

# DINKARD, ON GENETIC MIX-UP AND CONVERSION

by **PHIROZE MASANI**

(in Zoroastrianism, Ancient and Modern)

[Note : Conversion Serpent is again active. This is the 6th time since it started hissing 100 years back. Its history is authentically recorded in the recent issue of Parsi-Pukar — Vol. 10, No. 2, published in April 2005.

It is a blot on the word 'Parsi', when the conversion fanatics attempt, in the crudest possible manner, to give the alleged evidential references from our holy Scriptures and other Writings, in support of Conversion.

As is well known, the late stalwart and doyne of Ilm-e-Khshnoom Phiroze Masani has written a large book of 442 pages, "Zoroastrianism, Ancient and Modern" (1917-2000) (i) showing how wrong these conversion fanatics are in their alleged quotations, and (ii) presenting numerous references from our holy Books showing that Zarathoshti Din is strongly against conversion and gentic mix-ups.

The following is an extract from Phiroze Masani's Book, quoting from Dinkard, a marathon Pahlavi Treatise on numerous spiritual, mystical and practical matters of our Din. - **Editor]**

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

***Hanmanit chigun hushmorashne din-i-mazdayact pavan zak zak-i din-i-mazdayact khudi oaen din-i mazdayact karitunt. Aedun chamik chigun kola dahi pavanach dam-i tokhmak i baenih aedunach din-burdar pavan yadrunashne din hushmorashne din-i mazdayact karitunt chamik.***

i.e. "You must know that one who is of Mazdayacnian religion is said to be of the Mazdayacnian religion by virtue of one's continuing the thought of the Mazdayacnian religion. This means that just as every species is known by its name on account of the seed within it, in the same way a religious person is said to belong to the Mazdayacnian religion on account of his leading himself by the original connected thought of the religion."

This teaching of the Dinkard Book VI helps us to understand the idea explained above in the Confession of Faith formula (Yacna Ha 12). The question why aliens cannot be invested

with the sacred shirt and girdle and why only the children of Parsi parents can be allowed to undergo initiation ceremony is solved by both the Pahlavi Dinkard teaching and by the Avesta confession of Faith. There is no separate form of confession given for the investiture of an alien with Sudreh and Kushtih and the absence of such a confession proves absence of the idea of proselytism from the Zoroastrian scriptures, for the Yacna Ha 12 Confession of Faith is not at all appropriate for an alien undergoing conversion inasmuch as he has to regard himself as the descendant by seed of Mazdayacnian parents, and such declaration is quite false in his case, and false declarations are not allowed by Zoroastrianism.

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

***"Chigun zak i min i-tag tasik va shatroik zarhund la tachak yehvand chigun va la patdik chigun shatroik, ra lacha ham dehak i darest chigun astar i min asp va khamid***

***val ivich avshan la homanak va tokhmach patash paskunihet ta palrand pish la rayinihet, va han-i sud min aviz natrunashn i-gohr.***

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

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

Another passage from the same book of Dinkard teaches the preservation of the purity

of human seed from admixture with seeds of different human species. The Pahlavi passage is given below :-

***"Kanu ait danak i pavan hu-chihar kerfak-ach dasht yakvimunet macan la paedak, aigh zesht minidan; garuh i aechand rai zakach la pavan khudih bana pavan vabiduntan bain nafshman madammund aigh zesht; adin man zak mandum i danashn aigh main dadar avin barehenihast kerfak pat-dehashn hamand ait tokhmakpaspan va gohar durest-tar va chigunih aviztar va mithro-avar; chun farzund sud va patonand forsht aomid va gohar ramashne avar chun shirinih zarituntar va urvakhm avirtar va kam-syan vish-sud va khuik-hohnak va kabad-hunar va hu-chehr va atanik paedak buzashne ayar avin chun vazand va sij chun chih-bur va kam-bim va pavan khudih khudibamik va hustigan cham buna shikunyen; va hamak abitaran va nayagan i man mavan shan ham-carzashne shodihg dushed pavan kardak dasht; hu-chihr anshutash minidan band pavan bujashne roshan i hustigan; chamik namuddrik i kherad gokai aigh la varzashne la sajet."***

