

Pahalvi Din-Kard on Physical and Spiritual Genetics

Intellectual Dishonesty of the Juddin-ism Faddists

Extract from Phiroze Masani's "Zoroastrianism Ancient and Modern"

[Editorial Note: In our previous issues we have often written about the life and works of that genius the late Ervad Phiroze Shapurji Masani Solicitor. A brilliant student who bagged all the prizes and medals his University had to offer; an eminent scholar of oriental studies who surprised many Professors by his monumental translations of Pazend writings; a keen student and marathon propagator of Zarathushtrian Mysticism, Ilm-e-Khshnoom; an Athornan with all the knowledge of Yasna, the Divine Ceremonies of our Religion; a human being of extreme humility and sincerity having the exceptional destiny of being able to receive the Divine Blessings from the Zarathushtrian Sages and Saints: a man, who kindled the light of Faith in the hearts of thousands of Parsis — that was PHIROZE! May his Ruvan progress on and on towards its Final Goal — Frashogard

"Zoroastrianism, Ancient and Modern" written by Ervad Phiroze is one of the rare books setting out a few fundamentals of the Mystic Science of Zarathushtrianism. Its main aim was to give a convincing refutation of Dr. Dhalla's book 'Zoroastrian Theology'. As is well known, that book was written

by Dr. Dhalla with the chief aim of advocating proselytism (conversion) and Juddin marriages and alleged 'Navjote's. Justice Daver, (who was for some time a Trustee of the Parsi Panchayet) could see that the book might some day be held up as an authority in a law suit, if filed. He, therefore, encouraged Phiroze to write his "Zoroastrianism Ancient and Modern." The book is dedicated by Phiroze to Justice Daver himself.

The book is out of print. Numerous people are craving for it. Those who are fortunate to have it are not many and would hesitate to lend it even to a close friend. It is a treasure not to be risked. We are in search of a donor who would get it re-printed. But in the meantime, we publish in this humble Journal such few extracts from the book which are highly relevant to-day.

The following is one such extract (page 99 to 103). You just read it and you will know instantly the brilliance of its writer! We, however, write here a few preliminary notes.

Phiroze touches three points :

1. **Why only a child whose both the Parents are Parsi Zoroastrian can be invested with Sudreh and Kushti by performing Navjote, is obvious from**

Yasna Ha-12. This 'Ha' is an expression of Faith for a Parsi Zoroastrian. Its meaning is given in Phiroze's own words in the block appearing on the next page.

2. **Phiroze quotes a few excellent passages from the ancient Pahalvi book Dinkard.** You will wonder at the main theme of these passages. **They touch the science of eugenics and genetics not only in the worldly but also in the mystic and spiritual sense!** You may read this with the Gujarati article of Dr. Faramroz Chiniwalla published in this very issue of Dini Avaz. Dr. Chiniwalla has quoted and explained a few findings of modern science and Phiroze has quoted and explained the eternal truths from our Religious Writings. You will be amazed at the similarity !! (Phiroze has given Pahalvi transliterations in English of the Dinkard passages; but we have not reproduced them here.)

3. Phiroze points out that the advocates of conversion and juddin marriages and alleged 'navjote's, are duping the ignorant Parsi Public. They would take care to quote from "Ithoter Rivayat", a book of mere opinions of the 18th century, but would deliberately hide from the public such glaring passages from the authentic and older Pahalvi writings. A sin of suppressing the truth!]

The Dinkard says that one can be termed 'Mazdayacnian' only from the concatenation of the parental seed of Mazdayacnians. The Pahalvi passage runs thus.....

i.e. "You must know that one who is of Mazdayacnian religion is said to be of the Mazdayacnian religion by virtue of one's

YASNA — HA, 12 — CONFES- SION OF FAITH

"A Parsi must have married a co-religionist wife, and the legitimate children born of such originally Zoroastrian parents are regarded as Mazdayacnians till the age of seven, at or after which these children have a right to investiture of Sudreh and Kusti and they are thereafter regarded as Zoroastrian Mazdayacnians. Hence it is that in the 'Confession of Faith' formula (Yasna Ha 12) the child confesses to be a Mazdayacnian (**Mazdayacno ahmi i.e. I am a Mazdayacnian i.e. born of Parsee Zoroastrian parents, born of the seeds of Zoroastrian origin**) and then promises to be a Zoroastrian Mazdayacnian (**Mazdayacno Zarathushtrish fravarane astutascha fravaretascha i.e. I confess to be a staunch believer and lower as a Zoroastrian Mazdayacnian i.e. having been born a Mazdayacnian and having been made a Zoroastrian by the investiture ceremony**).

