TO THE LATE JEHANGIRJI SOHRABJI CHINIWALLA

IN

HIS BIRTH CENTENARY YEAR AND TWENTY-FIFTH DEATH ANNIVERSARY

This issue is dedicated to the memory of Behesht Behray Jehangirji S. Chiniwalla, the lion of the Ilm-e-Khshnoom school. Jehangirji, with his brother Framroze, were blessed by Ustad Saheb Behramshah N. Shroff, and entrusted with the work of spreading Khshnoom knowledge as his direct disciples together with the Masani brothers.

Jehangirji was born in the month of June 1898 at Surat and had his education in the Wilson College, Mumbai. By profession he was an advocate. He was one of the greatest orators of Khshnoom teachings, with his deep resonant voice, commanding, cajoling, clearing the cobwebs in the listener's minds, and imprinting on their minds the finer points of the Zoroastrian religion. His narrations were in simple language, lucid and flowing like a clear brook. His audience heard him with rapt attention.

Besides giving lectures, he published the weekly "Parsee-Avaz" single handedly for almost 26/27 years from 1947. The "Parsee Avaz" of 27 years are virtually a treasure house of Religious knowledge, from which any Parsee can quench his thirst, with the pristine pure knowledge of the Zarthushti Din.

A robust, fair, stocky man having a Churchillian personality, feared by the heterodox, loved and respected by the orthodox. The anecdotes connected with him are purely mystical, and he himself gave us a miracle at his own funeral, when a host of vultures arrived from nowhere to pay homage to him.

- Editor, Dini-Avaz

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BRIEF EXTRACTS FROM THE SPEECHES OF THE LATE MR. JEHANGIRJI S. CHINIWALLA

In 1969, Jehangirji while speaking on the occasion of the 42nd death anniversary of Ustad Sahib, observed that he was nearing the end of his life. "But I think to myself, how much time is left for continuing with the propagation of Khshnoom for the religious guidance of the small Parsee community? Both, the passage of time and the order brought about by the revolution of Nature's cosmic planes have limits of their own. The present time indicates one such limit of the Gardu-e-Gardaan. One of the sub-periods of the Raenidari of the Mazdayasni Zarthoshti religion is about to complete its limit or boundary."

"Today, in this age of material science, the so-called culture of the times is such that mankind is spiritually deluded. The present civilisation believes that, in the past, man was hopelessly primitive. He was a savage who roamed the jungles, donned crude leather garments, ate berries and roots and lived in mountainous caves. From that state he has come up to the present developed or civilised state. Some Parsee scholars who also fell for such delusions, have thoroughly misguided the Parsees, simply because they couldn't understand the kind of the Zoroastrian religion followed in India, particularly its path of Tariqat of Ashoi and its invaluable rituals."

"In the Zoroastrian religion, after the deluge, mankind once again inhabits the earth. In the beginning, man was not a savage but could communicate with a Yazad! The new time-cycle was started by none other than Nar Asho Gayomard."

"Parsees should not be swept away by the materialistic progress of modern times. They should not allow their ancestral faith in the tenets of the Zarthoshtl religion to shake at all."

(Excerp and Translated from the original Gujarati in the Parsi Avaz of 20-7-1969.)

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TELESTICE OF

Dini-Avaz

Vol. 23 N

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JEHANGIRJI'S OBSERVATIONS ON PARSI WOMEN MARRYING JUDDINS

BY J. S. CHINIWALLA

[About 30 years ago, the Bombay Parsi Punchayat had sent a questionnaire to our High Priests and scholars regarding the consequences of the so called 'marriage' of a Parsee woman with a non-Parsee. One of those who sent a superb, detailed reply was the late Mr. Jehangir S. Chiniwalla.

His reply was published in the golden jubilee souvenir of Dadar's R. N. Rustomframna Agiary. We reproduce the same in this special issue.]

Before I proceed to answer the questionnaire, it is necessary to make a few observations about the extent of the scriptures of the Zoroastrian Religion available now, their nature and the difficulties in the study thereof. I am primarily a humble student of the Zoroastrian Philosophy of Ilme-Khshnoom. This school of Zoroastrian Philosophy was founded in or about 1905 at Surat, by my late Ustad Saheb Behramsha Nowrojee Shroff. The late Mr. Behramshah Nowrojee Shroff had cast upon my late brother Dr. F. S. Chiniwalla and myself the duty of continuing the propagation of this Philosophy amongst the Parsees, after his death. Both of us studied the extant Avesta. Pahlavi Pazand scriptures, to the best of our abilities, and have been trying since years past. to explain the time-honoured commands of the Zoroastrian Religion to the Parsees, which are being observed mostly as religious customs, since hundreds of years past, and most of which "Firmans" of Religion our learned Iranian Scholars have not been able to explain satisfactorily from the translations of extant scriptures and religious literature.

The Iranian scholars are unanimously agreed that there were 21 "Nasks" or big volumes of Zoroastrian Religion, written in "Avesta" by the Holy Prophet Zarthushtra, thousands of years ago and that they are not extant now. The Iranian scholars surmise, that whatever fragments of "Avesta" that are available, would amount to about one "Nask" out of the original

21 "Nasks". If anybody studies Darmesteter S.B.E. Series Vol. IV, he can get some idea of the history of "Avesta".

You will further note that besides the chants in Avesta, we have certain writings in Pahlavi. and other chants in Pazand. The original grammers of Avesta and Pahlavi are lost. We are grateful to the European Philologists for erecting Avesta grammer from the Sanskrit grammer and the Pahlavi grammer from the Persian grammer. It is also noteworthy that what religious scriptures we possess to-day, is in the form of Avesta and Pazand chants only. These talismanic chants are for prayers and for the performance of ceremonies and rituals. The key to decipher them is a special knowledge called - "Stoat Yasna" or "Ilme-Stoat". The Pahlavi writings contain some commentary on Avesta. but the decipherment of the Pahlavi language is also extremely difficult. These are facts, which no Iranian scholar can dispute. We have thus only scanty fragments out of the original scriptures of our Religion in the form of chants which are difficult to explain. In the holy Gathas, there is special reference to these "Guzra Senghha" i.e. secret phraseology.

