

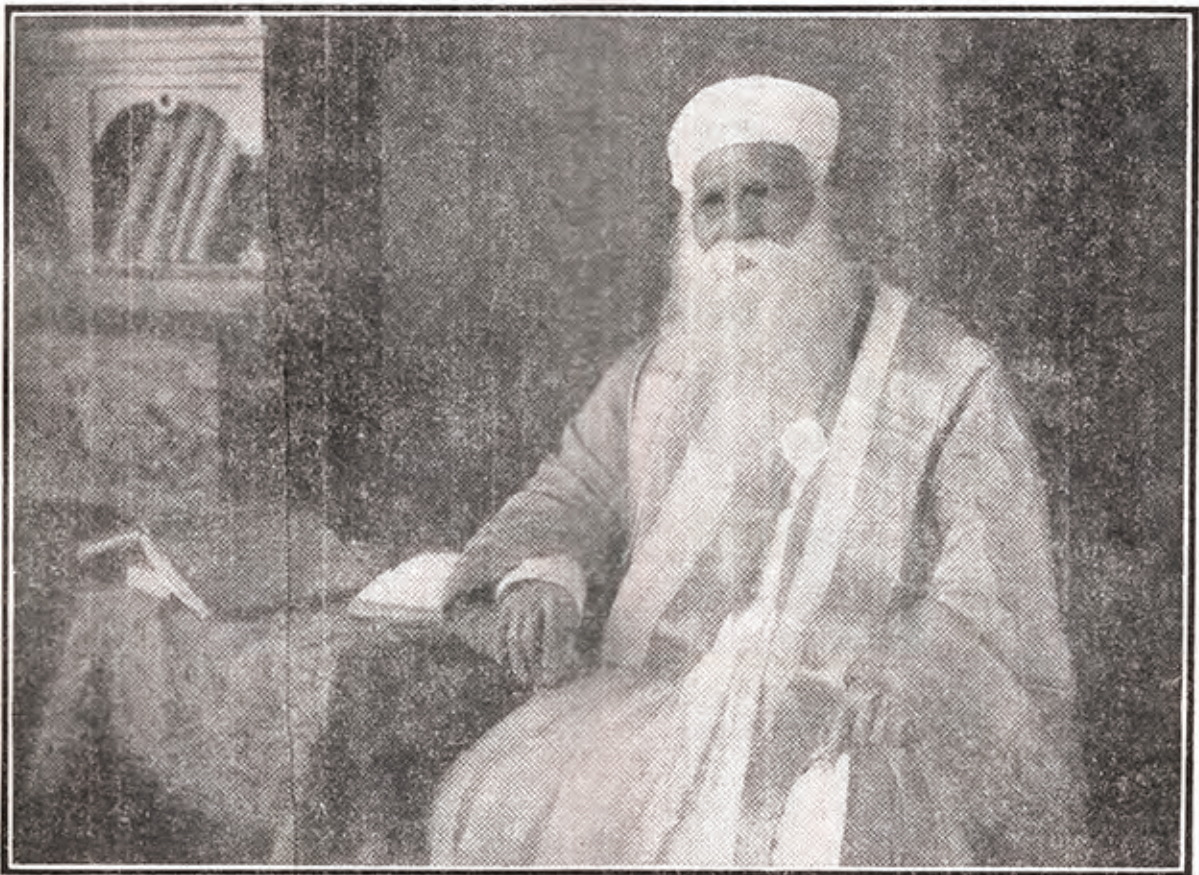
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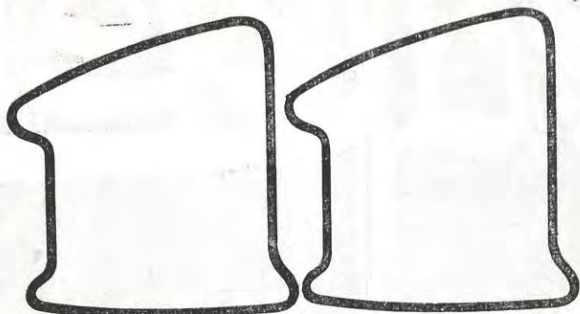
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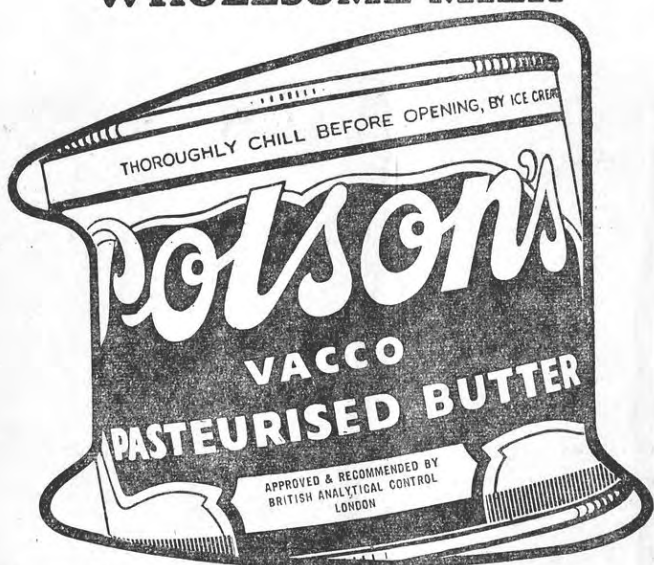
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EDITORIAL

SUPPRESSIO VERI

Two things can be done with truth. Truth can be known. Truth can be loved. And the two are not the same.

Mr. Dara Cama has written to me a letter dated 20th May, 1970 which he has released to the Kaiser-i-Hind of 31.5.70. In that letter he knows the truth but does not love it. A political wizard had remarked that "all political parties die at last of swallowing their own lies." And the way to swallow one's own lies is by **suppressio veri**, a method of suppressing truth or blocking truth half way and bringing out a picture which may give quite a new impression of the original truth. Mr. Behram Pithawalla has already remarked that Mr. Dara Cama has a mental facility of distorting truth by giving out half-truths, which are completely misleading with reference to the context, even when quoting Gathas.

Writing about the meeting of 1st April 1970 Mr. Cama tells me "you now confirm this when in your letter (i.e. Parsiana p. 15, May, 1970 issue) you write that I and my associates were prevented from entering the meeting hall on the evening 1-4-70". Cama Seth conveniently omits the essential qualifying clause which says they "were obstructed from entering inside the meeting hall for **distributing dirty stuff**". You did not enter the porch with clean hands and clean conscience like everybody else. You and yours had mischief in your mind and dirty stuff in your hands, which you wanted to pass on in the form of leaflets. You were justifiably obstructed from wrongdoing not from entering. You know the truth but do not love it. Therefore your **suppressio veri** comes handy to you.

In the same ugly and distorted way Mr. Cama tries to assert that the meeting was not an open community gathering and admission was reserved. My foot! All were cordially invited and so were you and Dhunjishaw Joshi too. But you two did not respect the dignity and the solemnity of the meeting. You tried to use public meeting for your private whim Q. E. D.

You advise the Parsi Punchayet to treat Mr. Nanabhoy Byramji Jeejeebhoy's appeal to put the proceedings of this famous meeting on record as a scrap of paper. Why? Just because they had not called the meeting — so what? If a handful of "fanatics"

(you are those fanatics — not we — we are the sober, sedate, sensible “samaj”) cry hoarse intermittently do you expect that after each Tamasha of yours the Trustees should come with a **FIRST AID BOX** and apply throat-paint or fix mouth-gags on them? They wait and watch all that goes on in the Community without digging their finger into every pie. But whenever some significant event occurs they are morally bound to take cognizance of it. They need not start every event but when they come by an important one they must bring it on record if they are alive to the needs and aspirations of the Community of which they are the accredited leaders by virtue of their election as Trustees, a comprehensive term. It is you who complain against them that they just collect incomes and donations and disburse them (may be prudently), ignoring significant events. However they were represented by three sitting Trustees. All the Trustees must now take notice of the fact that the aforesaid meeting was a grand event and enlarge it. They cannot say that they are not in agreement with the substance of the four resolutions passed, unless they have in camera passed resolutions against those similar ones already on their daftar. If there are dissenters no one wants to curb their conscience but the Trustees must bring the matter on the agenda, pass it unanimously or by a majority or reject it but they must take notice of the conscience of the Community. The word Trustee means the Custodian of the Funds and the custodian of the welfare for which Trusts were founded. However, if on your suggestion the Trustees should wish to bring on record the proceedings of the meeting of 21st April 1970 their task would be easy and quick — just one word “Fiasco”. That might terminate **Ervad Bode’s “Seven Year Itch” for Question and Answer meetings** which as per reports of Rahnumay Mazyasni Sabha **started in 1963 and is still going weak.**

You call outlook of my Parsiana insane because in your opinion the mysticism of manthras can achieve nothing. It all depends upon what you wish to achieve. If it is building a flyover it will not work; it will “if it is building a conviction of being so right that it does not need to convince others by force that it is right”. Warden does not suffocate the community’s throat. You are on the throat of the community and mine. “No mobed no Parsi” is a slogan of sound sense left by Prof. Richard Fry of Harvard University to us. I have accepted it as worthy and not wishful, as you say. It hurts you to know that the slogan counters your pet nonsense of universal rationalism. From my school and college days I have read Bertrand Russel, then most in vogue, and several publications released through

the Rational Press Association and you may know the triumph and the despair of rationalists like Bertrand Russel himself. He admits that there is a limit beyond which rational outlook ceases to function. From that point onwards human mind has to dive into mysticism in search of some fresh vision to work upon.

You have a vast array of rationalists in your camp. Despite that Jal in Kaiser-i-Hind recently uttered a sigh of despair, feeling dismayed why they do not write in support of your campaign. How can they write ? Several of them are already in the grip of mysticism, provided that is non-Zoroastrian type. Some of them go out at dead of night to some Pir, some Buwa or some bhuta in some lone Zopra or some Zoprapatti, change over to Bhagwa kurta, laal lungi and lili chilam, bow down in obeissance to their Anthropos God and start massaging his legs in vain hope of some chance hint that may transform, transfer or erase the lines in their palms. Your more decorous sort listens with awe and gaping mouth some sermon on mysticism by his fat Pendulum Pandit who swings hither thither in pseudo-trance. This , Sir, is the end-product of your rationalism, namely, substituting alien mysticism when Zoroastrianism also has its own but is blocked from blossoming forth by your indiscriminate emphasis on rationality.

Rationalism is a discipline and not truth. One may reach truth with mysticism or rationalism and miss truth with either or both. Don't be an addict.

Dear Mr. Cama I am thankful to you for your kind concern and timely warning about my dark future as a dealer in sandalwood because of your non-convincing campaign in the community and secondly for your earnest inquiry about my morality. I am happy that you take so much interest in me. Sir, I assure you that I will be able to eke out a living even in the event of your corrupting the community. But your chances are remote in that direction. Uptil now even your crematorium-mongers are craving for last rites. I feel safe. Apart from being a businessman I had a small practice and held for many years four retainers and a part time job as medical officer in industries and offices until I had to retire from time to time due to age limit applicable in each case but I am still holding a retainer.

For three years Parsiana was losing game thereafter it is paying its way because my truly Zoroastrian subscribers secured their happiness from lofty sentiments derived from mysticism of manthras. Besides this I can write and paint as free-lance. My own eight oil paintings were exhibited in Jehangir Art Gallery amongst 54 oil paintings on Life and Teachings of Prophet Zoroaster. A few were sold here and the rest of them were sold in England where I had gone with them in 1968. You great exponent of Zarathushtra you did not buy any. You were spending your money for corrupting the conscience of the community and lending financial aid to those who could give you company. Despite our differences, may be, you will be happy to learn that I am shortly opening Warden Art Gallery for which a place is secured. It may get me something. You are cordially invited to come and spend money in better way.

As for the moral side of my life I would answer your inquiry in two parts. The business morality of Warden's is exemplary, scrupulously honest and strictly regulated. I am throwing a challenge to you to go out in sandalwood market and collect opinions and then make further inquiry. If I write about it you will call it conceit.

In Ghee trade my later brother Hirjibhoy, of revered memory, gave the Bombay Municipality the taste of their folly of accusing us of adulteration of food stuff. Out of eleven suits they lost six, compounded five and entered into consent decree for Rs. 100,000 binding themselves against further malicious litigation. Hirjibhoy died in 1954 and I became the head of the business. In spite of consent decree the Municipality tried one more stunt five years ago substituting the word "adulteration" by the word "substandard" under a changed Act. Justice Tarkunde in the High Court of Bombay gave a stunning blow to the Municipality saying "The Act may have changed but the Ghee has not changed. You have shown no criminality". Since that decision of the High Court the entire ghee market is freed from this particular molestation. Warden got the credit but no cash from ghee merchants towards the expenses of litigation. It was a good act done free.

Now about my morality Part II — self as I am now a sane sober, sympathetic individual accused too late by you as psychopath. Why in the letter released to the Kaiser-i-Hind have you omitted your recommendation for psycho analysis to me which you have mentioned in the letter addressed by you directly to me? Note

hereafter that nothing will offend me. I am immune to all the pranks and I have myself treated cases to whom I have given immunity in the manner I obtained it. I am a qualified Psychological medicine man. I have had sittings with Dr. Ambrey Lewis in Maudsley Hospital, London 1931 (now Sir Ambrey and head of the governing body of the same hospital when I went to England in 1968). Psychopathy and normalcy are not easy things for lay persons to understand.

