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# WHAT IS THE DEFINITION OF A PARSI ACCORDING TO THE TEACHINGS AND TENETS OF DIN-E-ZARATHUSHTRA? HOW FAR THE DEFINITION APPLIES TO THE PRESENT DAY PARSIS?

By Dr. Framroze Chiniwalla  
Translated Version by Minoos Iraqi

[Editorial Note : Dr. Framroze Sorabji Chiniwalla was the authorised and nominated disciple of Ustad Saheb Beheramshah Shroff, the present day rejuvenator of Ilm-e-Khshnoom. All who have faith in Ilm-e-Khshnoom have named Dr. Framroze as "Dr. Saheb". So we do here.

Dr. Saheb wrote Khshnoom in thousands of pages, by way of standard volumes of the Mystical knowledge, translations of Avesta Scriptures, different topics on miscellaneous subjects relating to our spiritual and devotional Institutions and hundreds of articles. He was energised to execute this marathon performance by the Amal (practice) of a Nirang awarded to him by the "Saheb Delaans", with whom Ustad Baheramshah stayed for about 3½ years.

Dr. Saheb has written a booklet on "Geh Sarnaani Buland Kriya" (published by Dinshah Masani, another well-known disciple of Baheramshahji).

The book was in answer to the oft-asked question : **"Why is Ahoonvad Gatha recited before the dead body during the Geh-Sarna ceremony?"** No answer to this question has ever come from any Western or Parsi scholars or Dastooros or priests. Dr. Saheb's answer is full of mystical information and knowledge, which every Parsi should digest.

The book carries an Introduction - "Dibaacho" by Dr. Saheb himself. In it he has written out several historical and other matters relevant to the main question.

The following is the English version of an extract from his 'Dibaacho', which is a reply to the million dollar question : **Who are these Parsi Bavajis residing in India and abroad and are they true Parsis?** Oh! Don't be frightened? This is not a legal treatise on the definition of a Parsi. It is a lamenting answer to the question viz **"NO!"**

There are several subsidiary questions treated by Dr. Saheb. For instance, had we, the Parsis in India, struck the Sanjan port as refugees and by accident? To this also he answers "NO". It was a deliberate and planned action. Khshnoom has informed us that our ancestral folk who arrived here included a band of 'Nar-Ashavan's - highly advanced spiritual personages. They were commanded by higher Divine Forces to bring the folk to India. Nairyosang Dhawal was their chief, who led the team of those divine personages to consecrate the Holy Fire, 'Iranshah'.

Written half a century back, Dr. Saheb's words mourn at the present plight of the Parsis. Many of his words apply amazingly enough to our present situation, where the talk of our extinction is in the air. He gives a stern warning that at the rate then prevailing, we would be reduced to a kind of **nomadic tribe and a burden to the surrounding society!** Are we not approaching that frightful condition fast enough? The devil of a hot ego and dense ignorance to our great Religion and Culture seems to be ready enough to swallow away the community.

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Dr. Saheb uses the word "Parsipanu". The term is not confined to our (previous and past) virtues of charity, honesty, integrity, kindness, obligingness. Parsipanu manifestly means an intense and earnest desire to weave in our daily life, the Zarthoshti spiritual traditions and teachings. **Parsipanu means to treat every thought, word and deed of every moment of our life as a devotional dedication to Ahura mazda and His Paigamber Yashta Farohar-e-Zarathushtra Asfantman.** The whole extant Avesta vibrates with this divine lesson - right from Kushti Prayer to the Gatha and beyond.

Alas! The majority of the Parsis are unaware of this lesson, its meaning and its practice. That Parsipanu has evaporated. Is the Coming Saviour the only remedy?

So the answer : most of us are NOT Parsis, all tall news-paper boasts notwithstanding.

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I am thankful to my friend and colleague Khshnoom worker, Minoo Irani for taking the exerting trouble of translating the extract. To translate any spiritual matter from the original author's text to another language is an almost impossible job. Firstly, the original thought of the author is required to be fully digested. Then comes the expression of the thought in the other language, an extremely difficult job. The linguistic twists of English and Gujerati differ radically. Often, the word to word translation fails to convey effectively the author's message. The setting is then to be disturbed. The "translation" has to be converted to a 'version'. Minoo Irani has laboured hard to draft out the translated version of an extract from such a marathon writer as Dr. Saheb Framroze. I am so grateful, Minoo - **K. N. D.]**