Our Ustad Saheb, the late Mr. Behramshaw Shroff, has given us extensive information about the original extent of our scriptures. I state a few facts out of such information. Asho Zarthushtra had himself written 21 Nasks, but there were not written in what may be called

a language. They were penned as "Fashush Manthra", to which no rules of grammer could apply and for the interpretation thereof, a special knowledge called "Staota Yasna" was given by the Prophet himself. Thirty-three chapters of this special knowledge of Staota Yasana were contained in the last Nask. We find Darmesteter has also referred to "Satud Yasht" which has 33 chapters, but he does not understand that there was special knowledge called "Stoat Yasna" the laws wherein are parental to the rules of grammer of Avesta. The original 21 Nasks which were written by the Prophet himself were in "Fashush Manthra". The phonetics thereof were equivalent to "Vach" or speech of Yazats. The Prophet himself thereafter through his certain disciples, under his supervision got Nasks of "Fashush Manthra", again written in "Manthra Spent", to which laws of "Stoat Yasana" as well as the rules of grammer, both applied. The Prophet Zarthushtra had also got prepared 21 big volumes in the Pahlavi language of his times, in the form of a narration of all that was contained in the original 21 Nasks in Avesta to explain his Religion through his disciples under his supervision. Zoroastrian Religion is based upon original plan of the Universe contained in "Ahunvairya".

According to the plan of "Ahunvariya", the divine Law of "Asa" which connotes divine order, operates throughout the Universe. There is an extensive detailed narration of the "cosmogenesis" in "Avesta". Darmesteter in his history of Avesta writes "Twenty-One Nasks" were formed by Ahurmazad himself out of 21 words of "Ahunvariya". They were brought by Zoroaster to King Vistasp. I am writing this, just to show how extensive and deep must be the scriptures and teachings of Zoroastrian Religion. In a certain prayer in Pazand. Dasture Dasturan Adarbad Marespand has written that Ahurmazd has said that there could be nothing which would not be included in "Avesta". i.e. all knowledge that is in Nature, was recorded in a nut shell in the original "Avesta".

The scheme for the working of the Mazadiyasni Zarthoshti Religion was also

recorded in the religious scriptures. This Mazdiyasni Zoroastrian Religion, is to survive for 81000 years, which is the extent of one "Zarvane Darego-khadat" (the name of an age). "Raenidars" or "Saoshayants", who follow and precede Asho Zarthoshtra, in different ages repair the damage done to the Mazdiyasni Zarthoshti Religion by ravages of time and also make it fit for different ages. The last of such Raenidars was Dasture Dasturan Adarbad Marespand, who flourished in the reign of King Shapur II of the Sassanian Dynasty. The form of Zoroastrian Religion and its scriptures which we have now, are remnants from the renovated Zoroastrian Religion from the original 21 Nasks, given by Dasture Dasturan Adarbad Marespand (Refer Patet Pasemani in Pazand). The next Raenidar who is to come hereafter is named Behram Varzavand and in our Tandorosti prayer. we pray for his health and his advent.

Till the present school of studies in Zoroastrian scriptures, according to the science of philology came into existence, there was a traditional school of studies amongst the Parsee priests of India. The founder of the philological school amongst the Parsees of India, was the late Mr. Khurshedji Rustomji Cama. I do not think there is any Parsee scholar of his calibre and a genuine seeker of truth at present, in our community. At the ripe old age of 70 when he was honoured with a memorial volume, he frankly declared in his speech delivered on 13-2-1906 that it was not possible to understand the extant Avesta Pahlvi Pazand scriptures with the help of mere translations based on philology. He exhorted all the students of our Religion to carry on search for the original inner esoteric philosophy of our Religion (Ref. A. Glimpse into the History of Zarthoshti Din-ni-Khol Karnari Mandli by Ervad Dr. J. J. Modi, published on 20th October 1922, page 8). Fortunately he could hear "Ilme Khshnoom" from our Ustad Saheb Behramsha, at the fagi end of his life. He had expressed an opinion that Ilm-e-Khshnoom philosophy is certainly the Zoroastrian Philosophy to understand our scriptures.

The Khshnoom Philosophy which the late Behramshah Shroff placed before the Parsee community, he had learnt from hidden pious men of Damavand Koh, and there is evidence in the extant Pahlavi literature that the pious men of our Religion are still preserving our Religion, in the holy mountain ranges of Iran. "Khshnoom" is mentioned, in the sense of occult religious knowledge in Spenta Mainyu Gatha Ha 48-12 and Vahistoishti Gatha Ha 53-2.

I am a humble "Behdin" student of our Religion, but the answers that I could give and the scanty authority that I could cite, is due to reading our extant scriptures with the aid of "Khshnoom", that I learnt from my Ustad.

The canon law and religious customs (Din-U-Ain) is clearly against Juddin marriages and those Parsees who marry under the Special Marriage Act of 1954, have no manner of right over our religious Institutions. The founders of such religious institutions did not intend to give benefit thereof to those marrying Juddins, could be easily inferred.

The onus operandi is on those who assert such right and they will never be able to do so. The religious customs of Zarthoshti Din, customs of "Ashoi" and customs for the performance of ceremonies, are thousands of years old. The present day Iranian Scholars are incapable of explaining all the "Firmans" from which these ancient religious customs have arisen and which are even to-day adored as "Daregha Upayan" in our Avesta prayers.

With these few observations I proceed to answer the questionnaire.