— Ervad Phiroze Masani

[See Dr. Chiniwalla's Gujarati article, in this issue of Dini Avaz, on "Nature and Nurture" and meaning of "Thokhmapasbani"]

continuing the thought of the Mazdayacnian religion. This means that just as every species is known by its name on account of the seed within it, in the same way a religious person is said to belong to the Mazdayacnian religion on account of his leading

himself by the original connected thought of the religion”

This teaching of the Dinkard Book VI helps us to understand the idea explained in the Confession of Faith formula (Yasna Ha 12). The question why aliens cannot be invested with the sacred shirt and girdle and why only the children of Parsi parents can be allowed to undergo initiation ceremony is solved by both the Pahlavi Dinkard teaching and by the Avesta confession of Faith. There is no separate form of confession given for the investiture of an alien with Sudreh and Kushtih and the absence of such a confession proves absence of the idea of proselytism from the Zoroastrian scriptures, for the Yasna Ha 12 — Confession of Faith — is not at all appropriate for an alien undergoing conversion in as much as he has to regard himself as the descendant by seed of Mazdayacnian parents, and such declaration is quite false in his case, and false declarations are not allowed by Zoroastrianism.

Then there is a direct reference in the second book of the Pahlavi Dinkard about Sterility resulting from the meeting of seeds of different human species. The passage in Pahlavi reads as under

i.e. “Just as the offspring torn of a fleet Arab horse and a country mare are neither fleet-runners like the Arab horse nor long standing like the country one, so is the mule born by the meeting of a horse and an ass an unworthy creature, and does not resemble either of the two, and in this way the seed is cut off, and the generation does not proceed further; for this reason a

good deal of benefit accrues from the preservation of the seed-essential.”

Here we have a scientific explanation of the double disadvantage arising from an incongruous union of different species of seeds. The offspring or issue in the first place is very inferior in kind to either parent, and in the second place the power of reproduction is extinguished in either parent, the male becoming imbecile, the female becoming barren on account of such unnatural mating. Thus an important biological principle based on the subtle protoplasmic laws is explained in the Pahlavi Dinkard though summarily yet very effectively, and we shall therefore ask the advocates of proselytism and especially the writer of Zoroastrian Theology to study the question of conversion from a biological scientific point of view before attempting to search its advocacy from Zoroastrian scriptures. The entire Zoroastrian religion which is, as explained in the foregoing pages, the Law of the Universe as a whole, is based on all the laws of nature, physical and ultra-physical, and in no sphere of the creative laws does Zoroastrian religion contradict the genuine teachings of modern science. The fusion of blood and seed for procreation is a subject for biological science as well as for Zoroastrian religion, and Zoroastrianism will never preach proselytism which goes against a cardinal law of nature in the realms of the science of procreation.

Another passage from the same book of Dinkard teaches the preservation of the purity of human seed from admixture with seeds of different human species. The Pahlavi passage is given below

i.e. "Now wisdom consists in taking a wife regarding her as beautiful from the standpoint of spiritual benefit and not considering her to be ugly from without. Among several people a marital union from amongst themselves is not practised from this point of view, but they do it in an awkward manner just as it comes to their mind. Hence in accordance with what wisdom we have received

from the Creator, we give birth only to children fit for receiving spiritual reward, and for this only reason we are the preservers of seed, and keep the procreative power in the naturally sound condition, and continue the origin of species pure, and keep our thoughts supremely great. Since a child entertains hopes of spiritual benefit, of continuing the race, and keeping the procreative power in good condition, we consider fit for marriage one who is sweet-tongued, more cheering, less injurious, more beneficent serene-tempered, clever-in-many arts, beautiful with other manifest merits, helping on salvation of the soul, deliverer from pain and calamity, fearless, full of the lustre of self-hood and regardless of outward show. All our forefathers and ancestors have chosen this very routine and adopted it for practice. They used to regard one as beautiful who was publicly well-known for spiritual salvation. The sensible evidence pointing out this very principle of marriage-selection is briefly to say that we should never do anything which is unworthy and improper."

