

THE PARSEE VOICE

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BY THE GRACE OF DADAAR AHURA MAZDA, WE ARE BACK!

For more than 20 years, my brother Adi, worked tirelessly to attack the dark forces of the community, despite his frail health. So when he passed away in 2014, a huge void was created, both spiritually and emotionally. The VOICE suddenly became silent, but did not die, as the email of *The Parsee Voice* remained active and vibrant. Friends, students and well-wishers of Adi, insisted that the Voice should be heard once again; more so since no other organisation is willing to take up cudgels on behalf of the orthodox. So it has been decided to revive *The Parsee Voice*, and thereby honour the priceless legacy left behind by dear Adi.

The teachings of Prophet Zarathushtra are eternal truths and not subject to change at the vagaries of mankind. No amount of material progress and development can alter them for they are divinely ordained. Only His appointed Rainidars and Saoshyants have the authority to make alterations keeping in mind the spiritual stature of the souls to be born hereafter.

Things have only worsened during the last two years on the religious front. The heterodox lobby and its cheer leaders are showing complete disregard for the canons of our religion and the wisdom of the ages. They are hell bent on destroying all that is responsible for the survival of this community as a religious entity. Throwing all caution to the winds, they are now blatantly spreading their irreligious and outdated ideas through the cosmopolitan press. The monstrosity called the 'Prayer Hall' at Worli is being openly advertised, in spite of the fact that a Zarathoshti is mandated by religious canon to follow only Dokhmenashini. We even saw a misadventure in Udvada in December 2015 in the form of a disastrous Utsav. That blatant attack on the holy environs of Udvada and on the sanctity of Iranshah, was the rallying point. The orthodox are now sick to the core and definitely do not intend to take things lying down. *The Parsee Voice* is back and, as before, will take on all these issues head on. Facts will be placed before the community without fear or favour and misinformation will be countered. **When the Satanic forces, try to propagate anti-Zarathoshti ideas by devious methods, *The Parsee Voice* will oppose it vehemently, for when 'the going gets tough, the tough get going!'** That is why we call ourselves 'Traditionalists'. *The Parsee Voice* was and shall continue to be the **voice of Tradition**.

So, with the blessings of Dadaar Ahura Mazda, Paigambar Zarathushtra, Ustadsaheb Behramshah Shroff and by treading the path shown by Adi, we launch our 1st issue. As of now, we intend to publish and circulate the same only on the electronic media.

- Rita F. Doctor, Editor

THE CRUST AND THE KERNEL

Intermarriages are the bane of our community; the root cause of many evils facing us. The raison d'etre for many youngsters opting for intermarriage is complete ignorance of our religious canons and various truths existing in Nature. We believe that this highly thought provoking and well researched article by late Adi Doctor would be a good beginning!

(H. M. Mistry)

'Yes, I do' says Rusi to Renu.

'Oh no, you don't', say our scriptures!

To understand the concept of 'Bunad' better, it is imperative to note what the Pahlavi writers called Bun (seed) and Bunak (diminutive seed). In every seed of the male, there is this smaller seed. These may be roughly compared to a cell, the smallest unit of life, and the most important part of the cell, its nucleus, respectively. The cell dies if its nucleus is removed from it. In the Bunak of the male, the physiognomy, traits, qualities, perfections and imperfections (both physical and moral) of his ancestors of nine generations remain stored!

We know today that the nucleus of a cell is surrounded by a nuclear membrane and contains a material called DNA, the substance on which all life is based. DNA not only controls all the activities that occur in the cell but it is also the material that is passed on from one generation to another in the form of chromosomes. It is responsible for likeness between parents and their offspring. The process of heredity is solely and entirely one of passing on and receiving chromosomes and their genes. Everything any person can inherit from his ancestor must be in the chromosomes received from each parent. While the Pahlavi writers talked of nine generations, modern biologists believe that once one goes more than five generations, the chances are that instead of a full chromosome, a part of a chromosome may be passed along.