My Answers to the Questionnaire:

Answer to Question No. 1:

Even from the fragmentary state of the extant Zoroastrian Religious Scriptures and literature, it can be inferred that there could be no "marriages", thereby meaning the act of uniting a Parsee Zoroastrian male or female

n holy wedlock with an alien. Zoroastrian Religion contemplates and recognises only that union as "marriage", in which both the spouses are born - Parsee Zoroastrian and profess the Mazdiyasni Zarthoshti Religion. According to the Zoroastrian Religion. - marriage is not only a contract but a sacrament. Such a sacrament can only be performed by qualified Parsee priests, when both the parties to the marriage are Parsee Zoroastrians.

In the Pazand prayer, "PATET PASEMANI", there are two kinds of sins mentioned. On is the sin of "Gunahe-Ravani" and the other is the sin of "Doode Vehan-vasovashi". The former is a sin relating to the soul, to contract any inter-communal and inter-religious marriage as the progress of such a soul is deterred by such marriage. Whilst the latter is a sin relating to the ancestral family of the person contracting such a marriage, as the original family of the person contracting such marriage is broken. The "Bunyad" of male Parsees is deteriorated and the "Bunyad" of female is destroyed.

In the Zoroastrian Religion, the fundamental Law of "Asa", i.e. Law of Divine Order, is explained. This word "Asha" or "Asa" has been interpreted even by the Western Iranian Scholar like the Learned Professor Christian Bertholomae, in his Avesta Dictionary (Altiranisches Worterbuch, Strassburg 1904 - abbreviation Wb - in English translation) (who had understood the spirit of Zoroastrian Religion) as under:

"Avesta Asa - "What is real and true. Ahurian Dominion of truthfulness and its Order, holy eternal Law, Godly Order' (Wb. 229-30)."

According to this divine Law of Asa, there is a divine Order operating in Nature. All human-souls that incarnate into this world for their salvation, are divided according to the Divine Law of "Asa" by Nature, (on the basis of their progress in getting back their own particles which are scattered into the animal, vegetable and mineral Kingdoms) into five fundamental groups. These five groups of

human souls have five different fundamental Religions. Out of the fundamental groups, subgroups of each group arise and sub-branches of each main religion, also grow. This subject of "Panch-Takesh" i.e. five religions and "Panch-Ratu" i.e. five religious teachers is mentioned in Yejashne XIX-14-16. The import of this passage is that this Universe is created according to the plan of "Ahunvairiya" and five fundamental groups of human souls are made and their five religions fixed at Birth, according to the Divine Law of "Asa" and therein consists the perfect wisdom of Ahurmazad. I may here. state that the present day Iranian Scholars have not been able to understand this scheme of Nature from this passage, though in Pahlvi "Takesh" is translated as interpretation "Religion". It is the School of Philosophy of Ilme-Khshnoom that has explained this scheme of Nature. Unfortunately the original literature of "Khshnoom" i.e. the key to Zoroastrian Occultism that was there, is non-extant. But from the "Tavil" i.e. the exposition of the inner meaning of what is stated in Yejashne XIX-14-16 according to the explanations of the present day School of the Philosophy of "Khshnoom", it could be shown in that this theory is germain to the teachings of Zoroastrian Religion.

It is the fundamental teaching of Zoroastrian Religion, that every human being in the aforesaid five groups of souls brings his religious faith with himself at his birth. The seat of the faith is also in the - "Tokham" i.e. seed of males and "Aodan" i.e. Ova of females. It is necessary to state here, that when a new religion is to be established, souls fitted with the faith for such new religion, are born with the new faith, and they willingly follow the new coming Master, and embrace the new Faith in spite of persecution. Even the renaissance of old religions take place in the same way. Conversion from one religion to another is denounced in the Zoroastrian faith. I will not touch this subject in detail here as the question does not arise. The principle that every human being is born with his faith, can be shown from the interpretation of Gatha "Ha" 31-11., Last where

that Human being renounces or tries to make alterations in his/her faith of Birth to suit his/ her materialistic antireligion aims, he/she is normally debarred from use and practice of Religious Institutions.

I have stated above the two fundamental teachings of the Zoroastrian religion to explain why inter-communal marriage has been denounced and characterised as sinful adultery.

One of the epithets of Mazadiyasni Zarthoshti Din is "Khaetvadatham Ashonim". It connotes that a person who professes the Mazdiyasni Zarthoshti Religion, will be able ultimately to have his soul which is a half part of the whole soul, united with his original halfpart of the soul incarnating as a woman, after gathering together the other small particles of his and her soul, that are scattered in the animal, vegetable and mineral kingdoms. Marriage is a stage in such Khaetvadath i.e. becoming whole and it must take place according to firman of Religion.

Coming to the Pahlavi record, in the Dinkarad, we find great stress placed on the preservation of the originality, continuity and purity of "Tokham" i.e. the human seed of the male and the "Audan" i.e. the Ova of the female. In Dinkarad Book VI, the following passage is found on the question of the preservation of the purity of the seed, which is said to carry with it the religious faith also:

"You must know that one who is of Mazdayacnian religion is said to be of the Mazdayacnian religion by virtue of one's continuing the thought (faith) 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 (faith) of the religion."

In the second book of Pahlavi Dinkarad the evil effect of intercommunal and interreligious marriage is stated as follows:

"Just as the offspring born of a fleet Arab horse and a country mare are neither fleetrunners 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".

I have already said that Parsee Zoroastrian Marriage Ceremony is not merely a matrimonial contract but it is a sacrament. The male as well as the female while getting married, have to undergo firstly a purificatory ceremony, known as "Nahan" is "Frasanan". The urine of the white bull, is consecrated in a religious ceremony called "Nirang-e-Din" Ceremony, prolonging over about 18 days. The urine of the white bull which becomes a "talis-man" i.e. Nirang, is administered as a drink in this Nahan Ceremony by qualified priests. While sipping such Nirang bother the male and the female, have to recite certain sacred chants. The bull's urine is also applied on the body and allowed to be dried up. After it is dried up, a bath is taken with water drawn from a well or a running brook. Even tap water is not permissible for such a bath. This is the first part of the marriage ceremony in which the bodily purification of the inner and outer bodies of parties to the marriage takes place.

