

Dr. Faramroz Sohrabji Chiniwalla

A Prolific Writer of 25,000 Pages on the Religion of Zarathushtra !

Time is about 3 p.m. in the afternoon. The C root bus arrives at the stand near the Central Telegraph Office at Flora Fountain, Bombay. A tall thin Parsi lights down. He is old but straight with no sign of ill health. The skin is white. He wears a Parsi box-type Pagdi and long white coat allowing a simple tie to be seen. Seems to be a medical man, a Doctor.

But look at his eyes! What a shine even from behind the thin golden-framed glasses and that too at this age — must be about 70 years !

No doubt a medical man, simple and at the same time impressive. His

face and demanour remind one of a statue, in the Bombay High Court compound, of a very eminent jurist and judge of this century — the late Justice Dinshah Mulla. If you desire to have some idea how that medical man — Dr. Faramroz Sohrabji Chiniwalla — looked like, just pass by the High Court compound at the back, on the maidan side, and look at the marble statue of a judge with a Parsi box type Pagdi on his head. That has much resemblance with Dr. Faramroz.

Where is the Doctor going? Almost a furlong from the Central Telegraph Office going towards Bori Bunder, he has a consulting room — in Commisariat Building, above Eastern Watch Co. He is the Doctor of eyes — an ophthalmic surgeon, having gained in his active practice days tremendous respect from his patients and eminent colleagues. Had he followed his profession closely, his name would have been amongst the list of eminent eye Doctors. Patients called him "Bhagvan na manas" — the man of God, who always consoled and cured. His colleagues used to consult him on complicated cases.

But to-day, when we are following him, has he many patients waiting at the consulting room? No. There are none. What would he then do there?

Well! He has retired from active practice. He himself sent his patients to other Doctors, and he just writes and writes and writes!

What does he write? Medical books? Oh no! He writes on Zoroastrian Religion and its mystic science, Ilm-e-Khshnum. He writes about man and his earth. He writes on Zoroastrian Holy Scriptures and Writings. He translates them word by word and gives the inner esoteric meanings of every sentence and every word. He writes on Zoroastrian disciplines and institutions like Sudreh-Kushti, Manthra-prayers, Atash-Beheram, Agiary, love for Truth, principles of ethics and morality, Dokhma — and all other spiritual and traditional practices ordained in Zoroastrianism. He shows their spiritual value and necessity. He writes about the mystic Science behind the modern science and its theories,

discoveries and inventions. He shows how the Nature reveals only a few of its secrets to scientists and hides much from them. He says that Nature cannot be revealed in the laboratory of science, it can be revealed by man in his own internal laboratory — which is himself and his individual personality. Doctor Faramroz gives an idea of what the cosmic geography is like and of the creation, continuation and the final aim of the divine, spiritual, ultra physical and physical worlds and of man and his tiny earth.

He writes and writes.

He knows his subject or rather infinite variety of his subjects so well that he writes with incredible speed.

ETHICAL PRINCIPLES, A DROP IN THE INFINITE OCEAN OF “DAENA”

“Some people think that Religion does not contain anything other than ethics and morality. But this belief is entirely wrong. Religion does show ethics as a procedure, a path to follow; but it is a drop in the ocean and the drop is not the ocean itself Man has in him, from the day he was formed, the seeds of morality and that is the reason why he is known as **human**; but these seeds are to be reaped by adopting certain disciplines taught by Religion What is ‘Daena’? It is the cinematograph of all that is going on under the Great Plan of Ahura Mazda. It contains the description of all that has happened from the Past of the Past, when the dawn of conscious creation broke, to all that shall happen in the Future of the

Future, when each particle in the Universe shall have alchemised its inherent evil into good and the creation shall become fresh and return to Ahura Mazda. (i.e. from ‘Hosh-bam’ to ‘Frasho-Gard’). You can well imagine what would be the place for moral principles in such a vast ocean of Truth There is, in the body of men the evil, the disorder and the mobile tendency to derail him from the path of Ahura Mazda. He has to strive hard to abandon this, to create order and to entrain himself on the rail towards Ahura That is the Path of Daena and all its ‘Tarikats, without which morality does not grow in man.”