All the men and women of the Zarathoshti world call themselves Mazdayasnis and are known as Parsis to the world in general. From the religious viewpoints they are Mazdayasnis. When Sassanian Empire fell, the Mazdayasni nation had a population of 3 crores, but not all of them called themselves just Parsis, but by several other names. Some put the figure as 15 crores. Today the same Mazdayasni nation who are known as Parsis are reduced to about 1 lakh the world over. The ancestors of some of the people of several provinces of Iran, Central Asia, Chinese, Tartaris, Russia, India, Asia Minor, Middle East etc. were Mazdayasnis. Today there is a distance as heaven to earth between the genetic constitutions and other qualities of those people and the Parsis of India. There is some semblance of physical virility, religious alacrity and innate wisdom amongst the Parsis of

today which were possessed by the Sassanians. It is an undisputed fact that today these qualities are not to be found even amongst the people of Iran itself or of any other country. Some of these qualities of ancient Iran mentioned by the Greek historians Herodotus and Tibius and before them by the Roman historians in their works, are faintly visible today amongst the Parsis of India.

Today it is an accepted fact that the genetic qualities found amongst a race of people are passed on from generation to generation through the seed of the male, the womb of the female, and their association and social interaction with the people of other races. The science of Eugenics has proved that by controlled breeding a superior progeny can be produced which are able to inherit the increased desirable characteristics. It is also

proved that the genetic qualities are imprinted in the seed of the male members of a race and that these hereditary qualities are also influenced by the culture prevailing in the civilization at the time during which that race exists. The qualities of spiritual discipline, and religious fervour dear to the heart of their forefathers are inherited by the future generations through the seed of the father, the womb and regenerative organs and the milk of the mother in which they are imprinted. Thus the qualities of gene-womb-milk has main effect on the people of the race, whereas the cultural, social intercourse and education has a secondary effect which either strengthens or weakens these primary qualities. That is, the race culture either increases or decreases the original characteristics of the people.

Amongst the ancient Mazdayasnans the effects of the Zarthoshti Daen and its practices were found in their seed-womb-milk, but there was a difference in culture and training amongst different Mazdayasni races. Those amongst them who had to have control over their faults of the five senses by virtue of their high quality education were known as PARSIS. Thus the word 'Parsi' was a technical term used to denote such people amongst Mazdayasnis. To say that the people of the province of only Pars were known as Parsis, is only  $\frac{1}{4}$  of the truth. The "Chakhras" of the soil of the province of Pars had higher spiritual vibrations. There a special University was located which awarded a certificate of being proficient in the Zarathoshti way of life. Thus every Zarthoshti of those days had to go there for proving himself to be a true Zarthoshti. Even today in Iran a man from Pars is known as a 'Paak Mard' (a holy man) by the Muslims. Therefore it is clear as daylight that the

'Parsipanu' (qualities of a true Parsi) of the Parsis is due to the genetic effect in the gene-womb-milk which is passed down from father to son over generations. Their charitable disposition, their ability to adapt to the country and the people in which they live, their large heartedness, their compassionate nature, their quality of truthfulness and love for morality, their nature to care for and protect woman kind, animal life and natural elements, their idea of what is really great etc. etc. are all due to the qualities of the gene-womb-milk which they have inherited from their Mazdayasni ancestors, and above all their staunch belief in the old and original traditions of the Mazdayasni Din.

Of course over a period of time there has come about a degradation in those qualities due to the influence of the changing world conditions. These qualities were once upon a time to be found among a population of say 15 crores but as time passed the original stream of these qualities has largely reduced. Even though the Parsis of today have inherited these qualities in their gene-womb-milk, yet their cultural and social intercourse with other races and their method of education is not commensurate with these qualities. As a result one does not see the display of these qualities in their full glory in the day to day lives of the Parsis. Thus the lustrous Parsipanu is getting dimmer day by day. If this state of affairs continue, a time will come when one day the fountain of Parsipanu will completely dry up and **the so called remaining Parsis will be reduced to a useless nomadic kind of tribe and a burden to the society.**

Unfortunately a handful of Parsis are responsible for bringing about this condition of the community by going up in open revolt

against the age proven tenets and practices of the Religion. It can thus be seen that the foundation and framework of the ancient Mazdayasni people which is true Parsipanu was built on their staunch belief and practice of the tenets of the Religion and that is why with the disappearance of this attitude from the Parsis of today, we see their glory also dimming.

If the Trustees who are the custodians of our Agiaries, Atashbehrams, Dokhmas and other institutions of the community and if the so called 'dastoor' and priests, who are supposed to be the guardians and preservers of these Holy Fires, were to realise that the welfare and well being of the present and future generations of the community depends upon preserving the sanctity of these Holy Institutions, then they would stop tinkering with them. A Parsi was well known one way or the other and stood out amongst billions of world population and amongst the crores of people of India which fact proved that they were of the original Mazdayasni stock and possessed its original qualities. This trait is to be seen even today to some extent because the spiritual influence of the Din is still existing in their gene-womb-milk. The spiritual effect and the circle of influence of our Agiari-Atashbehrams-Dokhmas is still alive though to a small degree. Those trustees should know that the Parsi lustre enters the genetic constitutions of the Community through 'Paavi-Kat' which is to be faithfully protected in our Holy places.

