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VOL. IX, No 5

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EDITORIAL

Dr. Alexis Carol's article reproduced in this issue pointedly draws attention that modern societies including our own pitifully need new supplies of discipline, morality and intelligence. All our potentialities are inborn but at present we have developed a strong belief that our present environment is an overpowering one for which we are no match. We fall back and there is no backing to make us move on. Indolence, alcohol and tobacco are our undoing to some extent. Despondency with effortless living has crept in much too deep, partly because by and large Parsi life is not planned and not focussed on any vision of the future. Except payment of school and college fees our vision does not extend further. In a recent University Convocation in Delhi a candidate declared successful in Ph.D examination has demonstrated the crying need for a new orientation towards life of the present generation. In the Convocation Hall the student tore off his Ph.D Certificate as it was nothing more than a bauble for display. What next was his perplexity and the root cause of his feeling of frustration. Parsi Panchayat and several other educational institutions are fulfilling their first stage but life is a multi-storied structure of several stages and each has to be helped out for a full life of an average person. Very superior persons can find their way out with their specific talent.

I have repeatedly drawn attention of the Trustees of the Parsi Panchayat in Parsiana that everybody approves of their fresh approach to housing problem and wishes them all the best but how will our younger generation pay the new scale of rent unless they are gainfully employed? There are two ways of being gainfully employed. (1) Service in a stable institution (2) Self-created source of earning by way of own business or own industry. A casual observation on the life of other Communities will reveal

that they have developed vision for creating new outlets and entered into new fields of enterprises on their own. Another significant observation is that all men of enterprise are not intellectually very high, most of them are of mediocre but healthy intelligence. However their attainments and their outlook are far too different from ours. Thus they have created a vast network of cottage industries, small industries and small-scale industries as their purpose of life. We apparently have no focus and therefore no purpose and our Trustees have totally failed to help the younger generation develop vision of any sort. Trustees are themselves without any vision for newly developing life conditions for the younger generation.

Several years back Surat Polytechnic was offered to Parsi Panchayat as gift. As usual the Secretaries were to investigate (all that meant holding meetings with people who know nothing of technology and their practical applications). I was opted on the Committee on the recommendation of Late Dr. Balkaka (Psychiatrist). I put in a strong case to take over the offer as it was to be the growing need. 45% of components for big industries in Japan were fed by small and small scale industries all of which needed trained technicians. The same was to happen here. The Chairman of the meeting remarked that the Trustee Sahibs will not like such suggestion. I asked him what was I opted for? That was my first and the last attendance on the Committee.

Mr. Khambatta our new Trustee showed some interest for Cottage industries. I suggested that several minor industries have field and always will be in need. There is a proverb "Udyog buddho thato nathe" (industry never becomes old). He is however now busy lending his hand for erecting a scaffold for displaying Mr. Bajan from a height in the open area near Godrej Press. Our Trustees have nothing else on mind and nothing else in view

By-Alexis Carrel, M.D.

The views expressed in this article by a prominent Scientist, though meant for Americans, are no less applicable to the Parsi Community, and we hope they will touch the heart-strings of many a thoughtful Parsi readers. We reproduce the article from the Reader's Digest, of September 1940.

Everything has been too easy for most of us. All life has aspired to the condition of an English week-end - a Friday to Monday holiday of minimum effort and maximum pleasure. Amusement has been our cry; "a good time" our chief concern. The perfect life, as viewed by the average youth or adult is a round of ease or entertainment, of motion pictures, radio programs, parties, alcoholic and sex mixings. This indolent and undisciplined way of life has sapped our individual vigor and imperiled our democratic form.

We pitifully need new supplies of discipline, morality and intelligence. Although many social betterment schemes have been projected, we have forgotten that these ultimately depend for their vitality upon the individual citizen. "You cannot carve rotten wood," says the Chinese proverb. Nor can you carve decayed character into the durable underpinnings of a better race.

To combat dangers from within and without, the race must enormously strengthen itself. This cannot be achieved by huge expenditures, or by committees and organizations. If there is to be any regeneration of our people, it must take place in the small laboratories of our private lives. We must realize, with all the intensity we can command, that refashioning our own character is not only the most satisfying and rewarding pre-occupation of man, but is also the most important contribution we can make to society. Vast potentialities in our tissues and brain lie dormant, merely awaiting development

through disciplined use.

This renewal of ourselves is a three-dimensional undertaking physical, mental and moral. If we are to experience the joy of being fully alive, and of making our own individual contribution to civilization, we must discipline ourselves on all three planes of life. Unless we achieve a powerful fusion of body, mind and spirit, our human salt loses its finest savor.

The instrument that man must employ in the reconstruction of himself is discipline. Discipline summons from our deepest cells unsuspected stores of energy. It is essential to man's harmonious functioning.