Psychopathy can be overt or covert and the Analytical Psychotherapy aims at making the sick mind understand them for revelation of true self. Normalcy can be disturbed if overburdened with persistent strain of life and normalcy can be regained by proper and realistic assessment of life at the moment of strife. At this crucial moment if you throw away your scruples you become unscrupulous — if you preserve your scruples you suffer but later as the edge of suffering gets dulled you suffer and be strong. It is a chance which way you go, who you come by what your home background is. Years back in early thirties we had on us (two brothers) heavy debts Rs. 5,91,000 on family account and further Rs. 350,000 on company account. We could have thrown away our scruples and with them thrown away our burden. But we selected the honourable path with all its strifes and struggles. During that time I lost my son. I felt myself overpowered. I lost faith. I became anti-man, anti-God, anti-everything. My behaviour deteriorated. I came in conflict with the police. Yet all the time I had the inner awareness that I had to struggle to regain my poise. I mustered enough courage to go to Lady Hirabai Cowasji Jehangir. I told her of my mental state. Lady Jehangir spoke to Cawasji Petigara who returned assurance that all was well and he would set right if anything or anybody pestered me. I felt relieved. From that point onwards my mind began to clear up. I may have lost faith for a time but I had not thrown away scruples. But that too could have happend. But we struggled, we repaid, we compounded our debts until 1946 wher property market came up. The unfortunate ones continue to grope in the dark. They fail to see the way out. That is why I have sympathy for psychopaths. Now with personal experience, training undergone and going through vast literature on psychopathology and clinical case histories I am convinced that no man is bad, and many a man can be retrieved with due care. All that he needs is training in identifying a turning point and arriving there not only see the truth but also love the truth.

In my medical practice I have never taken a false rupee. My life insurance practice with different companies and later with L.I.C. is labelled by them all as "trust-worthy" for any amount.

May I now ask you, Mr. Cama, whether or not you had collected your lot of hirelings with the help of Mr. Dhunjishah Joshi to keep a watch on and keep at bay the volunteers of Jashan Committee? Do you admit that you were dismayed when you found that your hirelings had sympathies not for you but for the Jashan Committee side? That they deceived you cleverly, joined hands with the hirelings or volunteers (as the case may be) of Jashan Committee side and smashed the meeting of 21st April. And then your sigh of despair "Dhunjishah Joshi has let me down". Do you now know truth and love truth? It is now my turn to ask you what is your morality?

What is your morality when you are blatantly throwing the blame of your Fiasco meeting on Jashan Committee? Well, you were party to the collapse. You were not an innocent lamb; you were instructing and organising Counter plan. But when your defenders of the faith changed the floor what was left for you but despair.

Dejected and downcast with the failure of your plan you are now resorting to persuade, coax, bribe or try other means to secure signatures with evil intent of harming the interests of your own community. God bless your wisdom.

My dear friend, know it, that there are glorious successes and and there are highly successful failures, which both are very honourable. But it is certainly not honourable that if one cannot do good one should seek satisfaction in doing harm.

I have come across people who blame you for inducing residents of Malabar Hill areas to endorse notes written by yourself for newspapers about pickings from dokhma thrown in, their house, etc. I expressed my resentment at such insinuation and told them that my friend Cama will never stoop to conquer by betraying his own community. "With all thy faults I love thee" and say once again "Be good".

P.B.W.



Shams-ul-Ulama

Sardar Dastur Hoshang Jamasp,

M.A., Ph.D., C.I.E.

Born 26-4-1833

Died 23-4-1908

Dastur Hoshang was an eminent scholar of the Oriental Languages and a true Dastur in the spirit of Dastoori to which he was devoted. He looked upon his status as an opportunity to initiate the community into the spirit of Avastan and Pahlavi writings and with that purpose with the natural gift of oratory he delivered 500 lectures in Bazm-i Ruz-i-Behram which he founded in Poona when he succeeded to the gadi of the Dasturs of the Deccan. With his unassuming way of delivery he impressed his audience with the excellence of his Religion.

Prior to coming to the Dastoori he was in the service of the Government during which period he made acquaintance with Dr. Martin Haug, with whom he went to Gujarat for purpose of researches in Zoroastrian scriptures. In recognition of his scholarship he was appointed Professor of Persian in the Deccan College. He knew Gujarati, Marathi, Urdu. He made a special study of Persian and Arabic and thoroughly mastered Sanskrit to get into the spirit of Avasta, Pahlavi and Pazend scriptures. From Prof. Haug he learnt Latin and German and smatterings of Hebrew. He did not just learn these languages but utilized them for the purpose of elucidating the Zoroastrian scriptures as a whole undivided and not compartmentalised. He was having such comprehensive outlook — same as is described by Geiger in a nut-shell. "The tenets and the principles of the Avesta are the same as that of the Gathas" (P. Shroff — Kaiser-i-Hind 7-6-70).

In collaboration with Dr. Haug he published Old Zend-Pahlavi Glossary, Pahlavi-Pazend Glossary.

In collaboration with Dr. Haug and Dr. E. W. West he published Arda Viraf Nama, Gosht-i-Fryan, Hadokt Nask and with Dr. West he prepared the "Shikand Gumanik Vijar.

Years ago Dr. Spiegel had published Yasna and Vendidad which were by then out of print. Dasturji completed these with collation of his MSS with comprehensive glossary and sent them to Dr. West for perusal.

He had further prepared Avesta and Pahlavi Texts of the Yasna, Dinkard and Khordeh Avasta with translations, glossaries, etc. and compiled a Dictionary of the Pazand language.

In consideration of his scholarly attainments all his works were published by the Government of Bombay, who conferred on him the title of Khan Bahadur in 1878, appointed him first class Sardar of the Daccan in 1885 and created Sams-ul-Ulama in 1890 and got C. I. E. in 1906. Doctor of Philosophy was conferred on him by Francis Joseph I of Austria for his contact with philosophy founded in Germany.

The Gatha Society of Bombay has compiled and published Dastur Hoshang Memorial Volume 1918, which contains a number of very learned articles about 65 contributed by Parsee and Western scholars.



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THE FIGHT AGAINST OBSCURANTISM

This appeared in The Times of India Sunday, May 17, 1970

When a gang of jet-set boys, sporting drainpipe slacks and side-burns recently broke up a public meeting of Parsis called to mount a campaign against the irrational fanaticism and rituals that have crept into Zoroastrianism, eyebrows were raised. Is modern youth so vitally concerned with challenges to obscurantism as to resist them and is modern youth ranged on the side of the traditionalists bent on protecting their **vested interests**?

Two meetings called by "The Kaiser-i-Hind" Forum in Bombay to urge that Parsis must give up some of the meaningless rituals that are today clearly outdated, brought to the surface the vehemence with which **unquestioning faith** and blind adherence to tradition **enslaves** human minds.

The president of the meetings, **Soli Pavri**, progressive educationist and social worker, faced rotten eggs, tomatoes, cat-calls and boos and stomached a lot of insults and threats but would not yield his right to state his views. The meeting ended in confusion and the eminent and scholarly speakers listed for the meeting — Dr. Rustam B. Daruvalla, journalist Jal E. Hirjibehedin and Dastur Framroze Bode — were not even given the courtesy of a hearing.

More's the pity because some of the views they have so far expressed in public underscore a commonsense view of life

and religion, which, if accepted, would help liberate a vast majority of their own co-religionists from the bonds of "ignorant priets who have been mulcting the poor for ages."

Even though no practitioner of any religion would like anyone to tamper with the teachings of their prophets, gurus and maharishis, they forget that most religions came into existence between the last two and seven thousand years and the precepts and practices that have grown around all these religions were first innuicated under circumstances that have no bearing on conditions in the modern world or in present-day society. A slavish human mentality continues to practice with **irrationally unquestioning faith** precepts and rituals which **political, economic and social changes** have outpaced centuries ago.

And to imagine that young men born into the twentieth century who have been witness to human achievements in outer space and modern technology **should** have come forward to defend outdated **concepts and anachronistic beliefs, is difficult!**

...**Dastur Framroze Bode, who has been demanding** that many of the meaningless rituals and prejudices among Zoroastrians must go, first ran into trouble with the **traditionalists in the community** when last year, he married the conductor **Zubin**

Mehta to a non-Zoroastrian under Zoroastrian rites. Bode, along with Soli Pavri, Dr. Daruvalla, Hirjibehedin and others, has been **demanding that the method of disposal** of the Parsi dead should change from throwing the body to the vultures at the Towers of Silence to cremation. They also want **the funeral rites and ceremonies to be simplified** and made less expensive. In short, they want religion to be freed from rituals so that the religion of Zarathushtra is true to itself.

Under the historical circumstances in which the Parsis came to India to escape persecution, it was perhaps necessary for them to import Towers of Silence and **prohibit the entry of non-Parsis into the Fire Temples.** But according to Soli Pavri, **the cobwebs that today** insulate the Parsis, **creating lagoons** in the social life of the country, should be swept away.

In an age when Towers of Silence were located in isolated areas in towns, vultures feeding on the bodies placed in them posed no problems. But as skyscrapers grew around them as in Bombay, new problems arose. The sacred birds around the tower would at times drop their pickings on rooftop gardens and terraces in the vicinity, leading not **only to civic problems but vehement public protest.**

The reformists also ask, "Is it necessary to use bull's urine (tara) at some of the religious ceremonies of the Parsis? In an age when antibiotics were unknown,

the Hindu view of the therapeutic qualities of "go-mutra" might have had some relevance. Is the use of bull's urine necessary now?

The present system of disposal of the body and the **four-day ceremonies** that follow, cost, on an average, Rs. 2,000. Couldn't all this heavy expenditure and the problems that the present system entail be avoided if the body is cremated, at a cost of Rs. 23, which the municipal electric crematorium charges?

According to Soli Pavri the present costly **ceremonies only ensures the economic salvation of the priest not the spiritual salvation of the dead.** And the priests? A vast majority of them are ignorant, requiring no special qualifications for their job except birth as sons of priests.

They know their prayers by rote without understanding their significance or meaning and are unable to explain them. The present class of priests, the reformists assert, are men devoid of any **missionary spirit**, mere mercenaries. What is needed **is a service-minded priestly class and not a sect divorced from any sense of service to the community.**

While the reformists plead that many of the present customs and usages must go, for sheer economic and social reasons, **they find no adherents, much less hearers.** But some of the changes they advocate find echoes in other religions.

Replies to Times of India from Public 31-6-70

I am surprised that a paper of your reputation and standing should have deemed fit to publish P. K. Raviniranath's

hopelessly one-sided and biased article, "The Fight Against Obscurantism". (May 17), the first half of which projects a dis-

torted picture of some of the controversial customs of the Parsi community and is littered with untruths.

While the hooliganism at the meetings sponsored by "The Kaiser-I-Kind" Forum deserves to be condemned, the writer has forgotten to mention that a very large-ly attended meeting called by various Parsi associations to counter the insidious propoganda of some of the so-called reformists, not only proved to be a slap in the face of the latter-day pseudo-Luthers, who try to find a facile and short route to Paradise by suggesting all kinds of inane and ludicrous methods and trotting out fatuous expressions like, "obscurantism", "slavish minds" and bigotry", but also conclusively established that the majority of young people present at the meeting, are against any slipshod tinkering with some of their main religious precepts and practices.

Mr. Ravindranath should know that the persons whom he mentions as "eminent and scholarly" have neither the authority nor the qualifications to demand that religion be freed from ritual.

The reference to vultures dropping "their pickings on roof-tops..." is absolute balderdash. If I remember well, **in a suit filed in Bombay in the beginning of this century, it was satisfactorily argued that because vultures have hook-shaped beaks, it is virtually impossible for them to fly with any pickings in their beaks.** ...

The four-day post-mortem ceremonies do not "on an average" cost Rs. 2000. Far cheaper schemes have already been worked out and are in use for the last

few years. Isn't it hypocritical on the part of the reformists, whose voice Mr. Ravindranath has echoed, to ask for a scrapping of ceremonies and rituals on the one hand, and to plead for a "sevice-minded priestly class", on the other ?

Obscurantism, dogmatism and perversity are bad. But a fanatical zeal to introduce change for the sake of change and novelty and, above all, to impose it without any basis on an unwilling majority is worse and should be deprecated.

Adi F. Doctor

It is not possible to conceive how any seasoned and reasoning journalist could write the tripe that has been published in the article referred to above. Almost every single fact mentioned in the first dozen paragraphs is not only inaccurate, but dangerously misleading — it was obviously fed to someone gullible, by Heerjibehdin or Pavri.

Let me make one thing clear, What the so-called **Orthodox element is protesting against is not new ideas, or chnge, but the deliberate denigration of our religion** by people who do not understand the principles of their own religion, and unhappily have never tried to. **Heerjibehdin and Bode are crying piteously for publicity. Soli Pavri has somehow been swung into their whirlpool** after he had agreed to preside at their meeting.

Men like these do not seem to be deterred from issuing statements which are sheer falsehoods. Take for example their claim that the vultures of the Towers of Silence "drop their pickings on roof-tops and terraces in the vicinity." For many

years, I have lived in sky-scrappers at various places on Malabar Hill, and have never heard or seen such a thing. My friends living along Warden Road, Napean Sea Road, Little Gibbs Road and Kemp's Corner, laughed when I discussed your article with them, saying "Rubbish! We didn't even know that your Towers are so close. There's no smell or gruesome sight or anything."

Mrs. F. K. Sidhwa.

