

Jehangirji Chiniwalla's Article in Dini Avaz on Mixed Marriage

The Editor of Dini Avaz, the late Cursetji Patel wrote:

Late Jehangirji Sohrab Chiniwalla was the Editor of Parsee Avaz which was published for 28 years since 1947 onwards till his death in 1974. The Parsee Avaz of 28 years are virtually a treasure house of Religious knowledge, from which any parsee can quench his thirst, with the pristine pure knowledge of the Zarthoshti Din.

- Cursetji Patel.

Jehangirji's observations on Parsi women Marrying Juddins - by J.S. Chiniwalla.

(About 30 years ago (i.e. 30 years before 1998), the Bombay Parsee Panchayat 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 Jehangirji S Chiniwalla .

His reply was published in the Golden Jubilee souvenir of Dadar's R.N. RustomFaramna Agiary. We reproduce the same in this special issue of Dini Avaz dated September-November 1998 issue Volume 23 Book No 5.)

Late Jehangirji Chiniwalla's Article in Dini Avaz on Mixed Marriage

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 Illm e Khshnoom. This school of Zoroastrian philosophy was founded in or about 1905 at Suart by my Late Ustad Saheb Behramshah Nowroji Shroff. The late Mr Behramshah N Shroff has cast upon my brother Dr. Faramroze Sohrab 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, Pahalvi, Pazand scriptures, to the best of our abilities and have been trying since years past, to explain the time honored command 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 of Big Volumes of Zoroastrian Religion, written in "Avesta" by the Holy Prophet Zarthushtira 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 any body 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 grammars of Avesta and Pahlavi are lost. We are grateful to the European philologists for erecting Avesta Grammar from the Sanskrit grammar and the Pahlavi grammar from the Persian Grammar. It is also noteworthy that what religious scriptures we possess today, 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 "ILLME STOAT"**.

The Pahlavi writings contain some commentary on Avesta, but the decipherment of their Pahlavi language is also extremely difficult. These are facts, which no Iranian scholars can dispute. We have thus only scanty fragments out of 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" that is secret phraseology.

Our Ustad Saheb, the late Mr Behramshah Shroff has given us extensive information about the original extent of our scriptures. I state a few facts out of such information. Asho Zarthushtira had himself written 21 Nasks but they were not written in what may be called a language. They were penned as Fashusho Manthra to which no rules of Grammar could apply and for the interpretation thereof, a special knowledge called Stoa Yasna was given by the prophet himself. Thirty-three chapters of this special knowledge of Stoa 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 were special knowledge called Stoa Yasna the laws wherein are parental to the rules of Grammar of Avesta. The Original 21 Nasks which were written by the prophet himself were in Fashusho 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 "Fashusho Manthra", again written in "Manthra Spenta", to which laws of "Stoa Yasna" as well as the rules of Grammar, both applied. The prophet Zarthushtira had also got prepared 21 Big Volumes in the Pahlavi Language of his times, in the form of narration of all that was contained in the original Nasks in Avesta to explain his Religion through his disciples under his supervision. Zoroastrian Religion is based upon original plan of the original plan of the universe contained in "Ahunavairya".

According to the plan of "Ahunavariya" the divine law of Asha which connotes divine order, operates throughout the universe. There is an extensive detailed narration of the "Cosmogonesis" in Avesta. Darmesteter in his History of Avesta writes "Twenty one Nasks" were formed by Ahuramazda himself out of 21 words of "Ahunavairya". They were brought by Zoroaster to King Vistaspa. 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 Ahuramazda has said that there could be nothing which would not be included in Avesta that is all knowledge that is in nature was recorded in a nutshell in original Avesta .