By constantly applying discipline in the performance of irksome tasks or in conquering our slothful habits, we generate high voltages of power. Daily drill and years of discipline in matters both large and small can make a man over in most of his conduct. Demanding definite quotas and quality of performance from ourselves, observing ironclad rules of forbearance and consideration in human relations; restraining our appetites for indulgence and indolence, for food, alcohol and tobacco -- all these are priceless disciplines, firm molders of character and will. The man who has daily drilled himself in little gratuitous exercises of will, who has been systematically ascetic or heroic in small matters, will find that he is supported by strong inner buttresses when winds of adversity rage around him. He will feel the joyous spark of divinity within himself.

Discipline alone will confer physical fitness upon most of us. A multiplicity of ease-making inventions tempt us to muscular flabbiness. Appalled by our bodily degeneration, we periodically resolve to play golf, tennis, or at least walk home from the office. After a few days our resolution flags; the underbrush of laziness grows up around us again. Only by repeated spurrings of will can we maintain physical hardihood.

Parsiana, March 1973.

We all need more sun, wind and weather as tonic for the body. Exposure ships up effort in sweat glands, lungs, circulatory system. This effort is quickly translated into health and energy.

Life leaps like a geyser for those who drill through the rock of inertia. Yet all around us we see persons who prefer idleness or petty diversion to the stern challenge that calls for disciplined efforts. The pushover job, the unearned meal, the easy choice are tempting too many down the soft decline.

Man's intellect must be kept supple by discipline. In Plato's Academy, young men debated political and moral problems with each other and their elders. During the 12th Century, students walked a hundred miles to hear Abelard deliver a single lecture. Today our young people slump into a silly cinema, or seek the jittery stimulation of a radio band. This flagrant waste of life's formative years arouses no protest from parents. It is shocking. The intellectual teeth of a whole generation are rotting from disuse while tough social and political problems beg for vigorous mastication. There is not one of us who cannot become a well-informed expert on at least one problem, and exert an influence toward its proper solution.

Active participation in some phase of civic life is the ideal outlet for the unused energies of our young people. Quite generally, children fail to learn in school the nature of their relation to the community. In every community there are specific problems to which they can address themselves. Today, no one young or old, can remain a passive observer of the stupendous events going on about us. Our national destiny is inseparably bound up with our individual resourcefulness and initiative.

Morality, too, demands discipline. Moral beauty is a rare but very striking phenomenon. It confers upon those who possess it an inexplicable energy, a conspicuous charm, a commanding power.

How is this power attained? Let me tell you of a student friend of mine. Idealistic, ambitious, and believing the Christian saints were the most highly vitalized sources of moral energy he chose as his pattern St. Aloysius, patron saint of students. Emulating Aloysius he practised self-dedication, arduous study and ascetic control. Rigorously he exercised his moral faculties, strengthening them by daily use. Small consistent gains were hammered into lasting virtues, until at last something of the spiritual grandeur of St. Aloysius entered this young man, shines through him, influences his life and those about him.

Self-conquest is not easy. Yet once acquired it brings to the individual the true joy of living. Those who have experienced the magnificence of this feeling are no longer content with a continuous round of puerile and vapid pleasures.

Dwight Moody, the evangelist, once said: "I have never met a man who has given me as much trouble as myself." Adults find it difficult to reorient their habits. The great hope of the race are the young children and those still unborn. On the quality and number of these our future depends. The birth curve is flattening out alarmingly, especially among those best able to bear children. A woman physically able to have a child will be a stronger, happier person and a more useful citizen if she has it. Conversely, she will be a weaker, unhappier and less useful human being if she denies this essential function.

In the disciplining of children, the first responsibility falls on the parents. This responsibility has not been discharged. The spoiled child is America's heaviest crop. Nowhere else in the world are the young so systematically pampered and fatally handicapped by parents who have failed to teach them to work, earn and learn. The outstanding characteristic of young people today is a lack of gratitude for the advantages bestowed upon them by parents.

Any program that pampers a child's rapacious ego does a disservice to the individual and society. "Self-expressionistic" theories of pedagogy are doomed because they scatter a child's energies during the period of habit formation. "When should I begin to train my child?" a young mother asked Sir William Osler. "How old is your child?" asked Osler. "Two years." "You are already too late," replied Osler. From the earliest days of its existence, discipline must be impressed upon a child. On the first day of spoon-feeding, he should be taught to eat everything on his plate without fuss or coaxing. Here the first disciplinary conquest is made.

The child should be obliged to keep his belongings in order. At the age of four, he should be able to dress himself and perform all essentials of his own toilet. If the child cannot approximate these duties, the parents are not properly disciplining him for his place in society.

