

AL GUSTO PEROSA

FRANCESCO CRIVELLO, CHEF DEL HOTEL DI MONTECASSINO, È UNO DEI PIÙ FAMOSI CHEF ITALIANI

FRANCESCO CRIVELLO



Al Gusto Persa

Ramón de Mesonero Romanos



Al Gusto Persa:

Al gusto persa Nazanin Amirian, 2003 **Al gusto persa** Nazanín Amirian, 2017 **Antología de poetas persas** Rafael Cansinos Assens, 2011

Hoy cuando en Irán se impone con la espada y el fuego el rígido monoteísmo koránico este título ANTOLOGÍA DE POETAS PERSAS que reúne una colección de clásicos viene a recordarnos que Persia ese pueblo feliz varias veces renacido de sus cenizas ha creado una literatura que refleja fielmente los múltiples avatares y vicisitudes las alternativas de decadencia y esplendor de su larga historia y mantiene siempre en medio de todo ese cambio circunstancial de caracteres exteriores el carácter íntimo básico de su psicología colectiva de su genio racial Ese pueblo persa de una vitalidad extraordinaria ha cambiado varias veces de lengua y de nombre y hasta aparentemente de religión conservando siempre vivo su sentimiento nacional bajo todos los disfraces y su noble carácter de pueblo ario caballeresco y místico También su literatura que sucesivamente se expresa en la antigua lengua zenda hermana del sánscrito el armenio y los idiomas más antiguos en persa en pehlevi y finalmente en el persa moderno y sufre el influjo de griegos y semitas por efectos de las conquistas de Alejandro y Omar conserva siempre su sello distintivo su aire noble aristocrático su idealismo su heroica aspiración al triunfo de la luz del amor y de la verdad sobre las tinieblas del bien sobre el mal en esta dramática lucha de la existencia humana Con estas premisas y con uno de los amplios estudios introductorios a los que nos tiene acostumbrados Rafael Cansinos Assens nos introduce el insigne orientalista en el fascinante mundo de la poesía iraní La obra comienza con un fragmento del Zend Avesta que como la Ilíada de Homero y la Biblia no es la obra de un solo escritor sino creación colectiva realizada por muchos autores y a lo largo de muchos siglos una tradición antiquísima que fija Zoroastro y sus discípulos amplían y de la que arranca toda la literatura persa Del siglo VII al VIII se opera un eclipse total de todo lo persa que se encubre con el disfraz árabe y queda sofocado por él hasta el punto de que el genio vernáculo no produce ninguna obra que en ese terreno mimético descuelle y logre supervivencia Ya en el s. X selecciona Cansinos a Rudegui natural de Samarcanda del s. XI a cantores de vena lírica hímica o amatoria como Farruji o Katranu eh Chebel del s. XII a Enveri y Jakani de Ganja en colecciones de versos clasificadas en poesía religiosa mística ditiímica y pica descollando en esta última Firdusi el Paradisiaco s. X para luego repasar a todos sus epígonos deteniéndose en algunos sobre los que reclama especial atención el sevillano como Nizami s. XII o Cham s. XV Del sufismo fenomenológico para Cansinos que se da siempre en todas las pocas de decadencia cuando el hombre grande incapacitado por las circunstancias para actuar como héroe aspira a ser santo o se contenta con ser un mero gozador de la vida en el plano de un sensual hedonismo nos trae a un místico puro Sadi s. XII al escéptico Omar Jayyam s. XII y al alegre Hafiz s. XIV El juicio crítico de Cansinos es tajante Después de Chami ya no hay en Persia poetas verdaderos con alguna excepción aunque todo el mundo es poeta Surge esa poesía de circunstancias que fue la plaga del siglo XVIII española una epidemia psíquica que entre nosotros se prolonga hasta el siglo XIX en que surgen los románticos que ya tienen algo nuevo y grande que decir y que en Persia sigue haciendo estragos hasta mediados del s. XX A lo largo de

todas estas alternativas de esos avatares o reencarnaciones encuentra Cansinos que el pueblo iranio cambia de apariencia de cuerpo pero no de alma Es siempre la suya ya se exprese en zendá en pehlevi en persa mezclado de rabe o en persa moderno la misma alma noble apasionada mística enamorada de la luz y la belleza adoradora de la esencia inmortal y divina simbolizada en el fuego que encendi Zoroastro En realidad ese fuego simbólico de la luz increada que llegó a ser como el fuego del hogar nacional persa no se apagó nunca del todo en el Ir ni aun bajo la dominación del fanatismo rabe que pretendió extinguirla con su sople Siempre tuvo celadores y guardianes que velaron por él y lo mantuvieron vivo y llameante aunque hubieran de ocultarlo bajo el celemán La conversión forzosa de los persas al islamismo fue solo una fachada tras la cual siguieron practicándose los antiguos cultos vernáculos que mantienen vivo el sentimiento nacional

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