention of the Parsi community to the constant prevarications in the views of Dastur Framroze Bode on some of the most fundamental questions vitally affecting the very existence of the Parsi community. Perhaps living in a dynamic society and being under the constant spell of a fast-moving western civilisation Dastur Framroze Bode may make a claim that his own ideas are conducive to progress

But when a qualified Athornan claims to be a religious leader and proposes to explain and clarify the tenets of an ancient faith, wild fluctuations in his ideas cannot be treated as a commendable virtue. The opinions of Dasturji Bode are like a leaf in the wind. Last Monday the audience at the Cama Hall found conclusive proof of the remarkable inconsistencies in his public utterances in the course of less than two hours of verbal flourish that only captivated the unwary and the uninformed.

In the Jam-Jamshed dated 18th February 1970 Dr. Bana has clearly spelt out and demonstrated before the Parsi community the statements made by Dasturji Bode in the not too distant past and proved how they are utterly repugnant to his present day utterances.

That article in Gujarati, is commendable for painstaking labour with which Dr. Bana has established the contradictions. He has placed before the Parsi community

Dasturji's contradictions from time to time. Perhaps Dasturji Bode may refute these contradictions on the ground that being under the strong influence of western theology in his recent past he has claimed greater light on his own religion through western outlook rather than through our own devoted and dedicated religious leaders who have in this country preserved up-to-date the tenets of our faith with a tenacity worthy of their traditions.

We would, therefore, confine our observations in the present article only to those self-evident inconsistencies which were revealed in the discourse given last Monday under the auspices of the Kaiser-I-Hind, his lone mouthpiece.

The most glaring inconsistency came to light when Dasturji Bode was discussing the question of non-Parsis associating themselves with our religious ceremonies. Dasturji Bode categorically pointed out that except for a few ceremonies like "Ijasni", there is nothing wrong with non-Parsis remaining present at the time when the prayers are recited.

To use his own words Dasturji Bode stated :

"Even today I was gratified to find that in Iran non-Parsis do have complete and undisturbed access to agiaries and atash-behrams and actively participate in our sacred ceremonies."

This remark naturally caused resentment in the audience and a young lad was quick to retort that non-Parsis are be-

ing admitted in religious institutions throughout Iran not voluntarily but purely as a measure of social compulsion. Many members of the audience voiced the opinion that "whatever may be the position in Iran we will never favour our sacred religious institutions here in India to be flooded by outsiders".

Being quick to perceive the resentment in the audience, Dasturji Bode adroitly changed the topic and said that he had never suggested that non-Parsis should enter the fire temples and he had not made any statement that he was in favour of non-Parsis having access to our sacred institutions.

Unfortunately for Dasturji Bode, the meeting did not end there, and before it concluded, Dasturji Bode was heard to make a categorical observation that proselytisation was not only permitted but enjoined by the faith. He read out before a bored audience, an antiquated resolution passed by some priests suggesting that there would be no objection in the Zoroastrian scriptures for permitting converts into the faith. If, like the Christian missionaries, Dasturji Bode is prepared to open the floodgates of conversion to all and sundry, the audience wondered how he could seriously assert that he would never permit non-Parsis to have access to our religious institutions. Once they were converted, they will claim entrance as of right. Conversion can only be a convenience without conviction.

The contradictions in Dasturji Bode's theories did not end there. While dealing with the rituals, Dasturji Bode stated that the Nirangdin ceremony was not consistent with the pure teachings of the Prophet himself. "Nirang" means 'the essence' 'the gist' and it could not be equated with a cow's urine, but a quick interruption came from the audience :

"Have you ever performed or arranged for the performance of Nirangdin ceremony for your clientele ? and have you pocketed the envelop ?

Answer :

"Yest, I have, at the time of the opening of Fasli fire temple, my Trustees ordered

me to have the Nirangdin ceremony performed and I was therefore required to do so under compulsion." Where was the compulsion ? you could have refused Panthakiship.

One would expect an acclaimed religious leader to practise what he preaches. The same difficulty arose when discussing the "Vendidad" ceremony. Quoting some few passages, Dasturji Bode pointed out that the vendidad contained the most mundane subjects like the flesh of a dead dog and filth. He emphatically asserted that if you draw a line in the centre of a page, translate the Gathas on the one side and the Vendidad on the other, you will find that they cannot possibly stand together. Concluding, he said that vendidad was a ceremony evolved centuries later, and the priests of a later date have placed words in the mouth of the Prophet which he himself would not deign to utter. What blasphemy !? Do you wear your convictions in your heart or in your pockets ?

To the question whether Dasturji Bode had himself arranged for vendidad ceremonies to be performed for his clients, Dasturji Bode replied that he had not only arranged for the performance of these ceremonies but had personally performed them himself. (corollary : pocketed the envelop)

The Chairman of the meeting rightly pointed out that there is a dearth of good instructors in the Parsi community. Consequently any form of religious instructions is certainly welcome, but a community is entitled to expect that the precepts that are proclaimed from the pulpit have a certain amount of sanctity about them. Majority of the audience left more resolved in their ancient religious beliefs and confounded were not through a plethora of Avestan couplets translated at random and meant to awe the unwary. Every Mobad knows a number of them by heart and every Dastur both knows and understands them; though we admit your oratory is a gift of the gab.

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