As children grow older, they must be taught to accept heavier responsibilities. Do not hire a glazier to set the pane of glass broken by your 10 year-old son. Require him to buy the glass and set it himself. Teach him to make his own kite instead of buying one for him. Your 12 year old daughter will feel a glow of achievement after being entrusted with the preparation of an entire meal. No home is so wealthy that it can afford to exempt the girls from helping with the housework and cooking. If Thoreau did not disdain to mow his neighbour's lawns for 15 cents an hour, there is no reason why a high school boy should be affronted by such labour.

The habit of passing our nickels and dimes for candy, soft drinks and icecream is a harmful one. A wise father I know said to his four children, "you can have all the icecream you want if you make it yourselves," Later he bought a bottle capper and taught his children how to make root beer. Thrift and self-reliance developed in children will serve them admirably in later life.

Unless we emulate certain worth-while features of fascist education- notably their discipline and utilization of every waking hour- we shall be no match for the tougher products that result from such an education. Democracy may have to be defended on the battlefield. Can it be adequately defended by those who spent their adolescence listening to radio romances, or expressing their pitiful little personalities in water colours and tantrums? As Will Rogers once remarked: "What the younger generation needs is to chop more kindling wood and to cultivate a few inhibitions."

Of itself, discipline is likely to seem harsh, uninviting. It must be powered by aspiration, by a motivating philosophy. What is the purpose of one's life? Does every human being realize that he has a circle of influence within his home, among his friends and in his community-- that he contributes, constructively or destructively, to the up-building of the race? The foremost task of educators and parents is to bring about a renaissance of idealism, we must realize anew the potent instrumentality of our affections. By methods that each man will discover for himself, we must become more acutely aware of personal justice, fair play, consideration for others. Finding these things again, our emotions will blossom in acts of simple neighbourliness; our integrity of character will make itself known by deeds of courage and love. These are truly "the things men live by." Without them we shall not prevail.

Until lately, we have been unwilling to have our previous individualism curbed. But now we realize that a larger Freedom, with all that it implies of democratic opportunity and personal fruition, is at stake. Tardily, we have discovered that the less discipline there is outside a man, the more there must be within. If we do not impose discipline upon ourselves and upon our children, there are others crueller and more tyrannical -- who some day will!

P.S. The title of this Article is:-

"WORK IN THE LABORATORY OF YOUR PRIVATE LIFE"

Parsiana, March 1973.

Semanties of Parsa and Gabr

By Farāa.

It is said that in all languages words take on different shades of meaning every hundred years and the study of these changes makes Semanties. Words change either for better meaning or deteriorate to indicate lowering of their values. That way Semanties teaches us to watch our prejudices and to take our ideas in other ways than jumping to conclusions.

Parsa was once a small province in Iran that later took the name of Fars but as in Fars arose the mighty Achaeminian dynasty that expanded its extent wide and far its meaning was extended to include the whole nation and later meant the language of the whole nation. The word Parsi now denotes the refugees to India from Fars, who were and are Zoroastrians. These Zoroastrians were named Gabr in Iran and indicated infidel non-believer one who did not accept Islam faith. But the original meaning of the word Gabr is man as in Gabriel, the man of God.

After the conquest Zoroastrians pleaded to the Arabs to allow them to pursue in peace some avocation. They were allowed to become "Gavdar" "Gav" meaning cow and "bar" from bordan to carry. They were allowed to become shepherds. In Farhange Jehangiri, a Persian encyclopaedia the word "gabr" is written as "gavr" and for its meaning it is stated to be fire-worshippers in contrast to believers or men of Islam faith. In another dictionary the word used for fire-worshippers is "mog". Change of word from "Gavr" to "Gabr" is explained as under. In many villages "v" and "b" are interchanged in their dialects thus the original word "ab" for water is changed to "av". Neither Firdause n Hafez has used the word gabr, as no such word existed in the language the correct word being "gav-bar".

Prof. William Jackson says we must not believe that conversion of Persia to Islam took place all at once, or that the choice open to Zoroastrians was either death or the Qoran. For first three centuries after conquest Zoroastrian religion was not only tolerated but even respected in the spirit of reverence quite the reverse of what the persecution theory would have us believe.

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For Parsiana,

Date: 15th March 1973.

Pestonji Byramji Warden, Sole Proprietor

Reference to Parsis in the Rigveda

by

J.M. Chatterjee

Parsu and Persian denote one and the same thing. The picture is completed, when we find that in the Behistan Inscription, Emperor Darius refers to himself as a Pars, the son of a Pars (Pars Parsaya Putra).

There is little reason for not accepting the view that Pars of the Veda, Parsav of the Panini, and Pars of the Behistan inscriptions refer to one and the same nation. We may therefore give up the questioning and the indecisive attitude, and plainly admit that there is in the Rigveda reference to the Persians, and that the Persians are described there as a hostile people, who oppress Indra worshippers on all sides.