The scheme for the working of the Mazdayasni Zarthoshti Religion was also recorded in the religious scriptures. This Mazdayasni Zoroastrian Religion, is to survive for 81,000 years, which is the extent of one Zarvane Daregho Khadat (the name of an age). "Raenidars" or "Soshyants" who follow and precede Asho Zarthushtra, appear in different ages. The last of such Raenidars was Dasture Dasturan Adarbad Marespand, who flourished in the reign of king Shahpur 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 Pashemni 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 Khursedji Rustomji Cama. I do not think there is any Parsee scholar of his caliber and a genuine seeker of truth at present, in our community. At the ripe old age of 70 when he was honored with a memorial Volume, he frankly declared in his speech delivered on 13-02-1906 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 (Refer A glimpse into the History of Zarthoshti Din- ni - Khol kamari Mandli by Ervad Dr. J.J. Modi, published on 20th October, 1922, Page 8). Fortunately he could hear Illme Khshnoom from our Ustad Saheb Behramshah Shroff at the fag end of his life. He had expressed an opinion that Illme 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 the Demavand Koh, and there is evidence in the extant Pahlvi 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 Vahishtoisht 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 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 the "Firmans" from which these ancient religious customs have arisen and which are even today 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 in holy wedlock with an alien or Juddin. Zoroastrian Religion contemplates and recognizes only that union as marriage in which both the spouses are born-Parsee Zoroastrian 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 Pazand prayer, Patet Pasemani there are two kinds of sins mentioned. One is sin of "Gunahe-Ravani" and the other is the sin of "Doode Vehan-Vasovashni". 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 Buniyad of male Parsees is deteriorated and the Buniyad of Female is destroyed.

In the Zoroastrian Religion, the fundamental law of Asha i.e. law of Divine Order, is explained. This word Asha or Asa has been interpreted even by western Iranian scholar like the learned Professor Christian Bertholomae, in his Avesta Dictionary (Altranishes Worterbuch, Strassburg 1904—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 the 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 animal, vegetable and mineral kingdoms) into five fundamental groups. These five groups of human souls have five different fundamental

groups, sub groups 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 Yajashne XIX-14-16.

The import of this passage is that this universe is created according to the plan of Ahunavairya 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 Ahuramazd. 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 Pahlavi interpretation "Takesh" is Translated as "Religion". It is the school of Philosophy of Illme-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 Taavil i.e. the exposition of the inner meaning of what is stated in Yajashne 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 germane 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 as his faith. 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 faith of Birth to suit his/her materialistic anti-religion 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-marriage has been denounced and characterized as sinful adultery.

One of the epithets of Mazdayasni Zarthoshti Din is "Khetvadatham Ashoinim". It connotes that a person who professes the Mazdayasni Zarthoshti Religion, will be able ultimately to have his soul which is half part of the whole world soul, united with his original half-part 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 Khetvadath i.e. becoming whole and it must take place according to Firman of Religion.

Coming to the Pahalvi record, in the Dinkard, 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 the Dinkard 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 Mazdayasnian 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 Mazdayasnian Religion on account of his leading himself by the original connected thought (faith) of the religion"

In the second book of Pahalvi Dinkard the evil effect of inter communal and inter religious marriage is stated as follows: "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 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 purification ceremony, known as "Nahan" is "Frasnan". The urine of the white bull, is consecrated in a religious ceremony in a religious ceremony called "Nirang e-Din" ceremony, prolonging over about 18 days. The urine of the white Bull (Variasyaji) which becomes a talisman i.e. Nirang, is administered as a drink in this Nahan ceremony by qualified priests. While sipping such Nirang both the male and the Female, have to recite certain sacred Chants. The Bull's Urine is also applied on the body and followed 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 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 Yajashne-55, nine parts of the human being are mentioned - "Farvarshi", "Ruvan" "Baodangh" are the three immortal components of the human being. "Keherpa", "Tevishi", "Ushtan" are the three psychic components of the human being "Tanu", "Azda" 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 Atash 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, kushti 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 "Asheerwad" ceremony it is definitely stated that this ceremony is being performed according to the canons of the Mazdayasni Religion. The Pazand words are "Awar dad U Aeen E Din E Mazdayasni" i.e. according to the law and custom of the Mazdayasnian Religion.

The "Asheerwad" 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 Asheerwad 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 Illm e 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's inherits the best qualities of the both the parties. When a Parsee male co-habits with a non-Parsee female the imperfections are to the large extent inherited by the off springs. 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 be not out of place to 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 performed by the duly qualified priests.