This is to protest against the false statements in the article P. K. Ravindranath should have verified the material he has written. He has presented prejudiced opinions which happen to be absolutely unfounded. This article has gravely hurt our feelings.

I live opposite the grounds of our Towers and can assure you that the remarks made about them are incorrect. People like Mr. Heerjibehdin and Mr. Pavri have been known to advocate views which have no foundation.

F. Pavri

I read your article, "The Fight Against Obscurantism" (May 17) with great indignation. It has tried to blacken and ridicule the customs of the Parsees which are most practical and sensible.

As a Muslim, interested in different religious practices. I had taken the trouble to inquire into them and was **surprised** to discover how expeditiously and hygienically a body can be disposed of, in this manner. Mr. P. K. Ravindranath has presented the facts in a most ignorant light. Surely it is his business to gather news and views correctly.

We have resided at Napean Sea Road for many years and have never had reason to consider the nearby Parsee Towers a nuisance.

N. D. RADWAN

It was most surprising to read a number of misleading and incorrect statements made by Mr. P. K. Ravindranath.

Several eminent foreigners have found our mode of disposal to be scientific after making a thorough study of the same. Well-known personalities who have been living in this vicinity have never complained of any sort of nuisance created by the birds. My house touches the grounds of the Towers of Silence, and I would like to **say, with all the emphasis at my command, that the birds have never dropped their pickings** near my house. Several non-Parsi friends of mine have also not complained about any type of nuisance. Mr. P. K. Ravindranath would do well to study facts, and not merely depend on the warped opinions of a handful of people. These gentlemen are trying their utmost to misguide people, and cause disunity in our community.

Mr. Ravindranath states: "The present system of disposal of the body, and the four-day ceremonies that follow, **cost on an average, Rs. 2,000. This is a lie. The Trustees of the Parsi Panchayat have made arrangements, for the ceremonies to cost only Rs. 225/- and those who cannot afford this amount pay only Rs. 10/-.**"

It is a shame that your paper should publish statements which hurt our feelings and create misunderstanding among other communities. I would request you to approach the Trustees of the Parsi Panchayat to furnish you with the correct information instead of depending on certain people, who have been creating disharmony in our community, and have been twisting facts to serve their own ends.

A. N. Mogrelia

Parsiana on Obscurantism

In the panoramic survey of obscurantism in India in The Times of India of Sunday, 17th May, 1970, one Shri Ravindranath has treated the so-called obscurantism of the Parsis with facts, which are more fictions harped upon by a handful of upstarts and borrowed by him from them. The fact that our religion is ancient and, therefore, super-annuated means nothing whatever to sensible persons. What matters is the ancient wisdom we still trace and find in it and we adhere to it staunchly because it has proved good and useful to us in forming our character and directing our life along the right path, as our records in India show.

To talk in terms of vested interests (whose in our case ?) and enslaved minds are present-day fashion parades of the **immature intelligentsia**. They take away our sources of inward happiness and give no substitutes. **The world is sick and sorry because of them.** Our young men, the author of the article referred to above calls "jet-set" boys, have not forgotten this lesson and they justly discard false lead. They know that their happiness lies in the old wisdom and **adhere to its tenets, rituals and ceremonies which cause nobody any harm.**

Who are the mushroom much vaunted leaders whom the author expects the youth to follow? Will Mr. R. correct his misnomer? Dastur Framroze Bode is no more a Dastur. He must have the Dastoori of some religious institution. He

was asked to go away years ago, but he falsely continued to pose as a Dastur. Because of his other antecedents, the priest class, as a whole, refuses to join hands with him in prayers.

Soli Pavri is the hail-fellow-well-met with personal loyalty to Framroze Bode as Trustee of Boys' Town of which Soli Pavri was the head-master. He is old friendship dragged into dispute.

Jal Hirjibehedin runs the inherited press of his father. The world knows to its regret the havoc wrought to it by cheap and fast printing. Jal, I admit, has also done some good to the Community in its housing scheme.

Who is this Dr. Rustam Daruwalla? No one knows him and everyone wonders which Jack-in-the-box throws his head out.

Is it any wonder that youth refuses to take lead from persons who have not made out their case as leaders? It looks ridiculous to read Framroze Bode demanding He, with a handful of his stooges, makes noise and some people believe that a noisy man is always in the right and our boys don't. They prefer to break up such Insanity Fairs, and rightly so. Actors cannot be allowed to run the world. They must limit themselves to the theatres for entertainment. As in the theatre, so in the world, some hide themselves behind the screen. They are called Prompters.

Now let us see our problems face to face. For safety and preservation of our small community, we do not convert and, therefore, do not encourage inter-marriages. Throughout the world, no matter what society may be referred to—conservative or sophisticated—inter-marriages are never encouraged. They are tolerated and then accepted as **fait accompli**. Just because Zubin Mehta is an international maestro and could afford fantastic fees to Bode (who was then in American) to dramatise his wedding, the Community cannot connive at inter-marriage to accommodate Zubin and make exception of him. **If this was accepted, Bode intended to establish a precedent. Judicial, civil or social law cannot be made dependant on social or financial status of parties involved. We cannot stop inter-marriages, but we can refuse to welcome them for reasons given above.**

Mr. R. again writes, Pavri, Daruwalla and Hirjibehedin are demanding changes in the method of disposal of the dead. Who are they to demand anything? If they prefer cremation to Tower of Silence, well, they can go. There is not a single case on record where a Parsi corpse carried to cremation is intercepted on the way. Whom are they posing themselves against?

We are a law-abiding and peace-loving race. We never intrude into other people's affairs and expect others to leave us alone in our aloofness. **Aloofness is good for us. Aloofness is safe for us. It is so nice of all other communities to have left us alone for centuries. It is the foul bird that defiles its own nest—that prom-**

pter behind the screen, who talks of imaginary inter-communal bickerings where none exist. What good are non-Parsis expecting by entering our Fire Temples or giving a last bow to our dead ones? They understand custom. **We trust them and they trust us. No non-Parsi feels hurt because he understands that we are not keeping him out but we are keeping ourselves aloof.** We know the supposed foul birds who drop their pickings from our Towers of Silence on the roofs and terraces around. They are not winged birds; they are "featherless bipeds" of our own Community—the men behind the screen type. Disgrace to them and to their hide-outs. Disgrace to their intelligence perverted to score an argument.

To attack the priest class is an old game. Despite that, our grumpy ones do not know how to play it. There are about 1,000 practising priests in 45 Fire Temples in Bombay. Soli Pavri laments that the death ceremony "of first four days costs on an average Rs. 2,000/-". The official charges by the Panchayat do not exceed Rs. 200/- for four days. On an average, let us take just two deaths per day, though there may be more. It works out, after some deductions, to an average income of Rs. 1,20 per month to each priest only from death ceremonies; and what about additional income from propitiation, marriage, navjote and other ceremonies? Will Soli Pavri cudgel up his brain, shake up his head or at least comb his hair? When every where the cry is that priests are in bad plight, Soli writes fat cheques for the priests.

Looking to all that is said above, the lament of Mr. R. is misplaced when he writes about the upstarts that "they find no adherents, much less hearers". This is the proper answer to a handful of upstarts who think that they can lead the Community by the nose. We have belief which we voluntarily adhere to or can voluntarily reject. Our society is so resilient that at every stage there is room for any belief and there is facility for jettisoning any coercion without the processes being noticeable. We are socially and culturally evolved high enough to reject any lead by the nose. We have no ob-

scurantism unless by that term the upstarts mean tracing down unrepealed laws of the Scriptures when they play Blind Man's Buff in the public.

I am impelled to write all this because the Times of India is a living force in the country, working earnestly for inter-communal emotional integration. Pray that such vehicle of integration shall help us maintain ours and not hinder it at the instance of upstarts wanting to come into notice this way, when better ways are open.

(P. B. WARDEN)

I have received Mr. Shiavux Vakil's letter. I went to his office on Thursday 11th inst. with it for discussing the subject. I was informed by his secretary that Mr. Vakil was out of Bombay and will return in current week. I submitted the letter to the press on Friday. It could not come in this issue due to breakdown of the linotype. Kaiser-i-Hind may verify it on press to press level. My answer will appear in the next issue or I may request Jam-e-Jamshed for its early appearance.

P. B. W.

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THE CULT OF FIRE IN ZOROASTRIANISM AND IN OTHER RELIGIONS

by

Sam N. Doctor, B.Sc.

Fire is the earthly sign (symbol) and physical manifestation of the Divine Spirit of Light. It represents nature at its highest level. Hence the cult of fire, in one form or another, permeates all religions. Fire, however, dominates the theologico-ritualistic scene in the religion of Zarathushtra.

This monograph sets before the readers the role of the fire-cult in Zoroastrianism at various stages of its development & history. I shall then proceed to treat the same cult as it prevails in other religions.

In Zoroastrianism fire has two distinct aspects the first is the material or earthly aspect and the second, the more important, is the spiritual aspect. The latter is to be conceived in the sense of the spiritual or inner light, the "Flaming Fire of Thought", whether in man or in Ahura Mazda Himself. In the Avesta, fire is Atar. In the purely spiritualized Gathas of Zarathushtra (which are the oldest extant Avestan writings containing the prophet's own words as handed down to us by some of his immediate disciples) fire or Atar always stands spiritualized, and even when figuring, as it does in some Gathic passages, apparently as elemental or physical fire, is to be interpreted in the eschatological sense as the fire of molten metal through which souls in the other

world have to pass. The following passages will make the point clear: In the Gathic Yasna 31-3, Zarathushtra says "What Thou through the Spirit of Thy Flaming Fire givest for the two kinds of men as rewards tell us, O Mazdah, what is the lot assigned to the faithful", or in Yasna 51-9 "Of the reward that Thou wouldst bestow upon the two kinds of men with Thy Fire, O Mazdah, and with Thy molten metal...evil for the follower of falsehood, good for the follower of the Law". This refers to the soul of a sinner who suffers terrible agony (though not without end — such is the wisdom of the prophet) when passing through the stream of molten metal, while the pious man feels the pleasurable warmth of a tepid bath. c.f. also Yasnas 31-19, 34-4, 46-7, 43-9. Thus, the fire of the Gathas is the DIVINE ESSENCE ITSELF, as immaterial as the spirit with which it is associated! (Vide paper entitled Notes on the History of the Sacred fires of Zoroastrianism By A. Pagliaro, in Oriental Studies in honour of Dastur Cursetji Pavry). The prophet in the Gathas frees Atar or Fire of anthropomorphic traits or attributes, in which it was worshipped by the Indo-Iranians prior to his times. Thus observes the same writer: "At such a period this conception must already have been embodied in an intricate series of manifestations, at times anthropomorphic or ritual-

istic. Zarathushtra preserved the symbol only." (ibid). The Gathas are marked by the total absence of all anthropomorphic traces that so abundantly permeate the later Avesta.

The metaphorical significance embodied in allusions to the passing of the souls through a stream of molten metal in later times assumed concrete or physical form. The renowned scholar, J. C. Tarapore, in his paper 'Trial by ordeal in ancient Iran' (in Prof. Jackson Memorial Volume) alludes to several passages in the Avesta & later Pahlavi writings in which mention is made regarding actual or physical fire-ordeal (the origins of which practice can be sought in the above cited Gathic passages) and observes that fire-ordeals, among other kinds of ordeals, were commonly employed in ancient Iran as a mode of trial. Further, the much later Pahlavi treatise of Bundahishna gives a detailed account of the final ordeal that will be performed at the time of the universal resurrection. "The dead who shall rise at the time will be made to Pass through a bath of molten metal. The wicked will feel the effects of heat...while the good will feel as if they were having a bath of warm milk. All will then be purified spiritually and evil will be finally annihilated."

Fire, the emblem of light, is symbolic of Truth & Purity. It is symbolic of the Good Principle of Light as opposed to the Evil Principle of Darkness in the ethical dualism of Zarathushtra. But the two opposing powers or Spirits, one of which fire symbolizes, are both the creations of the one Supreme Ahura Mazda, and hence the theology of Zoroaster is not dualistic.

Fire in the Gathas also bears close relation to the two Ameshaspentas, Vohu Manah & Asha. (this relation implies no personification). In this connection, Dr. Louis H. Gray makes the following observations in his paper, 'The foundations of the Iranian Religions' in the Journal of the K. R. Cama Oriental Inst., Vol. 15: "Like Vohu Manah, Asha is a mediator in the Gathas, recalling the similar role of the Vedic Agni.....He watches over fire (passages from the Bundahishna are cited by the author) and has as his particular auxiliaries Atar, Sraosha and Vahram The close association of Asha (Righteousness, Divine Law & Order) and Atar in the Gathas & in the Younger Avesta, and Asha's rank as third in the triad of Ahura Mazda, Vohu Manah & Asha, and his function as a mediator, suggests that he represents the fire-god, and may thus be the Iranian counterpart of the Vedic Agni. In the Gathas Ahura Mazda's Fire has strength through Asha (Yasna 53-4), while in the Haptanghaiti (a body of 7 Yasnas intermediate in point of time, between the Gathas & the later Avesta) Asha is 'bright' (Yasna 37-4). **The original distinction between Asha & Atar would seem to be that the former was the divinity of sacrificial, the latter of ordinary (esp. household) fire, corresponding to the (later) Pazend distinction between Adar & Atash.**" This physical distinction does not proceed from the prophet, as the references & allusions are to times preceding & following those of the prophet.