In ancient times it was a practice amongst the Mazdayasnans to imbibe and develop from a very young age the qualities for which they were so renowned. The evidence of this fact is to be found at several places in our religious

writings. The preservation of the original genetic characteristics was known amongst them by the term '**Boonak Pasbani**'. Preservation in pristine form in their genes, the qualities as per the doctrine of the Din is known as Boonak Pasbani. The Saoshyant (the Saviour) of our present age, Dastoor Aderbad Marespand, has framed and given us a short Pazand prayer known as "**Chithreym Buyat Ahmya Nmane**" and has ordained that we pray and derive benefits from it. The above sentence means – "May the seed which contains the imprint of the teachings of Zarathushtra and Lord Ahuramazda remain in this abode and those who reside in it!" "**Pithvem Buyad Ahmya Nmane**" – May they get and assimilate the food which will preserve and protect their "boon" and "boonak" - the gene of the Zarthoshti Din. "Tokhm Pithvem Buyat Ahmya Nmane" – and through such food may they grow excellent genes in them and give birth to such Zarthoshti progeny.

This prayer supports the fact that the desire amongst the people of Mazdayasni race was to preserve their Parsipanu by following the tenets of the Din and by assimilating and imbibing the good effects in their gene-womb-milk and developing their personality and nature through the training and education according to the Din. Thus they set a model example to their children who in turn grew up in such an atmosphere and surroundings to continue the Parsipanu. **There is no doubt that it was precisely to fulfill this desire that our forefathers left the shores of Iran and came to India.** It was possible for Mazdayasnis in those days to stay amongst the Arabs. At that time in India itself there were lakhs of Mazdayasnis. And therefore they had brought with them the consecrated "Aalaat" and "Nirang". It is because of this that the holy

Paavikat of the Din is still preserved, more or less. It is not difficult to imagine that if these old holy traditions known as 'Dareghayao Upayananiao' in Avesta are done away with, there will no longer remain Parsipanu.

The present day Parsis, who have imbibed the present day civilization, which is materialistic all in all and in which there is no place for morality and spirituality, and who call themselves 'educated' and 'rational' will not be

able to swallow this pill, because by embracing materialism they are becoming more and more selfish, and the thought of preserving the highest aim of following the religious tenets has drowned in them and is replaced by an insolent attitude and desire to do away with the age old traditions which have so far stood them in good stead. It is a pity that these people are discarding real gold and keeping gilt-edged brass which will never last long and is bound to show its true colour one day.

### A PROPHET DOES NOT CONVERT.

The conversion fanatics in our community often present, with great relish, an argument. When a new Prophet of a religion comes, does he not convert people of other religions? So why can't we?

The argument as usual shoots out from a dark cloud of ignorance.

The Prophet of a new Religion arrives on earth according to the divine Plan of Ahura Mazda, at a pre-destined time. As all Religions proclaim, the earth is a motel where Ruvans arrive imprisoned in physical bodies. They are at different stages of their spiritual evolution. That is the first principle.

The second principle is that the humanity is divided into different groups; each group is at a particular stage of its evolutionary journey towards God. Each group differs from the other groups in its physical, mental and spiritual compositions, and requires a particular Religion, to proceed on its journey to God according to the guidance of its particular Prophet.

The third principle is that at a point of time, it happens that certain Ruvaans are to arrive on earth, who are different in their physical, mental and spiritual compositions from the groups belonging to the then existing Religions. They are born in the existing Religions and yet require a different new Religion. At that point of time a new Prophet arrives with His new Religion, under the divine command of God.

The fourth principle is that the new Prophet draws out an invisible orbit (Kash, Kakhshaa, Reykhaa) touching the whole earth. The human beings in the group having the different composition, who are already on the earth though born in the then existing Religions, are automatically and powerfully attracted in the orbital magnetic field drawn by the new Prophet.

This is thus a spiritual process whereby a new Religion is established. The new Prophet does not "convert". He **attracts** the people in His group. They are drawn to Him with a powerful magnetic force of love and devotion towards Him. They were eagerly waiting for Him. They would die for Him. History says so.

It is absurd and ridiculous to compare the advent of a divine Prophet and his **establishing** a new Religion to the Jafri Kafri "Navjotes" being done to allegedly convert!

- K. N. D.