The Zoroastrian Religion has explained the constitution of a human being in great detail. In Yejashne-55, nine parts of the human being are mentioned - "Faravashi", "Ruvan", "Bodhangha" are the three immortal components of the human being. "Keherap", "Ttvishi", "Ustan" are the three psychic components of the human being. "Tanu", "Azad" and "Gaetha" are the physical parts of the human body. It is a teaching of Zarthoshti Religion that persons born in different groups of souls with different religious faiths, have some unseen differences even in their fleshy constitutions. The "Atash"

(latent heat energy) in the four elements of the bodies of different groups is said to operate differently and therefore the rules of purity which are prescribed by different religions also vary. The "Atare Minokarko" is said to be potent in the four compound elements of fire air, water and earth in the physical bodies of Zoroastrians but it is latent in the elements of the bodies of other communities. In such indiscernible details, the evolution of different groups of human beings, is said to vary.

After a Parsee Zoroastrian undergoes the "Nahan" Ceremony, Kusti is tied by both, the second part of marriage ceremony, namely, the Asheervad Ceremony is performed. The second part of the ceremony consists of sacred Avesta and Pazand Chants, recited by qualified Parsee priests. This ceremony is performed by qualified priests in the presence of fire and two witnesses. In this "Asheervad" ceremony it is definitely stated that this ceremony is being performed according to the canons of the Mazdaysni

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Religion. The Pazand words are "Awar Dad U Aeen E Din E Mazdiyasni" I.e. according to the law and custom of the Mazdayacnian Religion.

The "Asheervad" Ceremony has got two Avesta passages in the midst of other sacred Pazand Manthra. These two passages of Avesta Manthra, form the most important part of the Asheervad Ceremony. The present day Iranian scholars cannot give any explanation as to why these two particular Avesta passages have been included in this ceremony, but according to the explanation of the Ilm Khshnoom School of Thought, these are two very important and powerful "Nirangs" or "Talismanic Chants" which are recited to shower special blessings to unite the souls and the bodies of the parties in holy matrimony, so that the progress of the souls of the husband, wife and children born to them, is enhanced and to create special affinity and attachment between the parties to marriage that can last throughout life. After this ceremony when the parties to marriage cohabit the offspring inherits the best qualities of both the parties. When a Parsee male co-habits with a non-Parsee female the imperfections are to a large extent inherited by the offsprings. Marriage is not merely the contract for the physical and sexual union of the parties to the marriage, but the union must ultimately lead to the salvation of soul, because salvation of soul is the be all and end of this incarnation. I have shortly stated this to point out the significance of this ritual as explained by the Philosophy of Khshnoom.

It will not be out of place of state that even according to the personal civil law of the Parsees, which is on the statute book of our Government, no marriage of a Parsee is valid and legal, unless both the parties to the marriage are Parsee Zoroastrians and go through the Asheervad Ceremony duly performed by the duly qualified priests.

(To be continued)

JEHANGIRJI'S OBSERVATIONS ON PARSI WOMEN MARRYING JUDDINS (2)

BY J. S. CHINIWALLA

Thus even from the scanty scriptural records and ritual customs explained by "Khshnoom" it can be conclusively inferred that there could be no marriage as such in the Zoroastrian sense of the word between a Parsee Zoroastrian and an alien. There is a fragment of Avesta "Aevo Pathao Yo Ashhe Vispe Anayesham A-pantam" meaning that the only path for a Zoroastrian to tread is that of "Ashoi" and all other paths are no-paths. From the human bodies several kinds of unseen physical disorders are said to emanate and they are called Druje Hikhra, Druje-Buzi, Druje-Nasu, Druje-Ghashi, Druje-Hashi, Druje-Paesis etc. in the holy Zoroastrian faith (Refer Khordad Yasht). With great respect to all present day Iranian Scholars, they cannot explain all this. Sudreh and Kusti are both the "Alamats" i.e. symbols and "Alats" i.e. powerful instrumentalities of religion to fight against all the aforesaid Drujis i.e. unseen subtle disorders. A Parsee male or female who is joined as a life partner with a Judding and has marital relations with such Juddin, (of course legalized by the Law of the Government but unlawful and sinful in Zoroastrian Religion according to the Law of Asa) cannot practice Zoroastrian Religion, along the true path of Ashoi prescribed by it. A Parsee Zoroastrian therefore ceases to be a Zoroastrian, after marriage with an alien. It is therefore that inter communal marriages are denounced completely in the holy Vendidad, Fargard 18, paras 62 and 63 and such marital relationship is characterised as sinful adultery. A Parsee Zoroastrian according to the commands of Zoroastrian Religion is not permitted to marry a non-Zoroastrian and the marriage that is performed under the Special Marriage Act is merely a contract and

is contrary to the canon law of Zoroastrian Religion. Such inter communal marriages are regarded as sinful because the divine law of Asa is flouted and the spiritual salvation, of the souls of the parties to such marriage and of the souls of progeny thereof, is deterred.

In this question I am also asked that if a Parsee woman even after her intercommunal marriage does not forsake her Zoroastrian Religion, wears Sudreh Kushti, offers prayers of the Zoroastrian Religion, goes to Fire Temples, attends funeral ceremony at Doongerwadi, attends other religious ceremonies, does she then continue to be a Parsee Zoroastrian or not?