—Dr. Faramroz Chiniwalla

—(First ‘Nikiez’)

But the word "incredible" is not adequate. On a very conservative estimate his published writings run into more than 15,000 printed pages and the writings which he left behind him unpublished have equal if not larger length!

Yes! He left this earth on 6th August 1962.

And his published writings are a treasure of Zoroastrian Truths and Teachings. His first giant-size book was published in 1932 — "Khsnoom Nikeez-e-Vehdin" — Vol. I — shortly called the First Nikeez and the last is "Vicharashney Vi-daevo-dat" being a commentary on Vendidad. In between, there are numerous other books, big and small, like the Second Nikeez, Khordeh Avesta ba Khsnoom, Yazashney, Gathas Ha, 29, 30 and 31; Farvardin Yasht; Dokhmenashini, and numerous long articles in the Frashogard magazine and memorial volumes. Besides, his articles were published in his brother's (the late Jehangir Chiniwalla's) Parsi Avaz, every week for a period of 27 years — the bulk amounts to about 3000 printed pages of a full size weekly which means 6000 pages in book size! There Dr. Faramroz covered a variety of subjects like Iranian History; the Western Study of Zoroastrian Religion; Atash Behram; Ceremonies for the dead; other ceremonies like Navjot and Jashan; commentary on several Yasht's; and a host of others.

What a performance!

To-day people crave for his out-of-stock books and are prepared to pay exorbitant prices. His books with their original prices of Rs. 4|- and Rs. 10|- are sold at Rs. 50|- and Rs. 100|-.

WHEN AND HOW ?

How in the world could he write

so profusely and profoundly and that too on subjects which require deepest studies? When did he read and study, and when did he write? In his practice days, he was busy with his patients. After the retirement from active practice, his each half day was employed in prayers, extending from early morning to noon. He was at his consulting room from 3 to about 7 p.m. and there he was not always free to write. Visitors used to come. He had to read and correct proofs of the writings in 'Parsi Avaz'. How can he, with all this, write the bulk of 25,000 printed pages? When did he get time? Did Ahura Mazda extend the hours of a day to more than 24, for him specially?

We all wonder! We are amazed! This is a miracle, many say.

What was the secret of this marathon life-performance?

Dr. Faramroz had met and was the main disciple of **Baheramshah Navroji Shroff** that Parsi from Surat

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In his young age Dr. Faramroz had lost his wife. In utter frustration he closed the door of his medical room and left Bombay for Surat, his native place. But these days of frustration themselves are the secret for his extraordinary achievement. He spent hours and hours with Baheramshahji.

Baheramshahji did not use to reveal in public many of the Truths he had learnt from his Master in Daemavand. He used to apply the law of "Beesh va Peesh" — meaning not to give more than could be digested by the listener and not to give before the time is ripe for him. Baheramshahji's public speeches and writings were, therefore, over-simplified — (although this over-simplification was for many, a huge complexity requiring

strenuous effort to understand; read, for instance, the synopsis of his lectures on Atash-Beheram being published in this humble Dini-Avaz.)

For Dr. Faramroz, however, Baheramshahji had not to observe any limit or limitation. Because he knew that after him, it would be Dr. Faramroz and his brother Jehangir who would carry on the heavy burden of propogating the Zoroastrian Mystic Truth — the Ilm-e-Khsnoom. He, therefore, revealed fully what he had learnt and Dr. Faramroz went on absorbing. That is why Dr. Faramroz's writings revealed more than Baheramshahji's public speeches and writings.

And later on in his life, Faramroz had a mystic experience. He was gifted with a certain Manthric Word the chanting of which gave him all the fantastic power to write and write ..
..... and write.

