

THE PARSI RACE AND ITS PRESERVATION

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Most reluctantly, I have to point out that, in season and out, some persons are habitually inclined to discredit Ilme-e-Khshoom indirectly by hook or by crook and pay little attention to deep philosophy so far as the question of Conversion is involved; for such unfortunate ones, I reproduce in brief, the most appealing words of the popular orator and eminent personality in public life, like Jehangir Jamshedji

Vimadlal, M.A., LL.B., Solicitor:

Jehangir Vimadlal says :

“The consciousness of belonging to a race that has had a hoary and a notable past, full of glorious achievements in various fields of human activity, is an ennobling force that raises the individual Parsi to heights of activity, and vigour to which otherwise he would neither have the impulse nor the wish to rise . . . that we modern day Parsis, though few in number, belong to a race that produced a world honoural Spiritual Teacher like Spitama Zarathushtra, Kings and Emperors like Jamshed and Kaikhushru Cyrus and Darius Mithridates and Vologes, Ardeshir and Noshirvan and warriors and giants like Rustom and Sorab. Faramarz and Bejun. Burjor and Godrej, a race that for centuries ruled vast territories and organised administrations that are the wonder of our age. This race consciousness at the back of the mind of every Parsi is an ennobling influence whose correct value we ought always to appreciate and be ready to profit by . . .”

“..... If the Parsee people are to live as Parsees, if the soul of Zoroastrian race is to remain vigorous and strong and to continue its hold on the community, our ancient traditions, ideas, beliefs, and institutions should continue their influence upon us, the Parsee should continue instinctively to accept and to be guided and inspired by them and any changes in environment of education which tend to weaken this influence should be carefully noted and removed, since they weaken our soul and undermine our very existence as a race...”

Moreover, he warns the community about the western culture etc. in no uncertain terms as under—

“So far as these tend to weaken the ancient traditions, beliefs, thought and institutions of Parsees, they evidently injure the soul of our community and endanger its vefy life.....”

Lastly, about the mixture of blood, his advice is most valuable when he says that :

“If we have preserved our racial characteristics for 12 centuries whilst living in the midst of other communities enormously greater in number, it is because our instincts have served us aright in tabooing Juddin intermixture. Let us follow the lines that have proved beneficial by experience and have the support of scientific research, let every Parsee be true to the noble traditions of his race and the excellent teachings of his religion and by the blessings of Ahura-mazda, the Parsee name shall have more glories added to it from generation to generation.”