Coming down from the Gathas to the later Avesta & Pahlavi writings, we find that in the Younger Avesta, Atar figures prominently in several of the Yashts,

mainly as a Yazata or a personified celestial being or divinity, bearing anthropomorphic traits. Atar in the Pahlavi writings is Ator, from which source the words Atash & Adhar are derived. In the Avesta, **Zoroaster is termed an Athravan or Fire-priest. To Atar in the Avesta is accorded the exalted distinction of being 'Puthro Ahurahe Mazdao', the symbolic son of Ahura-Mazda (a metaphorical personification).** Parallel to this we find in the Vedas, that lightning (fire) bears the appellation of 'son of Asura-Varuna'. "What, indeed, can be a more natural & more sublime representation of Him, who is Himself Eternal Light, than a pure, undefiled flame?" writes Sir Rustom Masani in his 'The religion of good life'. Or, as R. C. Zaehner observes in his 'The Dawn & Twilight of Zoroastrianism': "The fire which Zoroaster made the centre of his cultus, because in its power to destroy darkness it is the symbol of Truth itself whose brilliance too destroys the darkness of error". Thus fire is the dispeller of darkness, of evil. It is the Light which will finally burn up the Lie or 'druj'.

In the Avesta, in one passage, the Sun is called the body of Ahura Mazda. In another it is called the eye of Ahura-Mazda, "This must not be understood too materially, for that would clash essentially with the spirit of Avesta religion in general."

In the primitive Indo-Iranian religion of nature-worship as well as in the post-prophetic religion of the Avesta are featured a number of myths & legends pertaining to various major & minor celestial divini-

ties or Yazatas, but "not one has any connection with Atar. The symbolical meaning of fire, not denied by Zarathushtra, continues to be vividly felt even in the later development of Zoroastrianism, and this has certainly prevented the forming of anthropomorphic myths around it."

The worship of fire rose to highest prominence and even in a certain sense degenerated by absorbing foreign elements or accretions in the times of the Median priests, the Magi (several centuries after the passing away of Zoroaster) as can be learnt from the following extract from a paper by Dr. Charles Ogden in 'Indo-Iranian Studies' where the author quotes the words of the Greek historian Agathias: "The Persians have many other gods whom they call by name and propitiate, as the Greeks do. They practise sacrifices and purifications & divinations, likewise a Greek custom...The Magi guard it (the fire) without letting it be extinguished, in certain edifices that are quite sacred and set apart. It is to the fire that they direct their gaze when they celebrate their sacred rites & inquire concerning the future. This usage, I think, they derived from the Chaldeans or from some other race, since it does not agree with the rest."

The Avesta distinguishes five species of fires. They are 1. **Barezisavah**, the fire of the earth, or **Pahlavi Buland-Sut**, the name of the fire of an Atash-Behram; 2. **Vohu-frayana**, the fire in the human & animal bodies; 3. **Urvazishta** which animates the vegetable kingdom, the fire which proceeds from wood; 4. **Vazishta**, the fire of lightning; 5. **Spenishta**, the eternal fire or the fire of Ahura Mazda

Himself, or ordinary fire according to the later Bundahishna. (Vide Dr. Harlez' Introduction to the Avesta, & Poure Davoud's Gathas of Zarathushtra). "Thus, in the vase before him in the fire-temple, a Parsee sees in a purified state a collection of fires taken from the houses & workshops of different grades & professions. This reminds him that men of different positions & ranks **hold the same high position in the presence of Ahura Mazda, provided they have, like the fire in the fire-sanctuary, gone through the process of purification.**" (R. H. Mistry in Zoroaster & Zoroastrianism). The tending of the hearth-fire becomes the duty of every master of a house. Especially during night does fire by its light drive away the demons & evil spirits and for that reason probably, even prayers are supposed to be more effective by night. (Dr. W. Geiger in Civilization of the Eastern Iranians in ancient times, Vol. I.)

Fire in the Avesta rose to be the most powerful & most helpful of the Yazatas. In some passages the sacred element came to be clearly personified, which constitutes a deviation or change over from strict monotheism: Fire exhorts men to rise (Vendidad 18); He (personification implied) destroys the creation of evil spirit (Vd. 8); he is opposed to Angro Mainyu & to Azi, (Yashts 13.77, 19.49). **Azi, the creator of the daevas is his personal enemy & seeks to surprise & extinguish him.** (Vd. 18.).

There is no religion entirely void of all symbolism, though, of course, excessive symbolism & overmuch ritualism degenerates a religion. It is true that Zoroaster

venerated fire as the highest & most perfect symbol of the Deity. The worship of such elements as Sun & fire in Zoroastrianism served as adjuncts to the primary Mazda-worship, the monotheistic worship of One God. Fire serves best as a symbol & aid to worship & concentration. When one contemplates & concentrates upon the beams of fire, the upward motion of the flames towards heaven, signifying spiritual progress, one is reminded of the versatile nature & the exalted position occupied by fire among the four elements of nature. Fire is the source of light, life & warmth or heat. There is fire in our body, fire in air, in vegetation, **fire in the very core of the atom. Fire possesses purificatory powers.** The Sun, a ball of fire is symbolic of divine manifestation, the source of very life on earth. **"Time, Space & light are invoked by the Parsis, because they invoke all that they conceive as existing & good. But they are not personified. They are not spirits",** writes De Harlez. One may pray before (facing) the Sun (emblematic of fire) but the prayers should be addressed directly to Ahura Mazda. Mr. M. N. Kuka has written an excellent paper on Parsis & fire-worship which appears in the Dr. Modi Memorial Volume. Therein he cites the following couplet appearing in the Shahnamah.: "Say not that they (the Parsis) are fire-worshippers. Nay, they were the worshippers of the Holy God." But the said author regards the couplet, among others, as a later interpolation introduced in Firdausi's original text. As regards the sentimental repudiation by the Parsis of the denomination 'fire-worshippers' applied to them, Mr.

Kuka explains the term & related implications, and concludes that "When a Parsi prays before the fire & recites the Atash-Niyayish, he is giving utterance to words conveying a request to the fire to give to the adorer certain blessings such as longevity, strength,... etc. **This does constitute of fire-worship** in spite of what sentimentalists may say, & no Parsi, who understands what he is reciting in the form of prayers, can conscientiously aver that he is not a fire-worshipper."

Before leaving the Zoroastrian scene I shall briefly touch upon the Three Sacred Fires of Zoroastrianism : As I have earlier stated the influence of the Median priests, the Magi, had already reached its peak of development in the Iran or the Medo-Persian Empire of the times of the Achaemenians. So had the fire-cult attained full development, & Zoroastrianism had for the first time come to be accepted as the official religion of the vast empire under the Achaemenides. **"Masudi & Shahrastani tell of some ten different Pyraea or places of fire-worship which existed in Iran before Zoroaster's times**

Among all the fires there seem to be three which stand in the later times of the Sassanians, as the threefold representative of the sacred element, corresponding to the division of the community into 3 classes, priests, warriors & labouring men. The names of the 3 great fires are : (1) **Atar Farnbag**, the fire of the **priests**, (2) **Atar Gushnasp** (Gushasp), the fire of the **warriors**, (3) **Atar Burzhin Mitro** or **Burzhin Mihr**, the representative of the **labouring class**." (Vide A. V. W. Jackson's Zoroaster, the prophet of ancient Iran, chapter

9.). Tradition has it that the 3 sacred fires were from the beginning of things created by Ormazd. Yima (Jamshid) established the Farnbagh fire in a temple in Khvarizm. The Gushnasp fire is said to have protected humanity until the reign of Kay Khusrav, while the Burzhin Mihr protected similarly until the reign of Vishtaspa, contemporary & patron of Zoroaster. With these observations I close the subject of Zoroastrian fire cultus.

I shall now briefly treat of the cult of fire as it prevails in other religions. Fire-cult and fire-worship, as is well known, was universal since prehistoric times, and remnants of fire-veneration, if not of elaborate worship, are to be found among nearly all nations & sects, in all climes & religions. The cult as it prevailed among the Vedic Indians approaches closest to the Zoroastrian cult, as they both stem from a common Aryan source. Fire is Agni in the Vedas, the Vedic counterpart of the Atar, to which, in connection with Asha, I have already alluded in a foregoing paragraph. The importance of the Vedic Agni in the Vedic pantheon is at once evident from the fact that no less **than 53 out of 191 hymns of the first book of the (Rig Veda)** are addressed to him either solely or with others." Agni, in the Rig Veda bears such epithets as 'Born of Holy Order' and is portrayed as a combination of a number of Vedic divinities, e.g., we have "Thou Agni art Indra, thou art Vishnu, the wide-stepping,...Agni, when kindled, is Mitra. Or again, "Thou Agni art born Varuna, Thou art Aryaman." Agni is even styled Asura (Avestan 'Ahu-ra') and frequently bears the epithet of

'All possessing'. In his lowest manifestation Agni is ordinary earthly flame, while in his highest, is identical with Varuna himself. (Cf. compound Asura-Varuna.)

The cult of fire had a prominent place in the ritual of Celtic Christianity, and Celtic fire-ritual "was taken over almost intact into Christianity as represented in Kildare, Ireland where Brigindu (originally a form of the fire-god) or Brigit became a female saint & the vestals became nuns of the Church...In Slavic belief, 'holy Ugnis' is a male Agni (fire-god), but he became 'Our Lady', who gives prophetic omens." (E. W. Hopkins in paper entitled 'The cult of fire in Christianity' in *Oriental Studies*.)

A celebration of the Spring festival of lights with a blessing of fire was recognised in Jerusalem as early as the fourth century, and this had spread to the West by the fifth century, where the prayer for the blessing of lights followed St. Brigit's day of February 1st. This became Candlemas, 2nd February, another festival of candles. (ibid). In the present times, candles, oil-lamps & electric lamps (all primarily symbolic of fire or light) adorn the images of Christ & Virgin Mary in Christian churches.

We have in the Bible (Old Testament) several allusions & references to the worship & veneration of fire: 'So in the Moriah Temple' ordained Levit. 6.6" an eternal fire shall burn there, never to be

quenched". Or when we have Moses beholding fire at his first divine communion at Sinai—God appeared to Moses in the 'Burning Bush' which, though aflame with fire, was not consumed. He is a 'Consuming fire'. (Old Testa. Is. 29.6, 30.3, & c).

Zoroaster was the first prophet of fire. Christ has also been spoken of as the prophet of fire. John the Baptist (who baptised with water) was the foreteller of fire (Christ). He saw in the messiah, soon to appear, the master of flame. Regarding Christ, John says "He will be a baptizer who will baptize with fire", John reproached the Pharisees with the following words of maledictions: "O generation of vipers, you Pharisees & Saducees, you are haughty statues of stone which only fire can conquer since water poured over you is quickly dried up." (Papini in 'Life of Christ')

"So was the fire-vase brought into the Holy of Holies (the holiest sanctuary of the Jews) on the atonement day by the officiating high-priest. It was the very central act performed on that solemn occasion...**From Zoroaster to Moses, from Ezekiel to the humblest worshipper of to-day, wishing to picture to himself the Divine Presence, the pious will realize it under the emblem of a 'bush in the flames—ever burning & never consuming'** (O. Test. Exod. 3-4.). **One may say that it is idolatrous, heathen, sacrilegious; vain sentimentalism!** But it is human, it is effective, it is solemn & worshipful."

Owing to Unavoidable Circumstances we regret that publication of Parsiana has been delayed by a week.

Ed.

જ્ઞાન પ્રસારક મંડળી

૬

ભાષણ ત્રીજું.

તારીખ : ૧૨ મી માર્ચ ૧૯૫૪.
વ્યાખ્યાતા : રેવરંડ ફ્રાંસિસ કાર્લુસ સુર્યા એસ. જી. મડંત
સ્થળ : ધી કે. આર. કામા ઓરિએન્ટલ ઇન્સ્ટિટ્યુટ લાઇબ્રેરી હોલ, કેર.
પ્રમુખ : શ્રી જેહાંબક્ષ ખમનશાહ વાન્છા

૬

વકૃત્વ યુગ

લડત અને વક્તા—લડત વક્તાઓને જન્માવે છે, કિંતુ મુખ્યત્વે કરીને તેને ખીલવે છે. અમુક વક્તા જન્મે છે; બાકીના તો સંબોધના સપૂતો ગણાય.

લડાઈ વિના સેનાપતિ માલુમ પડતો નથી તેને તો યુદ્ધ જ ઘડે છે. અવસરે સાહસિક આદમી દેખાઈ આવે છે. વકૃત્વમાં પણ એવું જ છે. રાજકીય લડતો, સામાજિક ક્રાંતિઓ, ક્રાંતી ચડસાચડસી તેમજ ચૂંટણીઓ એ તમામ વક્તાઓના સજ્જ છે.

જેમ દિસાનને જમીન અને વરસાદ આવશ્યક છે; તેમ વક્તાને રસિક વિષય અને માનવમેદની અનિવાર્ય છે. એકાદો તણખો મોટરને ચાલુ કરે છે, નાનીશી ચાંપ વીજળી જતીને સળગાવે છે; તેમ મનુષ્યોની મેદની વક્તાને સતેજ કરે છે, પછી ભલેને ઊભા રહેવા માટે હોય માંચડો કે ગામનો ચોતરો, સભા સ્થાન યા આમની સભાનું ભાષણ કરવાનું સ્થળ. ક્રાંતિનો સમય તો વકૃત્વનું ચોમાસું કહેવાય. હરેક લડત અથવા ચળવળ નવીન વક્તાને કે વક્તાઓની રાશીને વિશ્વવકૃત્વ કળાશ્રી તારામંડળમાં ચઢાવે છે. વખતો વખત અમુક મહાન પ્રવક્તા આલમને ચક્રિત કરે છે.