The ancient Iranians knew the importance of Positive Eugenics and took adequate measures which led to the improvement by breeding healthy, intelligent, capable and loyal Zoroastrians. They were well aware of the fact that there are between people, genetic differences, blood group differences, body chemistry differences etc. They were fully conscious of the fact that if they intermarried, the chromosomes, which they had inherited in a certain symbolic pattern, were liable to be garbled and thrown into confusion. **They were aware that the traits and characteristics stored in the Bunak for nine generations would be gradually destroyed if they contracted Juddin marriages.** Their successors, the Parsis, from the time of emigration to India in the 9th century A.D. to the end of the 19th century, largely preserved their physical, moral and spiritual heritage by inbreeding. They remained as an insulated group and developed an ethnic peculiarity. Inbreeding bred true to type and avoided scrambling of genes.

It is keeping in mind these factors that in every dynasty, Irani Zoroastrians declared boldly, 'Parsa Parsiha Puthra, Arya Chithra!' It is because the Mazdayasni Zoroastrians swore by the slogan of Bunak Pasbani that the reciter of the Chithrem Buyat prayer even today, desires that, may the Parsi community along with the special and peculiar traits of its Bunak last until the advent of the next Saoshyant, Shah Behram Varzavand! It is also in this context that the

great mystic poet of Iran, in the last thousand years, FIRDAUSI wrote these memorable lines: Chun Tokhme Mehetar Aludegast, Buzorgi Azaan Tokhma Paludegast (**When there is an onslaught of pollution on an exalted Tokham, the sublime quality within it is throughly destroyed**).

It is a shame, therefore, that today some aberrated members of our community cock a snook at our scientific traditions and demand inter-communal marriages. On the one hand, they demand for pedigreed dogs and horses and on the other, they don't mind rearing hybrids among their children! In his "Outlines of Parsi History", Dasturji Dr. H. K. Mirza laments that, today, *"the Parsis of Iran and even of India are thinking in terms of individuals, forgetting and neglecting their duty to the Religion and to the Community."*

To those who pretend to have the welfare and survival of their community at heart, and who, therefore, make an outcry for proselytization and inter-communal marriages to boost up the Parsi population, brief extracts from a paper read before the 2nd World Zoroastrian Congress in 1964, by the famous Parsi ethnologist, Mr. Sapur F. Desai, provide a fitting reply. According to him, since their entry into India some 1200 years ago, the Parsis have multiplied very slowly.....If we take only 10 pairs of Parsis to start with 1200 years ago and assuming six children to a pair and further assuming normal biological growth and decay (1.5% net increase every year), the Parsis should have been 26 lakh or 2.6 million by the end of the 19th century." In this regard, it is very significant to note that until the 1941 census, the Parsis continued to increase in number and thereafter, the rot set in with the notorious Vansda Navjotes proving to be the *causa causans* of a radical decline of about 1% per annum in their number (the

political partitioning in 1947, notwithstanding)!

Thus, no matter what the Special Marriage Act may say, no matter if a Parsi man or woman executes an affidavit months in advance of his/her marrying an alien that he/she continues to profess the Zoroastrian religion, if the Parsis have even a vague idea of their rich genetical and cultural heritage, they will readily appreciate the fact that Juddin Navjotes and Marriages are anathema to their religion.

According to some Juddin-o-phils, not only can an unfortunate Parsi youth (who has married outside the community under the Special Marriage Act of 1954 and has claimed that he/she continues to profess the Zoroastrian religion), make use of various Zoroastrian places of worship and the *Dakhmas* but also there is nothing wrong in a Parsi and his /her non-Parsi spouse undergoing the holy Asheerwad ceremony. A little reflection is sufficient to show how hollow and unsustainable these arguments are!!

It should be emphasised even at the risk of repetition that there is no statute in this country which overrides or interferes with any religious custom or law. Those who claim to profess Zoroastrianism even after they are married to non-Parsis have every right to practise their brand of Zoroastrianism (?) the way they want to, in their own homes. They can even have separate places of worship created for themselves. But under no circumstance can they claim entrance to any of the existing consecrated, sanctified institutions, which are exclusively for Parsi Zoroastrians. Even if they are married under the Special Marriage Act of 1954, they have no manner of right against any of the religious institutions. The founders of such institutions did not intend to give benefit thereof to those Parsis contracting inter-

communal marriages. No amount of empty threats, that, because someone influential is near the seat of the government and can get any legislation passed with ease, will browbeat the knowledgeable!