I am pained to state that the idea of observing and practising the tenets of the Holy Zoroastrian Religion is completely misconceived by such a lady, who spurns the most important command of Asho Zarthushtra and marries an alien. Such a lady automatically loses the Aura (Khoreh) with which she was blessed after Navjote and is not entitled to put on a Sudreh Kushti, to go to a Fire Temple or to go to the Parsee funeral at Doongerwadi or to attend any religious ceremony of the Zoroastrian Religion, Her presence and her attendence is as harmful as that of a Juddin at such places and at such ceremonies. Just as an alien cannot be permitted to attend the holy fire temple, to go to a Doongerwadi or to attend certain religious ceremonies of the Parsees, she cannot be allowed to attend. She takes wrong advantage of being born a Parsee though she has de facto spurned the most important Firman of religion, by marrying an alien, and ceased to belong to Zoroastrian Religion.

In order to explain what I mean I shall have to say a few words regarding the Navjote ceremony which is the ceremony of initiation into the holy Zoroastrian faith. A Parsee is born with the faith of Zoroastrian Religion and that faith is reasserted and ignited by the ritual of Navjote. Some of our Iranian Scholars are under the false impression that the Navjote Ceremony is only for the declaration of Zoroastrian faith, but it is not merely a declaration of faith. Navjote is a very important talismanic ritual. The Navjote ceremony also consists of two parts. The first part is the purificatory ceremony of "Nahan" and the second part is a very holy ritual, to connect the Ustan i.e. the life-breath of the initiate, with the "Pavmehel" i.e. an unseen living institution of Zoroastrian Religion, for receiving the special blessings of Ahurmazad, which descend in the form of a Zarthoshti Aura, on account of the association of the "Paymehel". This ceremony is performed by priests possessing "Barashnoom" and "Khupe Ravan" i.e. spiritual power. The ceremony is called "Nav + Jote" because the initiate becomes the "new associate" of the "Pav Mehel". A Parsee Zoroastrian priest possessing the power of "Barashanoom", is himself endowed with particular kinds of blessings of Ahurmazad, which descend on him in the shape of a Khoreh i.e. Aura known as "Akhretar Khoreh". This is again a very extensive subject and the literature of occultism relating thereto, is not extant. However, in the Jamyad Yasht, there are different kinds of "Khorehs" spoken of, "Kavem Khareno" or "Kaiyan Khoreh", "Arepat Khoreh", "Akharetar Khoreh". It is the import of Karda VIII-53 of "Jamyad Yasht" that the priest of the Zoroastrian Religion possesses "Akheretar Khoreh" and other Zoroastrians can get the benefit of that Aura from him. The priest by performing the Navjote ceremony blesses a Navjotia i.e. the initiate

with holy Manthra, so that the benefit of the "Akhretar Aura" of the priest, is acquired by the initiate and such Aura can only continue to be possessed by the initiate, so long as he or she retains implicit faith in all the commands of Zarthoshtra. A Parsee marrying an alien spurns the command of Religion regarding marriage which is to lead to "Khaetavdath" of souls, and he or she cannot practice the holy Religion thereafter.

A Parsee lady marrying an alien flouts the fundamental "Law of Asa" and even a "Kusti" performed by her cannot be valid and proper. Her marital relationship with her husband is bound to destroy the Aura to which she had become entitled after initiation. Besides, in the human species, the man provides the seed and the woman the soil for the procreation of the race. When a Parsee lady marries a non-Parsee, her soil becomes subserviant to the seed of her alien husband, and through the seed of her husband the quality of her blood is changed and the religious faith attached to that seed, over-powers the faith attached to the Aodan i.e. the Ova in the female-soil. She becomes the mother of children of Juddin Seed who inherit their father's faith at birth. As the mother of Juddin children, born of Juddin Seed, it would be absurd to suggest that she can retain the Aura acquired by her at the time of her initiation as a Zarthoshti and that she can observe and practice the tenets of Zoroastrian Religion, as she did before her intercommunal marriage. In the case of a Parsee male marrying a Juddin female, his seed is polluted and suffers deterioration, though it is not changed, but his Khoreh also is destroyed. He also cannot practice the tenets of Zoroastrian Religion until he gives up the company of the alien woman and gets his Navjote performed again.

We have got a "Pazand Setayash", i.e. a prayer in Pazand called "Chithrem Buyat".

In the Avesta fragment in this prayer three technical terms of Avesta are used, "Chithra" is the original seed of the ancestors, "Pithav" is the nourishment of the original seed i.e. the influence upon it of the Hoamic Civilization and the Zoroastrian Religion of ancestors and "Tokhum Pithva" is the seed of descendants that remains alive with the nourishment derived from day to day practice of the tenets of Zoroastrian Religion out of the fullness of genuine faith in the Zoroastrian Religion. A Parsee male or female who has real faith in Zoroastrian Religion will never contract Juddin marriage.

Therefore put shortly, my answer to Question 1 is, that a Parsee or an Irani Zoroastrian contracting Juddin marriage does not continue to be Zoroastrian and does not remain in the Zoroastrian fold, and he or she ceases to be Zoroastrian and goes out of the Zoroastrian fold. In the male the "Bunyad" is deteriorated.

ANSWER TO QUESTION NO. 2:

There is a distinction from the point of view of "Bunyad" between a Parsee male marrying a non-Parsee female and a Parsee female marrying a non-Zoroastrian male. In the Holy Zoroastrian Religion, there are explanations relating to the preservation of the purity and continuity of the human seed, and the "Bunyad", in it. By the marital relationship between a Parsee male and a non-Parsee female, when the "Tokhum", i.e. the seed of the Parsee male is planted in a non-Zoroastrian woman, the quality of the seed of the male is deteriorated, but the "Bunyad" in it is not fully destroyed. Even the seat of religious faith in such a seed is not fully destroyed. The child born of such a prohibited union will have the "Bunyad" of the seed of his father in its deteriorated condition. The seed of the father is like a corn which when planted in any soil is bound to grow,

with the nourishment received from the soil, but the product from it will belong to class of the seed, though affected by the quality of soil. The soil can improve the seed's quality or deteriorate it. In every seed of the male, called "Nar" in Avesta and called "Bun" in Pahlvi, there is a smaller seed, which is called "Bunak" in Pahlavi. In this "Bunak" of the male, the physiognomy, qualities, perfections and imperfections (moral as well as physical) of his ancesters of nine previous generations, remain stored. Inter-communal marriages deteriorates the "Bunak" of male and brings out in the offsprings, the imperfections of the seed, to a large extent. The progress of the souls of children as well as the parents suffers and is retarded.