Apparently this hostility is due to the Iranian opposition of the Indra-cult. The Vedic Rishi could not tolerate their supremacy.

Rigveda 10-48-7.

"Like so many sheaves I thrash them on the floor? For do not these Indra-less people revile me? (let them feel its consequence). Let them remain sleepless".

The opposition to the Indra cult must have come to a head, if it did not start, with the reformation introduced by Lord Zarathushtra. It is therefore not very unnatural to seek for some reference to him in the Veda. Does the Rigveda know prophet Zarathustra?

I think I find a reference to Dharmaraj Zarathustra in Rigveda (5-34-3). The Rishi says - Apap Sankranz tatamusthim Uhati, Tanusubrahm magava ya: Kavasakh: Indra subduces the white complexioned rebel -- one who is the chief of the Maghas and friend of Kavi

I think, that all the four Adjectives used here, aptly apply to

Dharmaraj Zarathustra, and point to him.

He is said to be a rebel (Tatanushti), very fair in complexion (Tanusubrahm), chief of the Magha (Magava), and the friend of the Kavis (Kavasakh).

We know that Lord Zarathustra was the Prophet of An-Iconic worship and rose against the Indra Cult. This was rebellion against the Devas.

His complexion was so fair, that he was invariably called Spitama (i.e. the White-most).

He had discarded the caste system, and organised the whole nation into one religious corporation called the Magha. He very often prays and entreats Ahura Mazda to come to the Magha. This is why the Greeks called him the chief of the Magi.

He was the friend philosopher and guide of the Kyanian dynasty. Kavi Vistaspa (Kai Gustasp) was his earliest disciple and staunchest follower. This is why he is called friend of the Kavis.

If the Rigveda knew the Persians (and the Medians and the Parthians too) to be the opponents of the Indra cult, it is not unlikely that Lord Zarathustra also was known to it, and very probably it is he who is described here as a rebel, the Whitest, the chief of the Magians, and the friend of the Kavis.

But the reference is not unambiguous and I would not stress the corollary.

But the main proposition stands unrefuted viz. that the Parsus or the Persians were known to the Rigveda and known as a hostile people.

This is a fact of capital importance. It completely shatters the surmises of those theorists, who would bring down Lord Zarathustra to the 6th century B.C. If Mazda worship was known to the Rigveda, some portion of the Avesta, must have been known to it. And the Gatha

(which is the oldest portion of the Avesta) must have been known at the time, even if the subsequent portions were not known. That makes the Gatha (and its prophet Lord Zarathustra) almost contemporaneous with the Rigveda, and his age must be somewhere near about four thousand B.C.

In the introduction to my book *Prisni-Gatha*, I had stated that the word (Ugra Manyu) of the Atharva Angirasa Veda, is only the Sanskritized form of the Angra Manyu of the Avesta. One may get rid of it (Ugra Manyu) only by the grace of king Varuna, the great Asura. Nowhere else in the vast Sanskrit language the word Ugra Manyu can be traced. This would not have been so, if the word were an indigenous one, one that is not coined by transliterating a foreign word. Ugra Manyu is an imitation of Angra Manyu and therefore Angra Manyu had been current before Ugra Manyu came into existence. Interpolation in the Mantra portion of the Vedas is an impossibility and so Ugra Manyu cannot be said to be a later addition. It is thus clear that the Gatha is anterior to the Atharva Angirasa Veda. In the word Parsu of the Rigveda, we get additional data for fixing the age of Lord Zarathustra. It would be a great pity, if the Orientilists -- the Parsi Scholars at least, like Dhalla, Taraporevala or Bulsara -- do not take any notice of the matter, simply because it happens to proceed from an unscholarly source.

Whatever value still remained, after this probabilistic statement of an alternate inference, has been taken away by Khareghat's criticism of the interpretation. Mr. M.P. Khareghat, I.C.S., was an accomplished scholar, and when he makes the following observation, one is apt to think, that the inference of a reference to the Parsis in the Rigveda is only a figment of the imagination of an over-enthusiast, who gives the go-bye, to commonsense and reason, and leaves no stone unturned, in order to establish a pet theory of his own. This is what Mr. Khareghat writes in the matter. "That the Persians or Parthians are mentioned by name in the Rigveda is extremely doubtful. Both tradition and modern scholarship are opposed to this view.

This destructive criticism of Khareghat gave a quietus to the discussion. Though Mr. Khareghat was a ripe scholar, and his opinion cannot be lightly disregarded yet considering the importance of the passages, - the importance of finding a sure reference to the Parsis in the Rigveda-- I think that the matter deserves to be examined a little more closely. I lack the scholarship necessary for the task, but there is little doubt that a correct interpretation of these passages is worth the attention of the foremost orientalists.