i.e. "Now wisdom consists in taking a wife regarding her as beautiful from the standpoint of spiritual benefit and not considering her to be ugly from without. Among several people a marital union from amongst themselves is not practised from this point of view, but they do it in an awkward manner just as it comes to their mind. Hence in accordance with what wisdom we have received from the Creator, we give birth only to children fit for receiving spiritual rewards, and for this only reason we are the preservers of seed, and keep the procreative power in the naturally sound condition, and continue the origin of species pure, and keep our thoughts supremely great. Since a child entertains hopes of spiritual benefit, of continuing the race, and keeping the procreative power in good condition, we consider fit for marriage one who is sweet-tongued, more cheering, less injurious, more beneficent, serene-tempered, clever-in-many-arts, beautiful

with other manifest merits, helping on salvation of the soul, deliverer from pain and calamity, fearless, full of the lusture of self-hood, and regardless of outward show. All our forefathers and ancestors have chosen this very routine and adopted it for practice. They used to regard one as beautiful who was publicly well-known for spiritual salvation. The sensible evidence pointing out this very principle of marriage-selection is briefly to say that we should never do anything which is unworthy and improper."

This whole paragraph is so exquisitely beautiful in the original Pahlavi language and idea that it will require a good number of pages to expand one by one all the beautiful principles taught therein. The Pahlavi word "Tokhmak-Papsan" i.e. "preservers intact of human seed," besides the other three words— "gohar-duresttar", "chigunih-aviztar" and "mithro-avar", is quite sufficient to challenge the writer of Zoroastrian Theology to prove the advocacy of proselytism and alien-marriages from the Zoroastrian scriptures. We are at a loss to understand why the writer of Zoroastrian Theology who presumes to have studied all the extant Avesta scriptures and Pahlavi writings has omitted the con side of his favourite thesis of proselytism and juddin-marriage — why he has kept from public notice such open passages like those quoted above proving the prohibition of alien-marriages and conversion. We do not understand why the writer of Zoroastrian Theology has attached so much importance to the Ithoter Ravayat - a book of mere opinions of the 18th century Iranians and kept such passages from the Pahlavi Dinkard in obscurity which is decidedly a much older book and far more authoritative than the Persian Ithoter Ravayat. This attitude of the writer of Zoroastrian

Theology clearly points to the one ulterior object aimed at by him throughout his entire work - viz., preaching of proselytism by hook or by crook anyhow and thereby to dupe, the Parsi public a majority of whom or almost all are quite ignorant of Avesta and Pahlavi texts as well as their translations. If the writer of the Dinkard says emphatically that all our forefathers and ancestors followed this principle of the selection of marriage paying attention to the principle of the preservation of the quality of the Zoroastrian seed, how can any man of ordinary common-sense say that Zoroastrianism or Zoroaster himself preached conversion of and marriage with the aliens. We may even go further and say that the writer has attempted to dupe the public by giving a wrong title to his work - viz., Zoroastrian Theology, - for Proselytism is the Keynote of his book — being preached in the beginning, in the middle and in the end of his work. There are at present some Parsees who style themselves as Avesta scholars (!) and who make the heaven and earth meet together in order to convince the Parsee public of the advocacy of conversion and Juddin-marriage from the Zoroastrian scriptures, because some of their friends have already begotten children of alien women. The writer of Zoroastrian Theology being given the captainship of a handful of such Avesta scholars (!) must have been obliged to write a book savouring throughout of proselytism-ideas perhaps with a distant end in view that the book might some day be used by a gentleman at the bar in a court of law in case such a question of conversion and juddin-marriage went for proof and final decision before a court of secular law.

**[Note :** The late Dr. Dhalla of Karachi, a die-hard conversion champion, writes in his Autobiography :

"The Dinkard (says) that if persuasion and placation do not prevail, then it is correct to convert non-Zoroastrians into Zoroastrianism." (Page 693, lines 6-7-8).

Dr. Dhalla has not given any reference, here, in which Book number of Dinkard and on what page this use of force to convert has been advocated. Phiroze's quotation is in violent contrast.  
- Editor]