However, a Parsee female who marries a non-Parsee, though born of Parsee parents, cannot sustain the "Bunyad" of her own ancestors, in her "Audan" i.e. Ova, after her marriage with a non-Parsee, who plants his seed in such a lady's soil, and the "Tokhum" i.e. the seed completely overpowers the "Audan". There is such inter-mingling and conversion of blood of the woman, and the faith in the "Audan" of the lady is overpowered by the faith in the "Bunak" i.e. seed of the husband and the faith acquired by the children from the seed of their father. Thus the lady loses the "Bunyad" with which she was born to Zoroastrian parents. Even the seat of her ancestral faith in the "Audan" is fully destroyed. This is the distinction that exists in the case of a Parsee lady marrying a non-Parsee male. According to the laws ancestral "Bunyad" is completely over-powered by the "Bunyad" in the seed of her Juddin husband and by the "Bunyad" in the seed of her husband, which is nourished and transmitted through her "Audan" to her children. The "Atashe Minokarko" potent at her brith, in the four elements of her physical constitution, becomes thereby latent. In Pahlavi record such effects of "Bunyad" is mentioned, but to understand this, the back-ground of Ilme-Khshnoom is necessary.

ANSWER TO QUESTION NO. 3:

From the present condition of the extant Zoroastrian Scriptures and other religious literature, it is not possible to give more proof from religious texts, than what I have given above. "Aine-Din-Mazdiyasni-Zarthoshti" (meaning our religious customs) have arisen from the "Firman" of Religion and not from the breaches thereof. I do not think that there is any custom which can be called a "custom" even in the legal sense of the term, in connection with the use of fire temples and Dokhmas by Parsee contracting intercommunal marriage. All inter-communal marriages by Parsees, are contrary to the unanimous resolutions of Samast Anjuman meetings of the Parsee Community, (recognised by law as a caste) and held under the auspices of the Parsee Panchayat of Bombay, denouncing such inter-communal marriages. If some Parsees do something contrary to the resolutions of the Parsee Community, which is legally held to be a "Caste", the protest of the entire community is always present and no legal custom can be created, in face of the presence of the protest of the Community.

ANSWER TO QUESTION NO. 4:

If a Parsee female married to a Juddin desires that on her death, her dead body may be consigned to the Towers of Silence, it can be consigned to non-consecrated structures of shape of Dakhmas known as "Chotdas", because Zoroastrian Religion permits, that anybody can be given the benefit of "Khorshed Nagrasni", but under no circumstances the dead body of such a Parsee female be consigned to the consecrated Tower of

Silence, in the use of Parsee Zarthoshtis as the Consecration of Towers of Silence, which is also a holy religious place according to the Zoroastrian Religion, suffers most, on such a dead body being placed in it.

- J. S. Chiniwala

BIRTH CENTENARY OF LATE JEHANGIRJI S. CHINIWALLA - MEETING TO MARK THE AUSPICIOUS OCCASION

On the solemn occasion of the 100th birth anniversary of late Jehangirji S. Chiniwalla, a public meeting was held, after the performance of religious ceremonies like Baaj, Afringan, Satum etc., at the upper hall of the Mehella Patel Agiary on 14th June 1998.

In the begining Mr. Cursetji Patel welcomed both the speakers Ervad Eruchshaw Karkaria and Ervad Kaikhushroo N. Dastoor, and said that both the speakers had spent many a year in close association with late Jehangirji and can account for many a personal and religious incident of this great man. He further narrated his own brief talk with Jehangirji after one of the Baaj day lectures. When he accosted Jehangirji stating that he was giving only two/ three lectures in a year, one on Ustad Sahib's Baaj and the other on Framroze's Baaj and that was not enough. If Jehangirji would agree to speak he would make all the other arrangements for it. The great man just looked at him, and went on looking without uttering a word, and then patting his shoulder said, "Inshallah", Inshallah - if God be willing - and walked off. This was 2/3 years before his passing away - during which Jehangirji's health was not good, he used to sit and give lectures these last years, and hence Cursetii had no heart to burden him with additional lectures.

Inviting Ervad Eruchshaw Karkaria to speak, Mr. Cursetji Patel said that this spiritual men of 81 is at present the oldest 'Vadil' of the Khshnoomist Anjuman, having deep knowledge of Avesta prayers, their combination, and what and when to pray.

Ervad E. Karkaria

Ervad Eruchshaw Karkaria, who hails from

Navsari, paid glowing tributes to the memory of Jehangirji with whom he had enjoyed a long and spiritually enlightening association. He likened Jehangirji to a star blazing through the heavens. Ervad Karkaria mentioned that he had weak eyesight since childhood and hence was not allowed to prosecute higher studies. However, his thirst for knowledge of spiritual and religious matters soon brought him into contact with the late Jehangirji. In those days, the names of Jehangir Vimadalal, Rustom Masani and others held sway over the orthodoxy in the Parsi community and Jehangirji was then a youngster. However, even amongst starwarts Jehangirji stood out because of his firmness, devotion and unflinching faith. Many a times, it was observed that the so-called scholars and stalwarts would betray the community in religious matters. But Jehangirji stood firm against their onslaught. His love and devotion for his Ustad (Master) Behramshah Shroff was evident in all his preachings. He would always say that he was a sinner laity but due to the teachings of his Ustad he was able to impart the true knowledge of the Zarthusti Din.