Mr. Chatterjee met Pandit Madan Mohan Malavya (who had come to Calcutta for treatment) and explained to him the necessity of including the Gatha, in the course of Higher Sanskrit Studies - (eg. B.A. Hons. Course or M.A. Course.) in the Hindu University.

I presented to him a copy of Ethical Conception of the Gatha. He was very much impressed and pleased. He told me that he was grateful to me for my drawing his attention to the matter and also told me that he was going to write to the University authorities.

It would be a happy day, if the noble words of Lord Zarathustra are made more familiar to the Indian students, and thus to the public at large, by the University taking up its course.

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Untiring in service and eloquent in speech, you have rendered eminent services to the Zoroastrian Community in London by giving it the correct lead through wise counsels and inspiring sermons during your many visits to England in the past forty-five years, having dedicated in 1928 the first Zoroastrian House in London and having established therein the Setayashgah (Hall of Prayer) for the first time in London.

Constantly supporting policies of unity and cooperation between India and United States of America, you have touched the minds of many with your ideals of a world order of permanent peace. You had the honour to be a Delegate from India, along with the then Vice-President of India Dr. Sarvapally Radhakrishnan and your sister Bapsyhanoo, the Marchioness of Winchester, Premier Marchioness of England to the Bicentennial Celebrations of your Alma Mater Columbia University in 1954, when you three were the recipients of the Bicentennial Medal.

A master of English and diction, you know several ancient languages and you have edited a monumental volume of researches on Oriental Subjects by eminent scholars from seventeen different countries, written in English, French and German and published in England

by the Oxford University.

Your philanthropies are many, which are your various charities in Navsari, your ancestral home in Gujrat, in sacred memory of your gentle mother Pherozabanoo, as well as the noble gift to the nation of the Dastur Pavry Memorial Library at Poona, containing over three thousand valuable rare Books on Zoroastrian and related subjects in sacred memory of your saintly father, Dasturji Khurshedji.

While offering you our respect and felicitations, it is fitting to record here that at the venerable age of seventyfive you have completed a dozen important works of great learning and scholarly research dealing with languages, literature, history, philosophy, religion and arts of ancient and medieval India and Iran, based upon ancient original sources and containing a wealth of knowledge.

The Gathering held on February 27, at the Durbar Hall in the Town Hall, Bombay was presided over by the Sheriff of Bombay Mr. J. G. Bodhe to felicitate Dr. Pavry.

Messages were received from the President and the Vice-President of India, the Ambassador of Iran, Shri Mahajani, the Vice-Chancellor of Poona University, who received the library donated, Chief Minister of Maharashtra and others. The address was read by Mrs. Aloo Chibber M.L.A. and messages were read by Bapsybanoo, The Marchioness of Winchester.

In his speech Mr. Bodhe said that on the morning of the day of this gathering he was reading passages from Avastan literature and was deeply moved by the loftiness of their contents and expressed regret that such great lore was not popularised as it should have been. He advised the Parsis to do so as great literature was an heritage of all people. He uttered several Sanskrit Schlokas and expressions connecting them with Avasta and explaining the meaning of Sanskrit for the audience. His speech was deeply appreciated as there was food for thought.

Parsiana, March 1973.

It is very true that in the world there is great hunger for ancient wisdom and a number of institutions are releasing their valuable old works as reprints. During the war a large number of libraries have lost their treasure and are seeking replacements, particularly of ancient wisdom of the East in which Zoroastrian literature can take its rightful place.

In this issue reference is made to Shri Jatindra Mohan Chatterjee requesting Madan Mohan Malviya to introduce Avastan literature in University Curriculum. Due to efforts of Prof. Aga Pour Davoud Iranian Government has established a Chair for Avasta in Tehran University. We Parsis in India are neglecting our duty and allowing our lofty heritage to go waste because of our ignorance and apathy. A sincere revival effort may bear fruits both by arousing our people and interesting others.

Mr. Sapur Desai in his vote of thanks to the Chair spoke very highly of the works of Dr. Jal Pavry and expressed regret that they were yet left unpublished in spite of Parsi Panchayat, K.R. Cama Institute and other bodies having funds for that purpose. He regretted that Parsis were neglecting their valuable heritage and said that instead of Parsis teaching Avastan lore to Hindus the Hindus will in the near future teach Avastan lore to Parsis as can be seen by the rapid progress towards research in Vaidik Saushodhan Mandal of Poona. Even there works on Zoroastrianism are ready awaiting publication for want of funds. Wake up Parsis was his clarion call.

There are practical difficulties in one way. Our number being very small it is uneconomic venture to publish works at comparatively heavy cost as cost can come down only if our literature becomes enticing for others. Let us find a way out.

excepting giving support to a wrong man and by hook or by crook to see Godrej Press in respectable view as if it is the end all and be all of all activity in the interest of the Community - Alas!