Another striking feature of his writings is that in spite of this colossal length, you won't find a single inconsistency or contradiction anywhere. Religion is the subject dealing with

the unknown. When all the truth and all the facts are not known, it is obvious that any writer on the subject has some confusion somewhere in his mind and cannot therefore help being self-contradictory at some place at least. Of course, the writings of some of the present day Parsi newspapermen are obvious exercises in great ignorance and grand inconsistencies, which make their appearance even in a passage of ten sentences. But apart from these out-of-tune bag-pipes, even the life-long students and scholars of religious subjects are found entangled in the nest of their own theories and propositions.

Here, the contradictions may not appear in one and the same passage but their appearance in one and the same article is a matter of high probability and in a book, a certainty.

But to find one inconsistency in the writings of Dr. Faramroz Chiniwalla spread over 30 years and 15,000 pages, is impossible! It is simply amazing! More so, because here are the Truths from the Unknown world!

NARROW-MINDED PRESENT-DAY STUDIES

“The present day studies do not pay any heed to these (divine, spiritual and mystic) matters. Whatever is not comprehensible by the material intellect is dismissed by calling it mysticism. However, ‘Daena’ has such mystic content at every step. But all that is like a sealed book to the present-day studies. Western studies lay down certain standards; they try to stick to them at any cost; only that person is called a student or a scholar who stu-

dies only with that fixed and narrow standard and only that method is called “scholarship”. Ordinary common sense is the centre of these standards; and they are based upon intellectual speculation; the mystic sciences are termed as ‘fads’. **In so doing, this study remains far away from the Truth**”

—Dr. FARAMROZ CHINIWALA
—Nikeez Vol I

A BRILLIANT STAR!

Dr. Faramroz's master Beheramshahji came out before the full Parsi Anjuman of India in 1905. His limitless knowledge on Zoroastrian Science and Scriptures and his power of imparting a few glimpses from it, attracted many eminent personalities from the Community. One of them was the well-known the late Jehangir Jamshedji Vimadalal, Solicitor, who was a ceaseless fighter against the then off-tune bag-pipes. After a close scrutiny, he was convinced that what Beheramshahji said and taught was genuine Zoroastrianism. The advent of Beheramshahji, he wrote, was like the rising of a brilliant star in the sky of Zoroastrian Studies. (Baheramshah Shroff Memorial Volume (1930), page 240). Jehangirji Vimadalal was particularly impressed at the esoteric and technical meanings Beheramshahji was ascribing to Avesta words and the interpretations he presented on the passages from the Avesta and Pahalvi Writings. He made an offer to the Beheramshahji that he would send a couple of Avesta-Pahalvi scholars to Beheramshahji to help him translate the Zoroastrian Holy Writings in the light of his special knowledge. But Beheramshahji did not accept the suggestion. He said that after him, all the Avesta would be translated and much of the translations would be published; Khsnoom would be written on a huge scale. Jehangirji was not convinced then. But Dr. Faramroz proved the correctness of Beheramshahji's prophesy. We have to-day the published Khsnoomic translations and interpretations of many of the Scriptures done by Dr. Faramroz; (and the rest are done but not printed).

Each of the 'Ha's 28, 29 and 30 of

the First Gatha has a book written by Dr. Faramroz, containing the verbatim translation, the Pahalvi versions and the mystic interpretation of each passage in the 'Ha'. A summary of the translation and interpretation of all the 'Gatha's appears in Dr. Faramroz's book on "Yazashney" Ceremony. "Khordeh Avesta" with five "Gah's, five "Niyais'h's and three "Yasht's" is translated and explained in his "Khordeh Avesta ba Khsnoom". "Farvardin Yasht" is the subject matter of a 500 pages book! Other "Yasht's" were published in Parsi Avaz. Translations of "Khordad Yasht" and "Hoama Yasht" appear in the First and the Second Nikiz. There is a 700 page long commentary on Vendidad. "Tir Yasht" was recently published (1975) by Ilm-e-Khsnoom Felavnari Committee". This Committee was founded by the late Jehangir Vimadalal on the third anniversary of Beheramshahji (1930). After him, the late Jehangirji Chiniwalla was its President. The present President is Mr. Sohrab Jehangirji Chiniwala, the nephew of Dr. Faramroz. Another book "Nikiz" relating to "Geyti" — the Earth — is under print.