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 world between a Parsee Zoroastrian and an alien. There is a fragment of Avesta "Aevo Pathao Yo Ashhe Vispe Anayaesham 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 kind of unseen physical disorders are said to emanate and they are called Druje-Hikhra, Druje-Buji, 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 Kushti 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 Juddin 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 para 62 and 63 and such marital relationship is characterized 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 is deterred.

In this question I am also asked that if a Parsee woman even after her inter communal marriage does not forsake her Zoroastrian Religion, wear Sudreh Kushti, offer 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 practicing the tenets of the Holy Zoroastrian Religion is completely misconceived by such a lady, who spurns the most important command of Asho Zarthushtira 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 attendance 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 Parsee, 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 Ushtaan i.e. the life-breath of the innate with the Pav Mahal i.e. an unseen living institution of Zoroastrian Religion, for receiving

the special blessings of AhuraMazda, which descends in the form of a Zarthoshti Aura, on account of the association of the Pav Mahal.

This ceremony is performed by priests possessing “Bareshnoom” and “Khupe Ravan” i.e. spiritual power. The ceremony is called “Nav + Jote” because the initiate becomes the “new associate” of the Pav Mahal”. A Parsee Zoroastrian priest possessing the power of “Bareshnoom”, is himself endowed with particular kinds of Ahuramazda, 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 “Kaivan Khoreh”, ”Arepāt Khoreh”, ”Akharetar Khoreh”. It is the import of Karda VIII-53 of “Jamyad Yasht” that the priest of the Zoroastrian Religion possesses “Akharetar Khoreh” and other Zoroastrians can get the benefit of that Aura from him. The priest by performing the Navjote ceremony blesses a Navjoteia i.e. the initiate with holy Manthra, so that the benefit of the “Akharetar 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 Zarthushtira.

A Parsee marrying an alien spurns the command of Religion regarding marriage which is to lead to “Khaetvadath” 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 Kushti 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 subservient 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 inter communal marriage.

In 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 also 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 Setayesh” i.e. a prayer in Pazand called “Chithrem Bunyaat” in the Avesta fragment in this prayer three technical terms of Avesta are used, “Chithra” is the original seed of the ancestors “Pithva” is the nourishment of the original seed i.e. the influence upon it of the Haomic Civilization and the Zoroastrian Religion of ancestors and “Tokhum Pithva” is seed of descendants that remains alive with the nourishment derived from day to day practice of the tenets of Zoroastrian Religion out of 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 remain in the Zoroastrian fold, and he or she ceases to be Zoroastrian and goes out of the Zoroastrian fold. In the male the "Buniyaad" is deteriorated.

Answer to Question No.2:

There is a distinction from the point of view of "Buniyaad" 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 "Buniyaad", 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 "Buniyaad" 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 "Buniyaad" 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 "Boon" in Pahalvi. In this "Bunak" of the male, the physiognomy, qualities, perfections and imperfections (moral as well as physical) of his ancestors of nine previous generations, remain stored. Inter-communal marriages deteriorates the "Bunaak" of male and brings out in the offsprings, the imperfection of the seed, to a large extent. The progress of the souls of children as well as the parents suffer and is retarded.

However a Parsee female who marries a non-Parsee, though born of Parsee parents, cannot sustain the "Buniyad" 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 intermingling 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 "Buniyad" 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 "Buniyad" is completely over-powered by the "Buniyad" in the seed of her Juddin husband and by the "Buniyad" in the seed of her husband, which is nourished and transmitted through her "Audan" to her children. The "Atashe Minokarko" potent at her birth, in the four elements of her physical constitution becomes thereby latent. In Pahalvi record such effects of "Buniyad" is mentioned, but to understand this, the background 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-Mazdayasni-Zarhoshti" (meaning our religious customs) have arisen from the "Firman" of Religion and not from the breaches thereof. I do not think 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 Parsees contracting inter communal marriage. All inter communal marriages by Parsees, are contrary to the unanimous resolutions of Samast Anjuman meetings of the Parsee Community, (recognized 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 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 Dokhmas known as "Chotdas", because Zoroastrian religion permits, that any body can be given the benefit of "Khurshid Nagirashni", 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 Zarhoshtis and the consecration of Tower 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.

----- by **Jehangirji Sohrabji Chiniwalla**

This Article is concluded.