When our Trustees stab us in the back what shall we do, flee or fight? If industries and diligence are to proliferate for the Community's welfare sooner or later wisdom will dawn on our Trustees that a single wedge like Bajan had immobilised the machinery of Community's healthy growth. Alas! So long this lasts.

You were shedding tears for the workers of the press that in the event Bajan was sacked, they will be all out of work. The fact is otherwise. I learnt from Mr. Parakh the Chief Inspector of Factories that there are about 4000 printing presses in and around Bombay of which 450 are classed big (i.e. employing more than 10 persons) and the rest are managed by smaller staff. All these have their managers and other necessary staff and with the exception of a few most of them are run profitably without a Bajan on or around them. They do not have Lady Jehangir and her stooges and sycophants to maintain a Bajan against the will of the group owning or managing them.

Here is no question of efficiency here is the question of obstinacy and now saving the faces of Trustees by hook or by Crook. All this becomes possible because our election system is wrong and keeps out many a worthy adviser to the Community. Akhand Parsa Zindabad!

"PRAYER IS HUMILITY IN MAN" - D.F. Karaka.

I have never been a religious person; I do not conform to any laid down pattern of religion even now. I do believe in my God but I have all the flaws of a human being. I aim at no perfection other than that which comes naturally to me.

Parsiana, March 1973.

live, truth, justice, obedience, humility, kindness, prosperity and peace:

It once happened that a party of workmen engaged in making some excavations in Kensington, England, unearthed a number of coins of the Georgian period, principally "spade guineas" and "half guineas." The coins were naturally a good deal tarnished and discoloured and the workmen not knowing their historical value cast them away as useless. It would be unfair to the workmen to characterise this as a callous action, for it was caused by the ignorance of the men; but if they had been aware of the value from antiquarian standpoint of what they threw away, they would have made themselves liable to a grave accusation. Yet such or something very akin to this, nay, much worse, is the callousness of which we in spite of all our knowledge are so often guilty. And how frequently do we reject as worthless rubbish, things which are far and away more precious and more overwhelmingly valuable than a hoard of spade guineas. And what is it that in our case we as Parsis discard or often throw away? Alas! that it should be our own Religion, the Religion of the greatest Teacher, the most profound Thinker the world has ever seen or produced.

It is no idle curiosity which bids us enquire why Parsis, so many of them and so often show much cold regard for their Religion? Why do some of them show a ready predilection for other creeds or cults in preference to their own? Why many of them turn atheists or materialists? The reason is open as day. It is their ignorance which leads them astray. They know next to nothing of the merits of their Religion.

It is, therefore, the paramount duty of every Zoroastrian to strive for a knowledge at least of the salient features of the Zend-Avesta Records, namely, their character as depositaries of theological and psychological facts. He should make his

મુકતાદના દિવસોની જીકકર

લેખક:- ડૉ. હોમી રતના બાના

આ લેખમાં મુકતાદના દશજ દિવસો વિષે જેઠીજ કે અઢાર દિવસ તે અંગે મારા વિચારો દર્શાવી ધર્મપરાયણ પારસીઓના મનમાં આ બાબદમાં ઉભા કરાયેલા વસવસો દૂર કરવાનો હેતુ રખાયો છે.

ડૉ. મીનાચંદર કારખાનાવાલાએ તા. ૫-૮-૭૨ના જામેમાં એક ઘણો સુચક લીનતી પત્ર લખ્યો ડૉ. કારખાનાવાલાએ દશેબસત જણાવ્યું છે કે મોબેદોની નંગીનો પહેલા દશ દિવસોમાં અને ખાસ કરી ગાથાના પાંચ દિવસોમાં રહેવાની જ - તે કંઈ દશ દિવસના વટલુકમથી તળી જવાની નથી. વળી અઢાર દિવસનું બાવવાનું બોલ દશ દિવસના બોલ કરતાં ઘણા વધારે આવડતું નથી. ઇસ્લામની ચોટી થતી અટકાવવાનો કયાય બે બરોસાપાત્ર માણસોને તે ઉપર સત દિવસ રાખવાથી તે જોઈ આતશબેહરામના મુકતાદ મારણને તાલાં મારવાથી ચોટી થતી અટકાવી શકાય નહિ. જ્યારે આવડતું હતું તેમ મરજપાત રાખવામાં શું વાંધો હતો?