This whole paragraph is so exquisitely beautiful in the original Pahlavi language and idea that it will require a good number of pages to expand one by one all the beautiful principles taught therein. The Pahlavi word "Tokhmak-paspan" i.e. "preservers intact of human seed", besides the other three words — "gohar-duresttar", "chigunih-aviztar" and "mithro-avar". is quite sufficient to challenge the writer of Zoroastrian Theology to prove the advocacy of proselytism and

DR. DHALLA ON THE COMMUNITY'S VIEWS ON CONVERSION AND JUDDIN-ISM

"The collective conscience of the community has recently declared that

- i) it shall not legalise the marital connection with alien women,
- ii) it shall not consecrate the investiture with the visible emblem of their faith of the children of alien mothers,
- iii) it shall not legitimize the conversion of illegitimate children,
- iv) and for the matter of that it shall have nothing to do with proselytizing at all."

Dr. M. N. Dhalla in
'Zoroastrian Theology'
(page 367)

[Note : In spite of his misguided advocacy on Conversion and Juddin-ism Dr. Dhalla is fair and honest enough to write the above words, setting out how he understood the Community's conscience on that question].

alien-marriages from the Zoroastrian scriptures. We are at a loss to understand why the writer of **Zoroastrian Theology** who presumes to have studied all the extant Avesta scriptures and Pahlavi writings has omitted the **conside** of his favourite thesis of **prose-lytism and juddin-marriage** — why he has kept from public notice such **open passages** like those quoted above **proving the prohibition of alien-marriages and conversion**. We do not understand why the writer of Zoroastrian Theology has attached so much importance to the Ithoter Ravayat — a book of mere opinions of the 18th century Iranians and kept such passages from Pahlavi Dinkard in obscurity which is decidedly a much older book and far more authoritative than the Persian Ithoter Ravayat. This attitude of the writer of Zoroastrian Theology clearly points to the one ulterior object aimed at by him throughout his entire work — viz. **preaching of proselytism by hook or by crook any-how and thereby to dupe the Parsi public a majority of whom or almost all are quite ignorant of Avesta and Pahlavi texts as well as their translations**. If the writer of the Dinkard says emphatically that all our forefathers and ancestors followed this principle of selection of marriage paying attention to the principle of the preservation of the quality of the Zoroastrian seed, how can any man of ordinary common sense say that Zoroastrianism or Zoroaster himself preached conversion of and marriage with the aliens? We may even go further and say that the writer has attempted to dupe the public by giving a wrong title to his work — viz. Zoroastrian Theology, — for Proselytism is the Keynote of his book — being preached in the beginn-

ing, in the middle and in the end of his work.. There are at present some Parsees who style themselves as Avesta scholars(!) and who make the heaven and earth meet together in order to convince the Parsee public of the advocacy of conversion and Juddin-marriage from the Zoroastrian scriptures, because some of their friends have already begotten children of alien women. The writer of Zoroastrian Theology being given the captainship of a handful of such Avesta scholars(!) must have been obliged to write a book savouring throughout of proselytism-ideas perhaps with a distant end in view that the book might some day be used by a gentleman at the bar in a court of law in case such a question of conversion and juddin-marriage went for proof and final decision before a court of secular law.

[Editorial Note : See the strength and power of Phiroze's materials and arguments! You may just substitute the words "The modern advocates of conversion & Juddin-ism" for the words "the writer of Zoroastrian Theology", in Phiroze's above writing and you will find that what he has said is true and relevant, nay, much more relevant, to day.] ★ ★

MARRIAGES WITHIN THE GROUP

Many Western thinkers feel that they too should have followed the principles of marrying within caste or a group. Such restriction would have boosted up their attempts at increasing physical prowess of the race and cultivating many desirable mental attributes. W. C. Castle categorically declares, "If there were a central directing agency, which had the power as well as the wisdom to control the matings in the group, something could undoubtedly be done to elevate the general average of bodily vigour and mental power within the group".

Pandurang Shastirji in "Johoughts on Glorious Heritage" (1975)-page 114.