It should be firmly entrenched in our minds that, according to the Zoroastrian Religion, marriage is not only a contract but a sacrament. Such a sacrament can only be given by qualified priests when both the parties to the marriage are Parsi Zoroastrians.

According to the fundamental LAW OF ASHA or the Law of Divine Order operating in nature, all human souls, which incarnate on earth for their salvation, are divided and graded into five basic groups. These five groups of human souls are allotted five different religions. There are, of course, five sub-groups of each main group and sub-branches of every major religion. A clear reference to these five major religions and their teachers or masters is made in Yasna Ha 19, paragraphs 14-16, the Avestic words used being *Pancha Tkaesha* and *Pancha Ratu*. **The gist of these Avestic passages is that the Universe is created according to the Plan of Ahunavar and five fundamental groups of human souls are made and their five religions are fixed from the beginning!**

Now, it is one of the basic tenets of Zoroastrianism that every human in these five groups of souls brings his religious faith with him at birth. The seat of this faith is in the male's Tokhum and the female's Audan - sperm and ova, respectively. Among other things, a person's faith, beliefs and thoughts are indelibly impressed on the Tokham and Audan. This principle, of every human being getting born with his faith, is alluded to in Yasna Ha 31.11 (Gatha Ahunavaiti). There it is stated that Mazda first established the terrestrial world and

Man, along with the religions (Daenao), and for each of whom the religion was established; the principles, deeds and faith of the religion were established.

Thus, it is evident that the five major religions of the world are in the fundamental scheme of things in Nature and are not man-made. Man's birth in a particular religion is predetermined by Ahura Mazda and forms part of the Grand Design and plan of Nature. Man has, therefore, no business to meddle with Nature's plans and if he either indulges in a proselytising spree or if he gives his Tokham, which bears the seal of his faith, to an alien, he senselessly revolts against Nature. This is the essence of Yasna Ha 31.11 read with Yasna Ha 19.

Sagacious Pahlavi writers, visualising the vicious, murky turn of events in the 20th century A.D. among the Zoroastrians, laid great stress on the preservation, perpetuity and the purity of the Tokham and Audan. In Dinkard Book 6, we are told: "You must know that one who is of Mazdayasni Religion is said to be of that religion by virtue of one's continuing the thought (faith) of the Mazdayasni 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 Mazdayasni Religion on account of connected thought (faith) of the religion." (Emphasis mine). A passage in Dinkard Book 2 hits the nail bang on the head and knocks the bottom out of the jejune arguments of the advocates of inter-communal marriages. "Just as the offspring born 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 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.”

Mark the words “the generation does not proceed further,” for we have a similar idea expressed in our Pazand prayer, Patet Pashemani, where among the host of sins a mortal can commit, are mentioned those pertaining to our subject: Gunahe Ravani Khaetudath Vasovasni and Doode Vehan Vasovasni. All these three levy an unimaginable burden on the soul. This oppressive burden on the soul is caused by a Zoroastrian male cohabiting with a non-Zoroastrian female, whereby the soul of the Zoroastrian gets unduly embroiled in the karmic debt of the alien, thereby deterring the progress of his soul. This is the sin of Gunahe Ravani. The encumbrance on the soul is also caused if a Zoroastrian throws a spanner in the works of his own *Khaetudath* (the act of blending together of the two correlative counterparts of a soul in the spiritual world). If a Zoroastrian marries an alien, his/her *Khaetudath* is unconscionably delayed (Khaetudath Vasovasni). Again, if a Zoroastrian contracts marriage with an alien, he is guilty of breaking the ancestral family chain and commits the sin of Doode Vehan-Vasovasni.

The most scathing denunciation of a Mazdayasni Zoroastrian marrying outside his / her religion is voiced in the Vendidad, the only complete *Nask* of the 21 original *Nasks*, that survives to this day. There, in Chapter 18, such blasphemous unions are castigated as sinful adultery!

As already seen, our religion recognises only that union as ‘marriage’, in which both the spouses are born Parsi Zoroastrians and both profess the Mazdayasni Zarathoshti Religion. What is the nature of the wedding ceremony that such a couple undergoes?

Pasande Kardam?