In the olden days, when there was no Agiary or Palamkote Hall in Dadar, all religious lectures would be held in the Athornan Madressa. On many occasions, the late Ardesher Homavazir, who was a stalwart himself, requested Jehangirji to address an audience but Jehangirji kept defering it for some later date. On one such occasion, Ustadsaheb was also present and Ardesher requested him to tell Jehangirji to give a lecture. Ustadsaheb immediately gave his approval and requested Jehangirji to do so. Ustadsaheb's nod of approval was Jehangirji's command which he

obeyed till his dying day. At one such lecture, Jehangirji observed an old venerable gentleman listening to his lecture and nodding vigorously at him. Jehangirji immediately realised that this was no ordinary mortal but an Abed and decided to speak to him on completing his lecture. However, no sooner did the lecture get over that the Abed Saheb disappeared.

Many more miracles like this had happened throughout Jehangirji's life time. Ervad Karkaria mentioned that Jehangirji had to weather many a storm during his life including the death of his young daughter Piroja, but nothing could shake him from his main purpose i.e. the spread of the knowledge of Khshnoom. He started the 'Parsi Avaz' on 7th July 1947 and it was published without a break every week for 27 years. During its early days the reformist camp, under the leadership of Dasturji Bode and others, hatched a plot to isolate Jehangirji and began to acquire support from certain socalled Dasturs to put their nefarious plans of subverting the religion into action. Though under a great deal of pressure, Jehangirji fought back tooth and nail. With the support of Dasturjis Hormazdiar Mirza of Udwada and Meherjirana of Navsari, they organised a mass meeting at Albless Baug where they strongly resisted and averted the reformist onslaught.

In the mid-thirties, Pestonji Mahalaxmiwalla started an article in Jam-e-Jamshed on spiritualism and began to advocate seances. Jehangirji's pen once again swiftly moved to put down this nefarious practice. He explained in depth the spiritual ill-effects of seances etc. and once again prevented the community from falling into this trap.

Jehangirji's lucid and straightforward style of speaking endeared him to many of those who were truly thirsty for religious knowledge. His brother, Dr. Framroz Chiniwalla, always used to say that Jehangirji had Ustadsaheb's

authority to preach and spread Khshnoom. The Chiniwalla brothers and the Masani brothers always were in the forefront of any religious matter. Another stalwart of those times, Jehangir Vimadalal, was also an ardent admirer and supporter of Jehangirji and his teachings. The deaths of Phiroze Masani and Jehangirji Vimadalal was a great blow to Jehangirji. However, with great courage, conviction and fortitude, he carried on his assigned task of spreading Khshnoom at great cost to his health, comfort and family life.

He expired on 13th October 1973 at 10.00 a.m. This was a very auspicious day being the anniversary of three Atashbehram's viz. Navsari, Surat and Wadiaji's at Mumbai. Even the time of his death was very auspicious being such that everywhere there were Jashans and prayers being conducted. All his life he had defended the age old practices and religious disciplines of the Zarthushti Deen, especially Dokhmenashini. Many of his detractors had ridiculed our ancient system of Dokhmenashini and tried to convince people against it, one of the reasons being the dearth of vultures. However, when Jehangirji's body was being taken to the Dokhma, a flock of vultures flew over the body, vindicating Jehangirji's lifelong beliefs and teachings. All those present at his Paidast noticed this phenomenon. It was Nature's way of paying tribute to this great Deen Parast and a fitting reply to his antagonists for their false propaganda.

Ervad Eruchshaw felt that it would be a fitting tribute to Jehangirji to collect his writings in Parsi Avaz and prepare a sort of memorial volume. He advised that Hum Mithra among the Khshnoom Anjuman was very necessary and so was the practice of Tarikats. This was the advice of Ustadsaheb himself to the Zarthusti community to be able to withstand the bad times and survive. He specially thanked Ervad Kaikhushru N. Dastoor and Mr. Curset

M. Patel, who had shouldered this heavy task of spreading Khshnoom after the death of Jehangirji and hoped that future generations too would produce capable and honest Khshnoom-fidaai to carry on this noble work.

Ervad K. N. Dastoor

The next speaker to pay tribute to Jehangirji was his close associate for 50 years, Ervad Kaikhushru N. Dastoor. Ervad Dastoor said that his association with the Chiniwalla brothers began when he was only 14 years old and continued till Jehangirji's death. Ervad Kaikhushru said that it was difficult to find suitable words to describe the many faceted personality of Jehangirji. Though he was a lawyer by profession, his main goal in life was the spread of the divine knowledge of Khshnoom.

Many miracles and spiritual experiences formed part of Jehangirji's extra-ordinary life. But, he would reveal something only when required and long after the event would occur. Once, he had helped a Hindu priest to settle some temple property dispute. As a gesture of thanks that priest made him undergo a spiritual experience in which he was able to see certain Hindu sages in meditation in a popular religious place in Mumbai, obviously surrounded by a 'Kash', due to which the general populace could not see them.

In another incident, another Swamiji used to congregate on the seaside when Jehangirji happened to meet him and questioned him on certain matters. The Swamiji asked him to pray certain Hindu mantras which Jehangirji refused. Then, that Swami asked him to pray certain passages from the Gathas for a certain number of days. At the end of this period, Jehangirji had a dream where he, along with the Swami, went to a secret place where they came upon a sage so deep in meditation that birds had

built nests in his hair. The Swamiji accompanying Jehangirji mentioned that if he was lucky the sage would open his eyes, and indeed, on Jehangirji's arrival, the sage did open his eyes and smiled at Jehangirji after which he returned to his meditation. Such was the depth of Jehangirji's spirituality:

His attitude on religious matters was straightforward and uncompromising. Religion was a set of divine rules and practices and no man had any authority or qualification to alter them to suit his whims and fancies. Many a scholar was respectfully shown his place if he was foolish enough to suggest any changes in religious practices. He was ever ready to fight even with his back to the wall.