મહાન વક્તાઓ—ગ્રીસના સુવર્ણ સમયે દેમોસ્થિનીસ ખીલ્યો; રોમન સંસ્કૃતિની જડોજલાલીમાં સમ્રાટ વક્તા સીસેરો જળી ઊઠ્યો. ચોથી સદીમાં ખ્રિસ્તી યોધકો સંત જૉન ખ્રિસોસ્તમુસ એટલે હિરણ્યમુખ અને સંત

મહેશ્વર; ઇંગ્લેંડમાં પિટ અને ન્યૂતન; આયર્લેંડને આઝાદી પમાડનાર ડેનિયેલ ઓફોનલ; ફ્રાન્સમાં બોર્યુએ અને લુઈસ બ્રુટાલિ સેંકડો મહાન વક્તાઓમાં ગણાઈ ગયા. ઇતિહાસે એમનાં નામ વકૃત્વને અંગે અમર કરી નાખ્યાં.

આપણો જમાનો તો લોકશાહીનો, રેડિયો તથા ચૂંટણી-ઓનો જમાનો છે. વક્તાઓની સંખ્યા વધી ગઈ છે. આકાશવાણી મારફતે ચોવીસે કલાક સારું વાતાવરણ વિવેચનો તથા વાતચીતોથી યુગ જીત્યું છે. પરિપક્વ ઉપરાઉપરી અને ઠેર ઠેર ભરાય છે. ભાષણોનો સુમાર નથી. આ ઉપરથી આપણા જમાનાને વકૃત્વયુગ કહીએ એમાં અતિશયોક્તિ નથી.

ભારતમાં—દુનિયાના આદોલનમાં ભારતને જળરે પાઠ ભજવવો પડ્યો છે. ત્રીસ ત્રીસ વર્ષની સતત ચળવળોમાં વક્તાઓની જરૂર પડતાં વક્તાઓ આપ મેળેજ પાડી ગયા. લોકમાન્ય તિલક, નેતાજી વગેરે દેશસેવકોની ઊર્મિઓ ઉરકેરાઈ અને તેમણે આખા ભારતને બલકે સમસ્ત વિશ્વને હચમચાવી દીધું. પૂજ્ય ગાંધીજીની અજબ શક્તિ! જાણે પાંત્રીસ કરોડ માણસોને પડખે લાવવા—સક્રિય બનાવવા પોતે વિભુતિ બન્યા હોય! તેમનો જમણો હાથ સરદાર પટેલ; માનીતો સપૂત જવાહરલાલ કેવા મહાન વક્તાઓ નીવડ્યા! ગુજરાતી સાહિત્યમાં સરદાર વલ્લભભાઈનું નામ આલેખવાનું કારણ એમના ભાષણો જ છે. તેમનું જીવન હિલચાલોમાં ખપ્યું, લખ-

વામાં નહિજ; છતાં સાહિત્યે સરદારને વધારી લીધા. નવજીવન કાર્યાલયે જે અંક છપાવ્યો તે અદ્દલ વિશ્વ વક્તૃત્વકળા તેમની ઝલ્હી છે.

(૧) “સરદાર વલ્લભભાઈનાં ભાષણો”. નવજીવન કાર્યાલય, અમદાવાદ.

સામાન્ય સૂચનાઓનું એક પુસ્તક સતીશચંદ્ર પ્રતાપરાય દેશાઈએ ભારતી સાહિત્ય સંઘ મારફતે તાજેતરમાં છપાવ્યું છે. જેનું શિર્ષક “વક્તા કેમ થવાય?” રાખ્યું છે.

(૨) “વક્તા કેમ થવાય?” સતીશચંદ્ર દેશાઈ, ભારતી સાહિત્ય સંઘ લિમિટેડ, મુંબઈ. અમદાવાદ—

પ્રસ્તાવના; એનાં પ્રકરણો નીચે મુજબ:

વક્તૃત્વકળાનો પ્રભાવ, આત્મવિશ્વાસ કેમ કેળવાય, તૈયારી કેમ કરવી? ભાષણની શરૂઆત પહેલાંની સૂચનાઓ, ભાષણની શરૂઆત કેમ કરાય? ભાષણમાં શું કહેવું, ભાષણમાં કેમ બોલાય, તુલના, રૂપરૂપીકરણ, અસરકારક કેમ થવાય, ભાષણ રસિક કેમ થાય, લોકોને પ્રેરણા કેમ અપાય, ભાષણ સમાપ્ત કેમ કરાય, ઉપસંહાર.

૧૯૪૮ ની સાલે કાકા સાહેબ, ન. વી. ગાડગીલે “સભાશાસ્ત્ર” નામક પુસ્તક રચ્યું.

(૩) “સભાશાસ્ત્ર” લેખક-ન. વી. ગાડગીલ, અમદાવાદ, ૧૯૪૮.

તેનું મરાઠીમાંથી ગુજરાતીમાં અનુવાદન થયું છે. પરંતુ તેમાં તે વિશેષ ધારાસભાઓને લગતી અધી વાતો લખે છે. આ ત્રણ સિવાય મજદુર કળા કે શાસ્ત્રવિષે ગુજરાતીમાં કંઈ નથી.

ઇતિહાસમાં વક્તૃત્વકળા—પુરાતન સંસ્કૃતિઓમાંથી આરીસ્ટોટલથી માંડીને કેટલાક ગ્રીક તત્ત્વજ્ઞાનીઓએ વક્તૃત્વકળા વિષે વાદવિવાદ કરી પદ્ધતિસરના ગ્રંથો લખ્યા છે. તેનો ઉપયોગ કરીને સમ્રાટ વક્તા સીસેરોએ પોતાના ભાઈને અર્પેલ ત્રણ અંકો De Oratore, “વક્તા વિષે” લખ્યા. સીસેરોનાં ભાષણો તેમજ ક્વિન્ટિલિયનના પાંચ પુસ્તકોથી વક્તૃત્વકળાનું સંપૂર્ણ રૂપરૂપીકરણ કરવામાં આવ્યું છે. હરેક સદીના મોટામાં મોટા વક્તાઓ એ શાસ્ત્રીઓના ગ્રંથોમાંથી વક્તૃત્વકળા શીખ્યા છે, ને શાળાઓમાં તેમજ કોલેજોમાં પણ તેમનો ઉપયોગ કરેલો છે. સુધરેલા દેશોના અભ્યાસક્રમમાં વક્તૃત્વકળાનો વિષય સાંકળેલો હોય છે, અને મહાન વિદ્યાપીઠોમાં તેનાં વિષેનું નોખું ખાતું ચાલે છે. વક્તૃત્વ એ એક કળા હોય

તે એકલા નિયમોથીજ નહિ પરંતુ મહાવરા તથા પ્રયોગથી શીખવવામાં આવે છે. વક્તૃત્વકળા પર કાળ મેળવવાના આરંભમાં લલાલજી વક્તાઓ પણ ખીતા અને આંચકા ખાતા હતા જેના કેટલાક પુરાવા ગ્રિન્સીપાલ શ્રી સતીશચંદ્ર પોતાના પુસ્તકમાં ટાંકે છે.

વક્તૃત્વકળાની વ્યાખ્યા તથા જાતો—વક્તૃત્વ, વાકયાતુર્ય, વાકશક્તિ, વક્તૃતા, વાકછટા, વ્યવિતા, છત્યાદિ પંચથિ ગુજરાતી ભાષામાં પ્રચલિત છે. શક્તિ તરીકે વક્તૃત્વનો અર્થ Eloquence થાય છે. જ્યારે વક્તૃત્વકળા Oratory કહી શકાય અને વાકશક્તિ Elocution માટે વિશેષ વપરાય છે.

જાહેર ભાષણ કરવાની કળા; અસરકારક બોલવાની છટા; વક્તા ચાહે તે પ્રમાણે શ્રોતાઓ ખુશીથી વતે તેના વિદ્યા કે શાસ્ત્ર એ વક્તૃત્વકળા કહેવાય. સત્ય રૂપ કરવાની તથા સમજાવવાની કળા એ વક્તાની છે સત્ય pateat, placeat, moveat, એ ત્રણ વચનો—સત્ય રૂપ જાને, ગમી જાય, તેના તરફ પ્રેરણા થાય—થી લેટીન લોકો વક્તૃત્વની વ્યાખ્યા સમજાવતા હતા.

વાકયાતુર્ય ત્રણ સ્થળોએ દોરી આવે છે. ધારાસભાઓમાં, અદાલતોમાં ને અન્ય પ્રસંગોમાં. એ ઉપરથી એની ત્રણ તોખી જાત ગણાય છે. ધારાસભાઓમાં કોઈ કાયદાની અનુકૂળતા કે પ્રતિકૂળતા વિષે વિચાર થાય છે. તે વક્તૃત્વકળાને વિવરણાત્મક (Deliberative) નામ આપેલ છે. કાકાસાહેબ ગાડગીલ તે વિષે સારી રીતે લખે છે. “સભાશાસ્ત્ર” તો ખરું શાસ્ત્ર છે. જે ધારાસભામાં તમામ ધારાસભ્યો પ્રવીણ હોય તો આટલો અધો વખત ફાકત ન જાત. અનુપમ, હિતકારી કાયદા પસાર થવા માટે વધુમતીને નિયમ સારો નથી. ઉત્તમ નીતિમય વક્તાઓની અગત્ય છે. વધુમતી દેશની પાયમાલી પણ નોતરી શકે છે,

કાયદો ભવિષ્યને માટે છે, પણ ઘણી ઘટનાઓ તો થયેલી હોય છે. કોઈ ઘટના કે ચુનો થયેલ છે કે કેમ તેની ચર્ચા અદાલતોમાં ચલાવવામાં આવે છે. તે વક્તૃત્વકળાને અદાયલી યા વિષયક (Argumentative, Forensic or Judicial) કહેવામાં આવે છે. વકાલોની એજ કળા. વિશ્વવકાલો પૈકી સીસેરો પ્રથમ સ્થાન પામે છે.

પણ જ્યારે વિવેચનનો વિષય વર્તમાન વસ્તુ, સજ્જત કે યનાવની ઉત્તમતા હોય ત્યારે નિદેશાત્મક (Demonstrative) વક્તૃતાની જાત વાપરવામાં આવે છે, પરિપક્વ,

સંમેલનો ઇત્યાદિ પ્રાસંગિક મેળાવડાઓમાં તેતુ સ્થાન હોય છે.

વક્તૃત્વકળાના ઉપલા ત્રણ પ્રકાર ગ્રીકો તથા લેટીન-શાસ્ત્રીઓ વર્ણવે છે. તેમાં ખ્રિસ્તી ધર્મની શૈલી અતાવનાર એક ચોથો પ્રકાર ઉમેરવામાં આવે છે. તે ધર્મમાં યોધને મુખ્ય તથા કેન્દ્રિત જગા મળી યુદ્ધ છે, તેથી ધાર્મિક વક્તૃત્વકળા (Sacred Oratory) સંબંધીનું પાઠ્ય તથા ખુલાસાસ્પ અડોળું સાહિત્ય હોય છે. પ્રિન્સપલ શ્રી સતીશચંદ્ર લખે છે:-

“વાચાનું બળ કેટલું છે, તે તમે ધર્મના ઇતિહાસમાં પણ જોઈ શકશો. પચીસ સો વર્ષ પહેલાં નહોતા તાર કે નહોતા ટેલીફોન, નહોતા રેડિયો કે નહોતા લાઉડસ્પીકર. ને છાયા પણ નહોતા: માત્ર પ્રત્યક્ષ ઉપદેશ સાંભળવાથીજ મોટી પ્રજાઓએ ગૌરવ ધર્મ સ્વીકાર્યા....(૨)

વક્તૃત્વકળાની સામગ્રી—લશ્કરની જેમ આ આપણી કળાની વિશાળ સામગ્રી છે. વક્તાથી વપરાયેલ સાધનો, મુદ્દાઓ—ભાષાના અનેક અલંકારો છે. ગ્રીકો એમને Topics અને લેટીન લોકો Loci Communes કહેતા, અર્થાત ભાષણ અસરકારક બનાવવાની અમુક શૈલીઓ કે યુક્તિઓ ગણતા. અસલ વક્તૃત્વકળાના શાસ્ત્રીઓ એ યુક્તિઓ સોળ જેટલી બતાવતા વખતના અભાવે તેમનું સ્પષ્ટીકરણ અને કરી કરી શકાય તેમ નથી; પરંતુ વાંચનારને થોડોક ખ્યાલ થાય તે માટે તેમનાં નામ અહીં નોંધીએ છીએ.