રવાનની મુકતીના દીવસો

મુકતાદના દિવસો "મુકત આત્મા" અને "રવાનની મુકતિ"ના દિવસો છે તે દિવસોમાં ગુજરેલાં જીવોની રવાનો પોતાના પ્રગતી-કરણમાંથી મુક્ત થઈ પોતાના મીનેગીમાંના મુકામમાંથી અંત્ર પોતાના સમજાનેલીઓના ઘરે તેઓની મહેમાનગીરી ચાખવા ખાસ પધારે છે આ અઢાર દિવસોમાંના પહેલા ફરવરદગાનના દશ દિવસો જે ગણે તો તે દશ દિવસોમાં આ રવાનો ફરવરીઓની સાથે દુન્યાના પાપો રૂપી અંધકાર (શાપન) તોડવા મદદ કરે છે. આ બાબદ રવાપતોમાં ચર્ચાચર્ચી છે. આ રવાનો "દશ પંદરી શાપનો" શબ્દોના આધારે "હાસપથમએદમ ગાહબાહની આસ પાલના દસ દિવસોમાં" અંગે પધારે છે અને પોતાની યાદ કોણ કરશે એવી યાચના કરે છે એવું લખાણ અંગ્રીજગાનમાં મહે છે.

મહેમાનગીરી

રવાનો જે મહેમાનગીરી ચાખવા આવના હોય તે ફરોહરો પાત્ર સાથે આવવાજ જેઠીજ. પણ ફરવરદગાનના દશ દિવસોમાં ફરવરદોન યજ્ઞની સાથે અકતાન થયેલા અશોફરોહરો જેઠાના રવાનો પ્રમદી-કરવ પુરૂ કરી પરવારી ગયાં છે તેઓ એક જાદુજ મોતેબર કાર્ય કરવા પધારે છે આખા વર્ષ દરમ્યાન દુન્યાની આસપાસ મનચીઓના પાપરૂપી અંધકાર વીટલાય ગયો હોય છે તેને લીધે દુન્યાની સ્પેન્તાની પેદાશની કાર્યશક્તિમાં ખલલ પુગ્યો છે તે અંધકારરૂપી પાપનું કાટલું (શાપન) તોડવા "ફરોહરો" દુન્યાની આસપાસ દોડ્યામ કરી રહે છે (અલ્બન અથર વિચરેન્તી) આ વખતે આપણ ગુજરેલા રવાનોની ફવરીઓ પણ પોતાના પ્રગતીકરણના કાર્યને મુલતવી રાખી મુકત થઈ ઉપવા અશોફરોહરોને મદદ કરવા આવે છે. રવાનોનું આ

આ "દસ પંદરીશાપનો" ઉપર મુજબ ગાહબાહની આસપાસની દસ રાત્રીના અર્થમાં લઈને અવસ્તાના માહાવિદ્વાન દરનુર દારાબ પેશોતન સંજાણએ સને ૧૮૦૨માં રાહનુમા સભાના સુમારક ફાયેલા-લોજીસ્ટોને જણાવતાં જણાવ આપ્યો હતો.

મોબેદોની નંગી

સીતેર વર્ષે અગાઉ આ જીકકરમાં મોબેદોની નંગી, આથીક સ્ત્રીનિ અથવા ક્વચેરા ચોરાવાના સવાલ ન હતો. તે વખતના રાહ બુલેલા રાહનુમાઓએ તે બેડ માંડવાની વિરુદ્ધ અને દશજ દિવસ કિયા-કાય માટે પ્રવાર કરેલો હતો જે ક્વચેરા ચોલાકમ યા માસીસ ઉપર ઈજ્ઞી કિયાનું એક આદાત બને છે તેજ ક્વચેરા મુકતાદમાં બેડાં તરીકે ફલ ગાહવવા વપરાય છે અને તેને અઢાર દિવસ અક બાજ્ય ગાહવીને મુક્ત રાખવામાં મોબેદોની નંગીનો યા અથીક સંકડામણનો સવાલ તો આજે ઉભો થયો છે તેમ આવી શકેજ નહિ.

રવાન અને ફરોહર આ બે જુદી છતાં એકમેકની સાથે રહી આ અને પેલી જગ્યાના પહેપહે પોતાના કાર્યક્ષેત્રમાં મથાયું રહે છે. આ લખાણ લખવામાં મારા હાથ તથા મગજને રવાન કાર્ય કરાવે છે પણ શું લખવું તે વાંચેની દોરવણી ફોહરે બઆધંધલ મારફતે રવાનને કહે છે. દોરવણી આપે છે. રવાનો વળે છે ફરોહરોની સાથે આવે છે એ દશ દિવસો ઉપરાંત તે દિવસોની સાથે લાગેલા ધાર્મિક હિગામોને સાથે લઈ અઢાર દિવસ મુકતાદ માંડવાનો ધાર્મિક રવાજ (દરેયાના ઉપનયાઓ) આપણા ન્યાગાનોએ ચાલુ કરવાનું દરોબરન વિચાર્યું હોય તો તમાં ખાટ મરજી ન હતું હાલુ તેમણે મોબેદો દોશને અને બેલદીનાની ધાર્મિક ગુખને પોપડ મલતું હતું.