He had also come into contact with a Kurdi Abed who knew him to be Ustadsaheb's disciple and had blessed him. Kurdi Abeds were those Abeds who would silently come and repair the disrupted 'Kash' - magnetic currents of Atash Behrams and Agiaries.

In those days, when the Jam-e-Jamshed was reasonably orthodox, Jehangirji would at times, dictate the editorial column over the phone. However, when he realised that the winds of change were affecting the thinking of these who were managing Jam-e-Jamshed, on 7th July 1947, he launched the 'Parsi Avaz'. a weekly, which started with 24 pages and continued for 27 years till his death in October 1973 and thereafter upto July 1974. At that time, it had become only 8 pages, but its effectiveness remained intact. Ervad Kaikhushroo agreed with the suggestion of Ervad Eruchshaw that certain articles of Jehangirji like 'Purso Pasokh', 'Ilm-e-Khshnoom ni Makhtab ni Tavarikh' etc. should be reproduced verbatim in a book form and also translated into English.

Though a very gentle and loving person in private, who would call those close to him

'Blradar' (brother) with affection, he was like a roaring angry lion when religious matters were at stake. No person, however scholarly or well-known, would get away if he spoke or acted against the Deen. The sound and tone of Jehangirji's voice was enough to send them packing. His elder brother Framroze was a great scholar and penned volumes of highly esoteric and fascinating knowledge. However, it was left to Jehangirji to convert that knowledge into simpler wording for the lalty to understand and absorb. Jehangirji was a very practical and down-to-earth person who also gave very practical advice to those who sought it.

Ervad Kaikhushru prayed that though Jehangirji was no more, the 'Kuniyat' which he had built would continue to bless the Anjuman of Khshnoom for years to come and the knowledge which he spread would continue to flow through the writings in his 'Parsi Avaz'.

Mr. Curset M. Patel, while concluding,

agreed that the suggestion of both the speakers to accumulate and publish Jehangirji's writings was by itself a blessed task and requested those present to come forth and help in any way they could to accomplish this objective. He thanked Mr. Sohrabji Chiniwalla for publishing the book on the coming Raenidar Shah Behram Varzavand which was based on a lecture given by his late father Jehangirji. He also said that if it were not for people like Jehangirji who spread the knowledge of the coming Raenidar, we and the community would have lost all hope for the future. He thanked Ervad Karkaria who in spite of old age had come down from Navsari to grace the occasion. He also thanked Ervad Kaikhushru who, in spite of his mother's death, had decided to come and grace the occasion. Ervad Karkaria concluded by thanking Ervad Kaikhushru Dastoor, Mr. Adi Doctor, Mr. Curset Patel and Mr. Gustasp Forbes for their untiring efforts to uphold and spread the knowledge of Khshnoom which was so dear to his heart.

THE LION OF ILM-E-KHSHNOOM

- ADI DOCTOR

"Come one, Come all

This rock shall fly from its firm base as soon as I."
"He may not wear a hero's crown or fill a hero's grave,

But truth will place his name amongst the bravest of the brave!"

It is extremely rare to come across an individual who can be at once a firebrand and a warm and sweet person.

Mr. Jehangir S. Chiniwalla, the redoubtable Ratheshtar of the 20th century, among the Parsees, was one such person. He could, in one breath, take the wind out of the sails of a Deen-Dushman, and, in the other, gently explain to his vast audience a finer point of the Zoroastrian philosophy.

Shato Manao! These two words from the Hoshbam prayer were his favourite. He used to murmur them whenever possible. They typified his credo in life. They are beautiful words, literally meaning, a peaceful, joyous and happy mind! Who wouldn't wish for it? Jehangirji did, often. How can the mind enjoy peace and happiness? By knowing the secrets and mysteries of eternity. Jehangirji was very lucky in learning these mysteries from his Ustad - Behramshah N. Shroff, to whom he was faithful till his last breath.

THE ORATOR PAR EXCELLENCE

There was hardly any contemporary of his who could match Jehangirji's oratory. He could speak for almost two hours at the highest pitch, without he or the audience getting weary. Just to hear his sonorous voice on the tape even today, is a treat. There is never a dull moment!

He had the uncanny knack of taking his audience on a long intellectual journey during his talks. If he had to go from, say, A to E, he would traverse halfway through the alphabets and come to 'E'. And yet, there wasn't a sentence that was superfluous. His favourite expression during his speech was, "-----" (I am not veering from the subject at hand.)!

HIS WRITING SKILLS

Like his speeches, the hundreds of thousands of words that he wrote in Parsi Avaz from the 7th July 1947 till the 13th October, 1973, when he passed away, bear ample testimony to his profound knowledge and deep insight into the arcane science of the Zoroastrian religion, IIm-e-Khshnoom. He made the most difficult and intricate subject appear easy to comprehend. His Porso-Pasokh (Question and Answer) columns are masterpieces of Khshnoom literature.

It was Jehangirji who began the unique column, Tariqh-e-Iran with the pen-name, Tooti-e-Ilm-e-Khshnoom (The parrot of Ilm-e-Khshnoom). After some instalments, however, it was taken over by Dr. Framroze Chiniwalla, as Jehangirji, with the responsibility of bringing out his weekly in good time, hardly had the time to write an extra article. Tariqh-e-Iran can easily rank as the best and most authentic account of the history of ancient Iran.

Jehangirji also wrote superbly on the political and social events of the day. His rendition of the history of Ilm-e-Khshnoom (Ilm-e-Khshnoom ni Maqtab ni Tavariqh) demonstrates Jehangirji at his best.

SHAHANAMEH KHANI

The third angle to Jehangirji's multifarious talents was his recitation of the **Shah Nameh** couplets. Here, too, he was non-pareil. It was at once sweet and thrilling!

On this 100th anniversary of his birth and the 25th death anniversary, all Khshnoom-Fidaais will join Dini Avaz in sincerely wishing Behdin Jehangir Behdin Sohrab the most exalted place on Chinvat!

- Adi F. Doctor