પ્રશ્ન, ઉદગાર, વ્યાજ્ઞા, પુસકિત, ઉપમા, નીતિ-રૂપક, છંદોરૂપણ, રૂપક સમુહ, તુલના, વિરોધાત્મક તુલના, સુત્ર, વિરોધાભાસ, ઉનોકિત, વક્રોકિત (કટાક્ષ), સારાલંકાર (પરાકાષ્ઠા), સારાલંકાર વિપેક્ષ, અતિશયોક્તિ, વર્ણાનુપ્રાસ, લક્ષણ, વિશેષણ વ્યત્યય, તેમનો ટુંક અહેવાલ સતીશચંદ્ર આપે છે. વક્તાનું જ્ઞાન તત્ત્વજ્ઞાનીના જેટલું હોય છે; પરંતુ તે વ્યક્ત કરવાની રીત તદન જુદી હોય છે. તત્ત્વજ્ઞાની ઠંડા શબ્દો તથા શુદ્ધ દલીલોથી વિષયની વ્યાખ્યાને વિવરણ કરે છે તથા જત ને પેટાજતથી માંડીને સરલ શબ્દોથી સરલ અર્થો સામિતી આપે છે. એની પ્રથા હમેશાં એકધારી હોય છે; પણ વક્તા તે સંલેખો અને શ્રોતા: ગણુને લાલ લઈ ભાષણમાં પોતાનો પ્રાણ રેડી સાંભળનારાઓના મનમાં અસર થાય એવી રીતે બોલશે. સુરની વિવિધતા; ઘાંટાના ને બોલવાના વેગમાં ફેરફારો; એપ્ટાની, ચહેરાની અને વિશેષે આંખની અદ્ભુત ભાષાનો

ઉપયોગ કરીને વ્યાખ્યા તેમજ દલીલો એવી રીતે ગોઠવશે તથા વ્યક્ત કરશે કે જોથી શ્રોતાઓનો એના તરફ ફરે—એનું ધારેલું કરી લે. શબ્દો પણ એવા જ વાપરશે કે જાણે ગરમ દલીલોથી બધાને સળગાવતો ન હોય! એક ઉદાહરણ લઈએ.

તત્ત્વજ્ઞાની વક્તૃત્વકળાની વ્યાખ્યા એમ આપશે: “વક્તૃત્વકળા, છટાદાર ભાષણની કળા.” પણ વક્તા ઉજ્જ્વલ થઈને પોકારશે: “હું તો સારાજ દેશનું મોં છું.” અગર “વક્તૃતા તો તુરંગોનું રંગબેરંગી ચિત્ર છે.” તેથી એની અસર અબધાય લેખાય.

“વક્તૃત્વની શક્તિ જેવી ક્રાંતિ નથી”, એમ હેન્રી પ્લે લખે છે, તે સીસેરાએ એમજ સિઝરનો દાખલો લાવે છે.

“ધાર્તી ને બીક લગાડીને સિઝરે માણસોને કાળમાં રાખ્યા, સીસેરાએ તેમની ઉર્મિઓ વશ કરીને તેમના અનુચ્છેદો કળજમાં લાવીને માણસોને દોર્યા. સિઝરની અસર તેની સાથેજ ખતમ થઈ. જ્યારે સીસેરાની અસર અધપર્વત ચાલુ છે.”

નૈતિક દ્રષ્ટિએ વક્તા સતપુરુષ (Vir probus) હોવો જોઈએ, તે જે રજુ કરે ને સમજાવે, તે તે પોતેજ અમલમાં લે તેજ બીજાઓને અસર કરીને સમજાવી શકશે. ભાષણ દરમિયાન જે કોઈ વાંધો ઉઠાવે—વિરૂદ્ધ બોલે, તે તેનામાં યોગ્ય ઉત્તર આપવાની એવી આવડત હોવી જોઈએ કે તેને ઉત્તર શ્રોતાઓને બલકે વાંધો ઉઠાવનારનો અભિપ્રાય બદલી નાખે. એ વાક્યાતુર્યની અપુર્વ શક્તિ હજારો વર્ષોથી ગવાય છે.

સફળ વક્તૃત્વનાં અનેક કારણો—વક્તાને વિદ્વતા જોઈએ એ પુરાતન કાળથી સામાન્ય મત છે. તેના વગર અમુક સંલેખોમાં સફળ વક્તૃત્વ કદાચ મળી આવે. સરદાર પટેલનો એ બાબતનો દાખલો આપવામાં આવે છે. સતીશચંદ્ર આધુનિક ભારતીય વક્તાઓનો ઉલ્લેખ કરતાં એમ લખે છે:

“સરદાર વલ્લભભાઈનાં ભાષણોમાં વિદ્વતા કે છટા હોતાં નથી. પણ એમની ભાષા એવી તો વેધક અને સચોટ હોય છે કે એમનો કહેવાનો ભાવાર્થ સૌંસરો હૃદયમાં ઉતરી જાય અને લોકોમાં જોમ આણે... પંડિત જવાહરલાલની બોલવાની શૈલીમાં સહૃદયતા, દેશભક્તિ અને તેમનો સામ્રાજ્યવાદ તથા મુડીવાદ પ્રત્યેનો ઉગ્ર વિરોધ ડગલે ને પગલે જણાય છે. અત્યારે કાંગ્રેસપક્ષમાં સારામાં સારા ધારાસભામાં બોલનાર શ્રી જુલાભાઈ દેશાઈ છે ચાલુ લડાઈનો વિરોધ (સતીશચંદ્ર આઝાદી પહેલાં લખતા હતા)

કરવું તેમનું ભાષણ ધણું ઉંચકાટિનું હતું અને જાણીતા પત્રકાર શ્રી ડી. એફ. કરાકાએ એ ભાષણને સાહિત્યના ઉત્તમ વર્ગમાં સ્થાન આપવા લાયક (Classic) તરીકે વર્ણવ્યું હતું. સુખદ ઇલાકાની કોન્ટ્રેસ સરકારના આગળા વડા પ્રધાન શ્રી બાલાસાહેબ ખેરનું વક્તવ્ય સરળ અને સામાન્ય કાઠીનું હોવા છતાં તેમાં એમની સહૃદયતા, નિખાલસતા અને ઉદ્દેશપ્રેમ તરી આવે છે અને તેથી તેમનું વક્તવ્ય હૃદયંગમ અને છે”.

વકાલો, શિક્ષકો, ધર્મોપદેશકો તેમજ દેશસેવકોને વક્તવ્યકળા ધણીજ ઉપયોગી થઈ પડે છે. આખા જમાનાનો, દેશનો અથવા કોઈ વર્ગનો પલટો કરવો વક્તાઓના હાથમાંજ છે. તે જાણીને ભારતના કરોડો યુવક-કિશોરો-માથી વક્તાઓ શોધવા, ઉભા કરવા અને ખીલવવાના વિચારથી આ નિબંધ લખેલ છે. આ દિશામાં લગભગ સઘળું બાકી છે. આઝાદી પછી સરકારે એટલાં જંગી કામ ઉપાડ્યાં, એટલી વિશાળ યોજનાઓ રચી કે આ બાબત તેના ધ્યાન બહારજ રહી. જે Debating Societies, વાકશક્તિ કે વાકજીટની હરીફાઈઓ શાળાઓ-કોલેજોમાં ચાલે છે તેનાથી કેળવણી ખાતું-સરકાર-સંતુષ્ટ થાય એ ગેરવાજબી છે, તેથી સરકાર આ કાર્ય હાથ ધરશે એવી અપેક્ષા રાખીએ છીએ.

“લડત ધપાવ્યે રાખો” ના ભાષનનું પૃથ્થકરણ.

ઉદાહરણ તરીકે સરદાર પટેલના ઉપયુક્ત ભાષણનું પૃથ્થકરણ આપીએ છીએ

વક્તા : સરદાર વલ્લભાઈ પટેલ.

સમય : ૧૯૩૦ ની અસહકારની લડત.

સ્થળ : અમદાવાદ.

પ્રસંગ : પોણાચાર માસની જેલ ભોગવ્યા બાદ સરદાર જેલમાંથી નીકળતાં વારજ આ ભાષણ કરે છે

મતલબ : જેલમાં જવા માટેના નવા ઉમેદવારો ઉભા કરવા.

વિષય : જેલનું દુઃખ નથી. જેલખાનામાં પરમ ચેત છે.

(૧) સાંભળનારાઓના મન મેળવવા માટે સરકારને સત્કાર અંગેનો આભાર વ્યક્ત કરી શરૂઆત કરે છે. લડતમાં તેમનો ઉત્સાહ વખાણે છે.

“દેશનેતાઓ જેલમાં પુરાયા છે તે આપણા સેનાપતિ મહાત્માજી પણ પકડાયેલા છે ત્યારે પણ તમારો આટલો બધો ઉત્સાહ તે ઉમંગ જોઈને હું ખરેખર

મગ્ન થાઉં છું, ને તમને બધાને ખરાં હૃદયથી મુબારકબાદી આપું છું”.

(૨) તરત વિષય ઉપર આવે છે : “જેલયાત્રાની વાતો”. જેલનું દુઃખ છેજ નહિ તે સાબિત કરવા માટે રમુજ વાત કરે છે. સરદારની વાતચીત પરથીજ સૌ કોઈના મનમાં ઠસી જાય છે કે જેલમાં સુખ છે.

(૧) પોતાનો અનુભવ સ્પષ્ટ રીતે જણાવે છે ; “ત્યાં કોઈ માથાં કુટાં ન હતાં. ત્યાં કોઈ જાતનું દુઃખ જણાતું ન હતું”.

“ત્યાં તો પરમ ચેત છે, ને તે વળી માત્ર રાજતા ચાર પૈસામાંજ. એ ચાર પૈસામાં જેલમાં જેટલું સુખ મળે તેટલું બહાર નથી” — પહેલો ટકારો—

(૨) નેતાઓ, ગાંધીજી પુરાયા, તેથી “જેલની બહાર રહીને આરામથી ધાન ખાવું એ ધુળ ખાવા બરાબર છે સો મણુ રૂની તળાઈઓમાં સૂવું એ પણ ચિત્તા ઉપર સુવા બરાબર છે”—બીજો ટકારો—

“આથી સાચું કહું છું કે જેલમાં જેટલું સુખ લાગે છે તેટલું બહાર નથી લાગતું”.

(૩) ફરીથી હારથ ઉપજે એવી જેલવીશીની વાત કરે છે : “મને તો એક જિલ્લા મેજિસ્ટ્રેટની નાટીસના અનાદર કરવાના આરોપ માટે ત્રણ માસ અને ત્રણ અઠવાડિયાં માટે વગર ખર્ચની વીસી મળી હતી અને મેં આજના દિવસના માત્ર બે રોટલા વગર કશું જવા દીધું નથી. આજ સાંજના બે રોટલાનો મારો હજી હતો ને કાલ સવારની એક પાઈની જીવારની કાંજ પણ મને મળવી જોઈતી હતી, એ મારો અધિકાર—મને છોડ્યો ત્યારે મેં જેલરને કહ્યું હતું તેમ—છીનવી લીધો”.—ત્રીજો ટકારો—

“બાકી મને ત્યાં ચેતજ હતું”.

(૪) બીજાનો દાખલો :

“આપણા બધા જેલમાં બેઠેલા મિત્રો પણ ચેતમાં છે” તેમની વિદાય લેતાં દંદ થયું છે.—ચોથો ટકારો—

(૫) આ પરિસ્થિતિ જાણીને નહિ, તે ઉપર બીજી દલીલ સુંદર રીતે કરે છે.

માટે જેલમાં જવાનો શો વાંધો ?

“ત્યારે તમે જેલના દુઃખની બીક તો રાખતાજ નહિ. સરકાર અત્યારે રોષે ભરાય છે, એને ઉકળાડ છે”.

ઉનાળો હતો ને ચોમાસાની તૈયારી, આનો લાભ લઇ સરદારશ્રી સરકારની મશ્કરી કરીને શ્રોતાજનોને તૈયાર કરે છે.

“જેમ આ ઘડીએ શરીરે આપણને ઉકળાટ થાય છે, એ એક બે દિવસમાં વરસાદ તુરિ પડવાની નિશાની છે, ને તેથી પાણી થઇ જવાનું છે, તેમજ આ સરકારનો ઉકળાટ પણ એજ ખતાવે છે કે તે હવે શોડામાંજ પલળીને પાણી પાણી થઇ જવાની છે”. પછી લાડીમાર વિષે ઉમેરે છે :

“સરકારે લાડીઓ ચલાવી એ નવીજ વસ્તુ છે, હોય, આ સરકાર તો “સુધરેલી” છે ને ! એટલે એ એની ‘સભ્યતા’ અનેક નવે નવે પ્રકારે ખતાવે”.
—પાંચમો ટકારો—

ખરું જેલખાતું કયું છે તે જાણે કે વિરોધથી દર્શાવે છે. આ સભા ભરવાથી ફરીથી જેલ થશે, ભાષણ કરીને ફરીથી ફસાઇ જશે, એની સરદારને ખીક નથી. ખીક તો અન્ય જેલખાતાની :

મોહ, માયા ને કામ ક્રોધના બંધનોની.

“મારા હાથની રેખામાં જેલની વાતજ નથી. જેલ જવાનું મેં જાણ્યુંજ નથી. આ સરકારની જેલ એ તે કંઈ જેલખાતું છે ? ખરું જેલખાતું માયાનું બંધન. એ આપણા આત્માને મોહ, માયા ને કામ ક્રોધના બંધન છે એજ ખરું જેલખાતું છે. જે માણસે એ બંધન સ્વેચ્છાથી તોડ્યાં છે, એ માણસને આ જગત પરનું બળવાનમાં બળવાન એવું કોઈપણ સામ્રાજ્ય બંધનમાં રાખી શકવાનું નથી. આથીજ હું કહું છું કે જેલ તો મને કંઈ હિસાબમાંજ નથી, ને આ જીંદગીમાં તો તે મારે મન કંઈજ નહિ હોય”.

(૭) આગળ દલીલ કરે છે. જીત પાસે છે કારણ હવે ખડેનો પણ જેલમાં જવા હામ ભીડે છે.