And there is a huge lot still not printed!

Beheramshahji's prophesy made before Jehangirji Vimadalal has come out to be true.

THE AMAZING BEAUTY!

The beauty of Dr. Faramroz's translations is that they rely on the philological roots of words and their grammatical meanings and yet present the genuine mystic interpretation of each passage. It is in his translations that we find the divine knowledge and

SAL MUBARAK

We wish our readers a New Year, bright and happy in all matters, Spiritual and temporal.

“ May you,

With the Energy liberated within you by following the path shown by Zarathushtra and by striving to maintain Truth and Manthra on your tongue,

become a “Zaothra”—a Torch—emanating a ray of the Divine Light of Ahura Mazda ”.

(Central theme of

“Haoma—yo Gava..... Vagzbiyo”—Khorshed Niyaish)

the spiritual message throbbing and vibrating in each Sentence from the Avesta.

Another remarkable feature of Dr. Faramroz's translations is that they present Zoroastrianism as a whole contained in all Its holy Writings, whether Gathic or non-gathic. He draws a direct relation between the two and establishes beyond doubt that there is no contradiction and no inconsistency between the Gathas and other Avesta Writings (wrongly called later Avesta). There is a clear consistent thread of divine knowledge and message running throughout all the Zoroastrian Scriptures, and the alleged distinction and diversion between Gathic and Non-Gathic Scriptures is highly artificial and arises out of our ignorance in understanding the real genuine meanings of Avesta words, phrases and passages.

It is sad and unfortunate that many Parsi Scholars bred in the Western Style of Studies did not care to look at Dr. Faramroz's translations. That Western Study often went astray. It often failed to understand the spirit of Zoroastrian Religion. In its hands,

Gathas became primitive cattle age writings — many of its translations do read like primitive babbles!

“Khaetvodath” a higher step towards the liberation of the Soul (Ruvan) became marriage between brother and sister!

The message, “Open your spiritual eyes” was read as “believe what you like”! (Gatha Ha 30-2).

“Fight against the evil within you and without you” was read as “convert non-Zoroastrians into Zoroastrians”! (Ha-31-3).

When Zarashushtra said “I am here to tilt the humanity to the land of God”, it was read as the Prophet's cry of frustration “Oh God! to which land do I go?” (Ha 46-1).

“Those who are advanced on the Path towards Ahura Mazda and are nearer to Him, and those who are not so advanced but are far from Him — listen to me, ye both these classes of humans!” — this address of Zarathushtra was read as “Hear me those who come from far and those who come from near!” (Ha 45-1).

(Contd. on page 13)

(Contd. from page 6 Dr. Chiniwalla)

To say that this reduces Zoroastrianism from sublime to ridicule is an understatement!

And yet the same Western-dazzled Parsi scholars would look to such ridiculous propositions with slavish respect; but when a Parsi Savant, well read in modern Science and western studies both, present before them the divine Truths contained in the Holy Writings, they just close their eyes; the only reason being that he is talking of "mysticism".!

But can there be Religion without mysticism?

To-day even modern science is unable to avoid mysticism!

Dr. Faramroz died on 6th August 1962, — on the day of Kadimi Khordad Sal — leaving behind him the divine treasure of written Ilm-e-Khsnoom, the genuine divine knowledge as taught by Zarathushtra and his great 'Soshyant's and Disciples.

May his soul go ahead on the Path towards Ahura and guide us to tread it!!