First, there is the purificatory ritual known as Nahan, the Avestic word for which is *Frasnana* - a sacred ablution. A few drops of the Nirang (consecrated urine of the white bull), which acts as talisman, are administered to the couple by qualified priests, while reciting certain sacred chants. This Nirang can be given only to those, who, in our ceremonies, are described as “Harke Avar In Jamin Pa Airi Va Vehdin” i.e. those who on earth have the ancestral Mazdayasni seed and who belong to the Mazdayasni Religion only. The bull’s urine is then applied to the body and allowed to dry up, after which a bath is taken. This is the first part of the marriage ceremony in which the purification of the physical and the subtle psychic component of the bodies of the couple takes place.

The second part of the marriage ceremony is the Asheervad ceremony, comprising sacred Avesta and Pazand chants recited by the priests in the presence of fire and two witnesses. Here, it is specifically stated that this ceremony is being performed according to the canons of the Mazdayasni Religion: Awar Daad U Aeen E Deen-E-Mazdayasni. Among the nuptial blessings, the priests enjoin the couple to call themselves always Mazdayasnis only (Khwaanaad Mazdayasni!) and to occupy themselves constantly in developing the radiance of their personal magnetism as Mazdayasni Zarathoshtis.

The **most important part** of the Asheerwad Ceremony is the recitation of two Avestic talismanic chants, powerful Nirangs, which bestow special benedictions on the couple, uniting their souls and their bodies and creating special affinity and attachment between them, which will ultimately lead to the salvation of the soul -the be-all and end-all of this incarnation.

Now, we have a Pazand Setayash called Chithrem Buyat, in which there is an Avesta fragment, which does not appear anywhere else in the extant Avestic scriptures. Three technical terms used in this rare Avesta passage, deserve our attention: Chithra, Pithva and Tokhma Pithva. Chithra is the original seed i.e. the influence upon it of the Civilisation, Culture and Religion of the ancestors: and Tokhma Pithva is the seed of the descendants that remains alive and vibrant with the nourishment derived from the day-to-day practice of the tenets of the Zoroastrian Religion, which, in turn, springs from one's genuine faith in the Mazdayasni Zarathosti Religion.

With this background in mind, we shall briefly see what happens when a Parsi male or female contracts Juddin Marriage.

A Parsi Zoroastrian cannot practise even the daily elementary rituals like the Kushti-Padiav once he/she marries a non-Parsi because, living perpetually with an alien nullifies and invalidates any Avesta/Pazand Manthravani that he/she may recite or any ceremony that he/she may perform. The idea of observing and practising the tenets of the Zoroastrian religion is completely misconceived by any such Parsi man or woman, who claims that he/she continues to profess the religion, wears the Sudreh-Kushti, attends religious ceremonies etc. Such a person automatically loses the 'Khoreh' (Electro-Magnetic Aura) with which he/she was blessed after the Navjote ceremony, which among other things, reasserted and rekindled the faith in the Zoroastrian religion with which he / she was born. This Khoreh, acquired by the Initiate at the time of the Navjote ceremony, can only continue to be possessed by the Initiate as long as he/she retains an implicit, genuine faith in all the

commands of Prophet Zarathushtra. A Parsi marrying an alien spurns one of the most important commands of his/her religion, as the marital relations with the alien spouse completely destroys the 'Khoreh' to which he/she had become entitled to after the Navjote ceremony.

While the Khoreh of both the Parsi male and or female marrying an alien is thoroughly disintegrated, there is a distinction from the point of view of Bunyad, between a Parsi male and a Parsi female marrying a Juddin. In Zoroastrianism, there are constant references to and explanations of the preservation of the purity and continuity of the human seed and the Bunyad in it. When the seed of the Parsi male is 'planted' in the 'soil' of the non-Zoroastrian woman, the seed of the Parsi male deteriorates and is polluted, but when a Parsi female marries an alien, her 'soil' becomes subservient to the 'seed' of her husband and the religious faith attached to the husband's seed overpowers the faith attached to the ova of the female 'soil'. Thus, the Bunyad of the Parsi female is fully destroyed and lost and not just damaged when she cohabits with a non-Parsi male.

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Vendidad, 18.62: "O Ahura Mazda, who grieves (you) with the greatest grief? Who torments (you) with the greatest injury?"

Reply: "Certainly the jahi, who causes the procreative seeds to be mixed with the foreigners....."