“આજેજ મેં એ કહેવાતા જેલખાતામાંથી બહાર નીકળતાં ખેડાના ઓગણીસ વીરો ને એક ખડેનને એમાં પેસતાં જોયાં. એ ખડેન તો ગામડામાં રહેનારી એક બ્રાહ્મણી છે....નિરક્ષર છે. પણ એનો ભાઈ એક રવિશંકર મહારાજ) ગુજરાતનો એક તપસ્વી છે. એણે હજારોના જીવનમાં ફેરફાર કરી નાખ્યો છે અને અત્યારે નારીશિક જેલમાં છે. એનું નામ રવિશંકર એની ખડેન ચંચળ ખડેનને જ્યારે મેં જેલમાં પેસતી

જોઈ ત્યારે મને જેવો હર્ષ થયો તેવો બીજા કશાથી નહોતો થયો. જ્યારે ગુજરાતના ગામડાંની ખડેનો જેલમાં જતી થઇ જશે, ત્યારે આપણી જીત નજીકજ માનવો. ગુજરાતમાં આજે જે ઇતિહાસ ઘડાઇ રહ્યો છે તેમાં ખડેનોનો ભાગ જોઈને હું હર્ષવેલો થઇ જાઉં છું.”

ભાષણ સમાપ્ત કરતાં નિશ્ચયમાં આવી જાય છે.

—કાં તો નેતાઓને, ગાંધીજીને જેલમાંથી કાઢીએ કે જેલમાં પેતેજ પુરાઇ જઇએ.

“આપણી ઇચ્છા પર નખાએલા હાથને દુર ન કરીએ તો આપણું જીવન વ્યર્થજ જાણીએ”.

નાહિંમત જનોને શરમાવે છે.

જેલની ખીક ? ખીક તો મરણનીય ન રાખવી જોઈએ.

“મરણ તો એક વખતજ આવે છે, એ વખત નહિ આપણે મરણનો બચ છોડી નિર્ભય થઇએ મેં એવી સરકાર જોઈ નથી કે જે તેત્રીસ કરોડની એક મહાન પ્રજાને તેની ઇચ્છા વિરુદ્ધ તોપ કે મશીનગતની ખીક ખતાવી દેવાની શકે.....તો જીત આપણા હાથનીજ વાત છે એ ચોક્કસ માનવો”.

લડત સરલ છે. બાળકો પણ તે ચલાવી શકે.

“મહાસભાએ ને મહાત્માજીએ રસ્તો ખતાવીજ દીધો છે. એ રસ્તે જવામાં સત્ય અને અહિંસા એ બેની જરૂર છે. એ રસ્તો ધોરી રસ્તો છે. એ ઉપર બાળકથી માંડીને વૃદ્ધ અને સ્ત્રીઓ ને પુરૂષ સર્વ જઇ શકે છે. લડતજ એવી છે કે બાળકો પણ ચલાવી શકે.

ઉપસંહારમાં—શરમની લાગણી ઉભી કરવા છેલ્લો ટકારો મારે છે.

“આ પ્રસંગે જે પોતાનું મોં સંતાડશે.....તેનું નામ ઇતિહાસમાં કાળા અક્ષરે લખાવાનું. મારે તમે સૌ પોતપોતાનો ધર્મ સમજ લો, હિંમત અને દૃઢતાથી લડત આગળ ધપાવ્યે રાખો ને જીત પામો”.

ધર્મિક માણસ હોવાને કારણે સરદાર પટેલ પ્રભુનું સ્મરણ કરે છે. “પ્રભુ આપણને શક્તિ આપે ઇશ્વર આપણું કલ્યાણ કરે”.

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GATHA: THE SONGS THAT ZARATHUSHTRA SANG:

by

MAHYAR BYRAMJI PATEL.

“Call that man a sage, who, himself is attuned to the Good Law, who brings you around to his way of thinking, who inspires you to speak and spread his message, who makes you do the things that he wants you to do, and yet, all the while, instils in you the belief that the thoughts, words and deeds are entirely of your own independant volition !”

“DAYATA RAZISHTAHE PATHO ASHEMCHA VAEDHEM-
CHA, YO ASTI RAZISHTO A ASHAT !” Yasna 68.13

“Grant us the path of Righteousness that leads us to Piety, the one that is most upright and founded on Rectitude !”

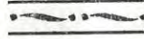
INTRODUCTION :—

THE RELIGION OF ZARATHUSHTRA is primarily concerned with how we should conduct ourselves in our day-to-day lives. The Prophet is not so very much concerned as to what shall follow in the hereafter as he is about the here-and-the-now. Our past is beyond our help, and our future shall be conditioned by our present ! It is the present that should be of imperative importance to us ! We shall build our Heavens and Hells with the materials of our present thoughts, words and deeds ! **The Religion he offers us is for turning men into super-men in the present, and not for turning them into angels and archangels in the future !** He is deeply concerned with the immediate problems of our every-day existence. His message is quite free of all speculative harangues.

Nowhere does Zarathushtra ask us to offer our enemy the other cheek when every bone in our body is aching to hit back ! On the contrary, he urges us to be actively and militantly on the side of

Righteousness and Truth. He is not squeamish when dealing with the powers of falsehood, ignorance and wickedness. He does not remain content with asking us to merely refrain from being in the wrong, but expects us to forcefully repel it ! He wants us to dedicate our lives to the pursuit of Good. Negative virtues evoke no admiration from him. According to his exhortations, they who are not active participants on the side of Rectitude, belong to the party of the Vile. **Virtue comprises doing that which is Right just as much as thwarting that which is wrong !**

The motives of Zarathushtra are purest, his aims are loftiest, and his means are truest ! His sympathies are well-defined for he avoids all confusion of expression. His system of ethics is at once simple and sublime ! His philosophy is sound and rational ! His grasp of Right and Wrong is clear and conclusive ! His Revelation is a matter of direct and personal Illumination ! When we turn to him for guidance, we place our trust in one who holds aloft the Fire-of-Enlightenment which materially symbolises Light and spiritually symbolises Truth !



Pronunciation of Vowels :—

a as in abide; e as in echo; i as in in; o as in odd; u as in ull
 ā as in after; ē as in ate; ī as in eel; ō as in ode; ū as in pool;
 ȁ as in aunt; ȋ 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 — 6.

THE SONG OF THE HOLY WORD.

YASNA HA 33.

VERSE 1.

A. Yathāish ithā vareshaite,—

Yā data angheush paouruyehyā;—

Ratūsh shyaothana razishta

Dregvataēchā hyatchā ashaune;

Yekhwiyachā hememyasaite

Mithahya yachā hoi arezva. (73)

- B. According to these shall one act here,—
These are the rules of life since the beginning of time;—
The Prophet acts with absolute justice
Towards the followers-of-Untruth as well as the followers-of-
Truth;
And those whose Falsehoods are all mixed up
With Truth in exact balance.
- C. The Prophet always acts with impartial justice towards all.
He knows the primordial laws perfectly. Heaven's measure
knows no bias! There is a perfect code which guides and regu-
lates all creation. The followers of Untruth are as subject to
it as the followers of Truth and also those who live indifferently.
There is no escape from the wheel of Justice! Do right and
be recompensed for it! Do wrong and suffer retribution in
equal measure! There is no method of by-passing its rigours.
- ... **None other shall bear our cross for us, just us no other shall
wear our crown!**

VERSE 2.

A. At yē akem dregvaite,

Vachanghā vā at vā mananghā,

Zastoibya vā vareshaiti;

Vanghau vā choithaite astim,

Toi varai radenti

Ahurahya zaoshe Mazdao. (74)

- B. Then whosoever inflicts frustration upon the False,
Whether through words or through the mind,
Or through the action of the hands;
Or guides his companions towards the good,
They serve Your purpose
For the delight of Ahura-Mazda.

- C. There is to be no compromise between the virtuous and the wicked!** The wicked simply have got to be beaten at their own game. The Prophet makes his stand crystal clear. The False ones must be vanquished! Their evil words must be exposed! Their evil thoughts must be denounced! Their evil deeds must be repulsed! It is a mortal combat we have to wage in the arena of life, and no quarters must be given to the enemy. When Evil is left unmolested, it makes bold to assail the ignorant and the weak. It is the part of the virtuous-strong to prevent this from happening. It is the sacred duty of the Good to guide and protect mankind from the ravages of the Wicked. It is unbecoming for us to stand-by as idle witnesses when Wrong assails the Right. We are to be in the thick of the fight, when Righteousness sounds the battle-cry, and rallying around the banner of Truth, must give an impressive account of ourselves! This is the spirit that pleases Ahura-Mazda.

VERSE 3.

- A. Ye āshāunē vahishto, —**

Khvaetu vā at vā Verezenyo,

Airyamnā vā, Ahurā!

Vīdās vā thwakhshanghā gavōi,

At hvō Ashahya ānghat,

... **Vangheushchā vāstrē Mananghō. (75)**

- B. He who is best in Piety, —**

Whether he be firm of spirit, or a co-worker,

Or a friend, O! Ahura,

Or whether he nourishes the world with zeal,

He surely abides with Righteousness,

In the field of the Good-and-Loving-Mind.

- C. Blessed are the pure and pious!** They who are devoted to, work for, and are friendly towards the Kingdom of Ahura-Mazda are progressing in the right direction. They are active participants in building the prosperity of the Good Creation. They live righteously and labour lovingly! They are inspired with the Awakened — Conscience. **Each one of us has got to contribute our mite towards the good of all!** Zarathushtra detests the idler

and the parasite ! These drones devour the fruits of other people's sweat and toil without contributing anything of their own. We must all of us work to the best of our abilities, and occupy ourselves with work that is most suited to our particular talents. That is an important way in righteous living. This sort of living tends to develop our minds too, and we gradually widen our circle of sympathies. Starting from the interest of the selfish-self, we progress towards the greater good of more and more, till we at last reach that stage of mental development where we regard all creation with an equitable concern ! This is the condition in which the Universal-Mind unfolds itself, and we learn to look upon all that we see with the Eyes of God !

VERSE 4.

A. Ye Thwat, Mazdā ! asrushtīm

Akemchā manō yazai apā;

Khvaeteushchā taremaītīm,

Verezenakhwyāchā nazdishtām drujem,

Airyamanaschā nadentō,

Geushchā vāstrāt achishtem mantūm. (76)

B. Therefore from Your Own, O ! Mazda, disobedience

And Evil thoughts will I pray away;

From the firm of spirit all perverseness,

From the co-worker all innate opposition

From the friend all slander,

And from the field of Creation the most wicked-minded ones.

C. Zarathushtra prays to Ahura-Mazda that his Faithful followers may receive maximum guidance and protection ! **He pleads that there should be no indiscipline or rebellion in the ranks of his devotees.** There should be no thought or desire in the minds of his followers that arises from the seed of an Evil-Mind. Those firm of spirit should be blessed with Faith and not with perverseness. All his co-workers should unite in Truth and not in opposition ! All those that call him friend should be worthy of Praise and not be Slanderers. It is the Prophet's

ardent desire that the world should be rid of all those with an evil bent of mind. He envisages a world that is free of all base desires and impulses ! **The virtuous must flourish with ample scope to practise their pieties !**

VERSE 5.

A. Yastē vispē-mazishtem

Seraoshem zbaya avanghānē,

Apānō daregō-jyāitīm

Ā — khshathrēm Vanghēush Mananghō,

Ashāt ā erezush pathō

Yāeshū Mazdāo Ahurō Shaeti. (77)

B. Therefore Your mightiest

Inner-Voice-of-Intuition shall I invoke for the final goal,

Acquiring a life of long-duration

Reaching upto the Kingdom of the Good-and-Loving-Mind,

Through the straight paths of Righteousness

Where Mazda Ahura rules.

C. Zarathushtra depends upon Ahura-Mazda to answer him through his Inner-Voice-of-Infallible-Intuition. **All spiritual pursuits are aimed at awakening the Inner-Intuition !** Once this is achieved, all the closely guarded secrets of Nature reveal themselves to us. Nothing can ever remain hidden from the glance of its deeply penetrating eyes. All prophesies and premonitions proceed from the voice of this omniscient monitor. This great and good gift of pure Intuition is bestowed upon us by Ahura-Mazda when we begin to live righteously, and listen attentively to the promptings of the Good-and-Loving-Mind within us ! They that pursue the paths of spirituality shall also be blessed with long and fruitful lives. The Realms of Ahura-Mazda are where all these virtues and blessings abide.

VERSE 6.

A. Yē zaotā Ashā erezush, ...

Hvō Manyeush ā Vahishtat kayā,

Ahmat āva Mananghā-

Yā verezyēidyāi mantā vāstryā;

Tā-Toī izyāi, Ahurā

Mazdā! darshtoishchā hēm — parshtoishchā. (78)

- B. Therefore as an invoker sincere in Righteousness,
Do I beseech from the Highest Spirit this
That such a Mind —
May help me fulfil my work on Earth as You decreed;
Therefore from You I desire this, O! Ahura
Mazda, Vision of You, and speech with You.
- C. Zarathushtra is very earnest about his Heaven-sent mission! He
has taken to the path of Righteousness in all sincerity. He
implores Ahura-Mazda, Who is the Highest Spirit that can be
conceived of, to awaken the voice of Intuition in him so that he
may successfully carry out the task of Prophethood allotted to
him. **Ahura-Mazda is no mere abstract principle to Zarathush-**
tra, but is a living, personal God, quite capable of manifesting
Himself to His true devotee! Therefore, Zarathushtra beseeches
Ahura-Mazda to appear before him and converse with him.
This shows us the degree of intensity with which Zarathushtra
had got himself absorbed in Ahura-Mazda, for nothing short
of the beatific vision and direct perception of his Beloved would
ever satisfy him! This statement need not mean that Ahura-
Mazda is an anthropomorphic entity. Zarathushtra only beholds
and converses with Him in Spiritual Realms!