અરસા દરમ્યાન મહેમાનગીરી ચાખવાનું કાર્ય છે.

શુનુમા ખોલાસા મુજબ 'શાપન' શબ્દઅર્થ "રાત્રીનો અંધકાર"જ નહિ પણ પાપોરૂપી અંધકારનું પડ અથવા બહોની જાજ જે દુન્યાની આસપાસ વીટલાઈ ફુદરતની કાલી બાજુને મદદ કરે તેવી રીતનો થાય છે. "દસ પંદરી શાપન" દસ રાત્રી સુધી એવા શબ્દોમાં "દિવસો" માટેનો કોઈ શબ્દ નથી વપરાયો. બીજુ "દસ"ની સાથે "પંદરી" બોલ જોડ્યા વગર "દસ શાપન" બોલ વાપરને તો પણ શું ખાટું હતું. ખાખસુરા પંદરી અને શાપન શબ્દ વાપરવામાં આવ્યા છે તેના શુનુસ મુજબ ખુલાસો દરોબરન છે કે "દસ પંદરી" શબ્દો સંપૂર્ણતા બતાવવા માટે છે શાપન અથવા અંધકારનો છેલ્લો વર્ષની આખિરીએજ પુરોપાકટ સંપૂર્ણ થયેલો ગણાને તે તોડવાનું દશ યા અઢાર દિવસ ચાલે છે કે કેમ તે "શાપન"ના કોટલાની જગાઈ મળતુતાઈ ઉપર આધારીત છે તેમા ફરમાનો કાઢવાથી ફરોહરો પોતાનું કામ અગી કરી દશજ દિવસમાં પુરૂ કરી શકતા નથી. શાપન શબ્દ રાત્રી માટેજ લેવાજોદ થાય તો સવાલ પૂછે શકાય કે દિવસનું વખતે રવાનો ફરોહરો ન આવતા હશે? તો મુકતાદ રાત્રેજ માંડ્યે રોજ દિવસના બેડાં ઉઘડી લઈએ? બાવવાનું પણ રાત્રીનાજ સમયે રાખ્યું તેનું કોઈ ફરમાન બહાર પાડ્યું તો કેમ?

દસ દિવસના મુકતાદના દિવસોને આપણે પૂછી શકીએ અઢાર દિવસો માટે કોઈ રીત નથી તેમ "દસ દિવસો" શબ્દો સીધા લખેલા હોય સાહદત પણ ક્યાં મહે છે? તેટલા ખાતરજ અઢાર દિવસોજ મુકતાદજ ખરા હરે

અઢાર દિવસોમાં પહેલા આ વંદલ આમત્રણ આપવાનો ગાહવવાનો દિવસ તો જરૂરી પછીના દશ દિવસના મુકતાદ માન્ય છે. નવરોઝનો રાષ્ટ્રીજવાનો અદબિહસત રોજ, સે મદ ધનાધમશેદનું પરબ જો રોજ પેગામ્બરનો જન્મ અને અમરદાદ રોજ મહમ વિજય આપવાનો દિવસ આ કિયાના દિવસો છે. આ રવાનો અને ફરોહરોને પોતાના પાછા જવા કહી બીજે દાણડે બોલાવવા એ યજ્ઞમાન તથા મ બને માટે જોલાભર્યું ન કહેવ

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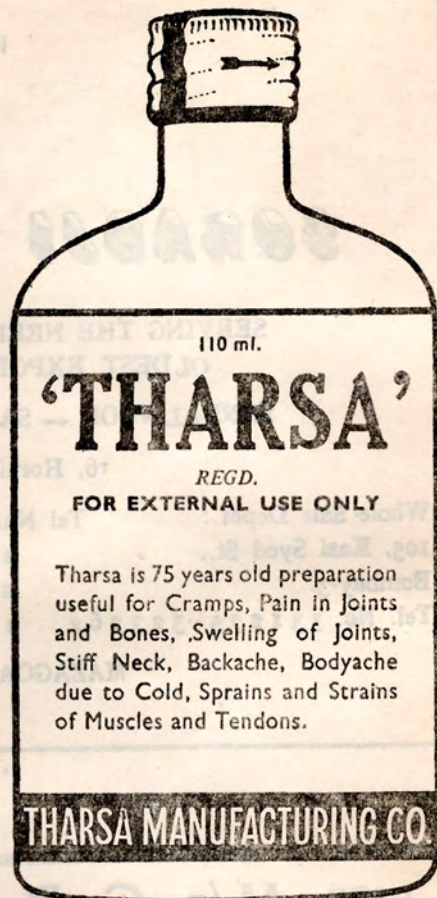


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