VERSE 7.

A. Ā—mā āidūm Vahishta,

Ā—Khvaithyachā, Mazdā! dareshatchā,

Ashā Vohu Mananghā;

Yā sruyē pare Ma gāuno,

Āvish — nāo antare hēntu

Nemakhvaitish chithrāo ratayo. (79)

- B. Come to me, O! You Who are Best,
Appear in Your Essence, O! Mazda, and show Yourself,
To the Righteous with the Good-and-Loving-Mind;

So that I may be heard beyond the immediate Congregation,
May it be manifest to us
The path of duty, dedicated to You.

- C. The Prophet pours himself out in love to his Beloved ! Nothing would satisfy him now, but the vision of God ! Ahura-Mazda is the only object of his veneration ! He loves Him to distraction ! He yearns to behold Ahura-Mazda in the vision of his mind's eye ! He knows that Ahura-Mazda does appear before those who are Righteous and have fully developed their Good-and-Loving-Minds ! He does not, cannot withhold Himself from His true lovers ! The Prophet has his faithful band of followers around him. **The Magha are the members of his congregation. There is no distinction of caste or class between them.** But the Prophet aspires that his message should spread and reach far beyond the present gathering. The Word of Ahura-Mazda should be broadcast over all the seven regions of the world. He is impatient that all humanity should receive his message ! He desires to become perfectly cognizant of the path of duty laid down for all mankind by the Absolute Creator of all, so that he may bring about a Universal Salvation. **All humanity should realise Mazdayasna, the worship of the one God, the only God, Ahura-Mazda !** All should dedicate their lives to Him alone !

VERSE 8.

- A. Frō — mōi fravoīzdum arethā,
Tā yā Vohu shyavai Mananghā,-
Yasnem, Mazdā ! Khshmvato,
... At vā Asha staomya vachao;
Dātā ve Ameretāoschā,
Utayūiti Haurvatās draonō. (80)

- B. Make known to me Your purpose true,
So that my Awakened Conscience may pursue it,-
I would worship, O ! Mazda, one like You,
Because I sing praises of Rectitude;
Do You grant me Immortality, ...
And the powerful blessing of Perfection.

- C. In order to act in conformity with the Will of Ahura-Mazda, one must first be made perfectly aware of what His Will is!**
- Upto the time of Zarathushtra, the Laws of Nature were a shut book to the people. They were groping in the dark, with wild speculations about the essence of things. Rules were laid down in that remote past, which we would now only regard as primitive, superstitious and unrealistic beliefs. It was the part of Holy Zarathushtra to change all this, and give us a perfect code of conduct, along with a rational explanation of hitherto unknown mysteries of creation. Zarathushtra acknowledges Ahura-Mazda to be a Righteous God, and extols Him because of it! His mind finds the concept of Ahura-Mazda most agreeable. The Cosmic and Moral Laws of Ahura-Mazda are Universal in application, and are founded on Equity, Justice and Truth! Our Prophet is quite confident that those that live righteously, develop their minds progressively, believe rationally and faithfully, and work with the courage of selflessness, are sure to be blessed by Ahura-Mazda with the twin rewards of Perfection and Immortality!

VERSE 9.

- A. At Toi, Mazdā ! tēm mainyūm;**

... **Ashaokshshayanāo saredyayāo**

Khvāthra maētha mayā;

Vahishta baretu Manangha

Ayāo aroi hākurenem,

Yayāo hachinte urvāno. (81)

- B. Truly Yours, O! Mazda are these spirits two;**
 They are the consequences of Righteousness
 Radiantly rewarding with the light of Your Wisdom;
 May the Most Exalted Mind shower on us
 From high above the blessings of these two,
 Whose souls in sympathy are one.
- C. Ahura-Mazda showers the rewards of Perfection and Immortality upon the Righteous! These two rewards are inseparable. They come to us as the crowning glory of lives lived well! Those who live according to the tenets of our beloved Prophet are sure to acquire these twin blessings right here and now! The**

Perfect are Immortal! They are the most-longed-for rewards of the virtuous. They manifest themselves as the highest manifestation of Ahura-Mazda's Radiant Wisdom! Zarathushtra knows that these two rewards are one like the obverse and converse sides of a single coin. May they descend upon the faithful. He knows that these two blessings are the greatest of boons. How could one ever improve upon that which is Perfect? How could one ever conceive of Eternity more lasting than Immortality? Only He Who is Divine can ever dispense the Nectar of Perfection and the Ambrosia of Immortality!

VERSE 10.

A. **Vispao — stōi hujitayo,**

Yao — zi aonghare, yaoscha henti,

Yaoscha, Mazda! bavainti;

... **Thwahmi hish zaoshe abakhshohva;**

... **Vohu ukshya Manangha,**

Khshathra Ashacha ushta tanum. (82)

B. All pious lives belong to You,

Those which have been, those which are,

And those, O! Mazda which shall be;

Yours is the Grace which metes out their rewards;

Elevate these through the Good-and-Loving-Mind,

Through the Power-Divine and through Righteousness upto the
life of bliss.

C. Ahura-Mazda is the repository of all that is good! From Him, spring all the pious ones that have passed away, that are now in existence, and those who will appear in the future. From Him they come and to Him they return. Their rewards are distributed to them by the grace of Ahura-Mazda. **He is munificent with His Bounty, when He rewards the Righteous!** The virtues to which we aspire, and the very desire for them, awaken in us at His command! He elevates us by transforming our gross and selfish minds to a sublime condition! He strengthens us by imparting to us His Divine-Power-of-Detachment! He brings salvation to us by inspiring us to tread the path of Righteousness! Finally, He blesses us with the Life of Bliss, which passes all understanding!

VERSE 11.

A. Yē Sevishtō Ahurō,

Mazdāoschā, Ārmaitishchā,

Ashemchā, fradat-gaēthem,

Manaschā Vohū, Khshathremchā,

Sraotā — mōi, merezhdata — mōi,

Ādāi kahyāichit paiti. (83)

B. You are the Almighty Lord-of-Spirit,

And the Creator-of-Matter, Yours is reasoned Faith,

And Righteousness, which blesses all Life,

You are the source of the Good-and-Loving-Mind and the
Divine-Power-of-Detachment,

Pray hear me, take pity on me,

When You distribute their deserts to one-and-all.

C. Ahura-Mazda alone is the Creator of all ! He fashioned us and
breathed life into us ! He gave us Faith to sustain us ! He
showed us the path of Rectitude to guide and shelter us ! He
awakened the Good-and-Loving-Mind within us so that we might
be wise, loving and true ! He imparted to us His Divine-Power
in order to enable us to carry out the behests of our moral con-
victions ! He is our sole support and refuge ! To Him alone
we pray, ask for guidance, open out our hearts, pour forth our
thanksgivings and our complaints, submit our atonements,
beg for mercy, and depend upon for the final saving Grace !
He is the Loving Father to every prodigal son ! None are so
lost that they might not throw themselves upon His Mercy !
None are so secure that they need not fear His Wrath !

VERSE 12.

A. Us — mōi uzāreshvā, Ahurā !

Ārmaiti tevishim dasvā;

Spēnishtā Mainyū, Mazdā !

Vanghuyā zavō ādā;

Ashā hazō emavat,

Vohū Managhā fēseratūm. (84)

- B. Arise from within me, O ! Ahura,
Through reasoned Faith give strength to my soul;
Through Your Purest Spirit, O ! Mazda,
Grant me the good reward for my prayer
Through Righteousness impart undeviating strength to me,
And through the Good-and-Loving-Mind bestow spiritual domain.
- C. It is only when we stop searching for God in the external world, and turn our eyes inward that we finally re-discover Him within our own selves ! Ahura-Mazda, the embodiment of Highest Bliss is elusive to our comprehension until we seach for Him within ourselves ! But we have to undergo rigid self-discipline before we find Him there. **We have to convert our bodies into veritable shrines of God before we find Him residing there !** Our Prophet Zarathushtra has wisely given us the most perfected spiritual discipline that will enable us to attain this Divine desire. Faith in the Prophet's teaching is of paramount importance ! We have to believe in him implicitly before we start our quest. We must start with the absolute conviction that we shall succeed in our mighty attempt to unveil the Purest Spirit that is Ahura-Mazda ! We must pray for that blessing with sincere devotion, to the exclusion of all other desires. We must purify ourselves in our thoughts, words and deeds. This will impart the necessary strength to sustain us in our quest. We must also learn to purify our gross minds till they reach the stage of Perfection. The Mind, Manas must evolve into the Awakened-Conscience, Vohu-Manah, and then must proceed till it becomes the Universal-Mind, Vahishtem-Mano ! When we reach this stage of spiritual enlightenment, all the veils shall have fallen apart, and we shall come face to face with the object of our quest ! We shall then find ourselves blessed with the twin reward of a life made perfect and a soul made immortal !

VERSE 13.

A. Rafedhrāi vouruchashānē,

Doishī — moi yā — vē abifrā —...

Tā Khshathrahyā, Ahurā !

...Yā Vangheush ashish Mananghō —...

Fro Spentā Ārmaite!

Asha Daēnāo fradakhshaya. (85)

- B. For my incomparable joy and far-reaching vision,
Reveal to me those priceless gifts of Yours —
That Divine-Power-of-Detachment, O ! Ahura,
Which is the blessing showered on the Good-and-Loving-Mind—
Disclose to me, O ! Holy Faith,
Through Righteousness the Religion of Self-Realization.
- C. True Religion leads one to a life of Highest Bliss ! **The Self-Realized are always happy!** There is no pessimism in the message of Zarathushtra. Everywhere, and in every utterance of his, the Prophet radiates unbounded optimism ! How can we ever mourn, if in every incident we see the Will of Ahura-Mazda unfolding itself ? Zarathushtra is greatly elated with the rewards that Ahura-Mazda showers upon him and his followers. Living an ethical life, the rewards to be expected have to be ethical too !
... **The Paradise which Holy Zarathushtra holds out before us is a**
... **condition of life in which unbounded opportunities exist for doing unlimited good !** The greatest reward for a life well-lived is to have lived it, just as the greatest punishment for a life miss-spent is to have wasted it ! Zarathushtra has a vision that reaches far beyond our life of immediate wants. The Religion he propagates will have an enduring effect upon us for all time to come. He knows that only moral values will prevail in the end, and so exhorts us to draw upon ourselves God-like virtues such as living righteously, thinking wisely and lovingly, enduring faithfully, sustaining powerfully and developing inwardly ! This will lead us to the highest reward conceivable, the state of Self-Realization !

VERSE 14.

- A. At ratām Zarathushtro
Tanvaschit khvakhwyāo ushtanem;
Dadaiti paurvatatem
Mananghaschā Vangheush Mazdai;

Shyaothanahyā Ashāi yāchā,

Ukhdhakhwyāchā̄ Seraoshem Khshathremchā̄. (86)

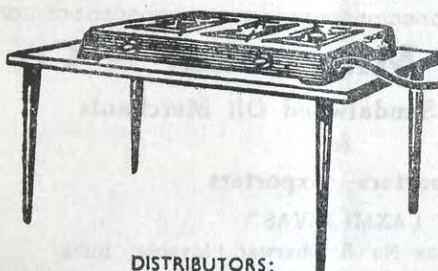
- B. Therefore as consecration Zarathushtra offers
The vital breath of his whole life;
He dedicates the first fruits
Of the Good-and-Loving-Mind to Mazda;
He offers the best deeds of Righteousness too,
And the best of his words inspired by Inner-Intuition, with all
his Strength.
- C. Zarathushtra dedicates himself, body and soul, to Ahura-Mazda !
He lives for Him, and would gladly die for Him. He works for
the splendour of His Glory ! His mind is undistractedly absorbed
in His service ! He has grown full in Love and Wisdom ! He
utilizes his Enlightenment for the service of his Beloved ! He sets
out to do Universal good with the best fruits of his achievement !
He lives Righteously according to the dictates of the Cosmic
and Moral Law revealed to him by Ahura-Mazda, through his
Inner-Perception. He spreads the Divine Message far and wide
in an effort to bring Illumination to all mankind throughout all
the seven regions of the world. He pays great and constant
attention to the Inner-Voice-of-Infallible-Intuition which guides
him continually. He serves Ahura-Mazda with all the strength
at his command ! He is untiring in his zeal and effort to carry
out the Prophetic work assigned to him. **The message that he**
... **imparted to our distant ancestors, many thousands of years ago,**
... **continues to astonish and illuminate us with its eternal-freshness !**
His voice continues to speak to us, and instructs us authoritatively
through the teachings of all the Masters of Wisdom who have
succeeded him ! All their words are but mere distant echoes of what
he first spoke ! To him alone goes the glory of having uttered
the 'agushta-vachao',— words unheard-of before ! The values
that he gave us have remained unchanged in an otherwise inde-

terminate world, forever moving in a state of flux! His original edict of Good Thoughts, Good Words and Good Deeds has never been surpassed by any! It has not even ever been equalled! Thus it shall continue to remain for all time to come, till we reach beyond the confines of space, and cross over the barriers of time!

(To be continued)



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