

41st Baj of Dr. Saheb Framroz S. Chiniwalla.

(From Our Correspondent.)

Ervad Kaikhushroo Navroz Dastoor spoke on the meaning of Daena as expounded in our scriptures.

The function for the 41st Baj anniversary of Dr. Saheb Framroz S. Chiniwalla which fell on Wednesday August 6, 2003 was held at Mehella Patel agiary at Balaram Street.

Ervad Marzban Hathiram welcomed the gathering and paid rich tributes to Dr. Saheb for his life and work. Ervad saheb lamented that the existing generation has grossly failed to appreciate the stupendous task performed by the late Dr. Chiniwalla. Not only that, he opined that even the Kshnoom Anjuman has not fully realized his life's work and has miserably failed in studying his writings. Ervad Marzban drew the attention of the audience when he said that Dr. Saheb had written about more than 10,000 pages by way of several books and this was not all. He wrote extensive articles in Parsi avaz which could easily add up to another 12,000 pages and still more by way of his contributions in the Frashogard magazine. Yet, a whole lot of unpublished material remains to see the light of the day. Ervad Hathiram then briefly introduced the speaker, who was himself a disciple of Dr. Saheb and who would be speaking on the subject of "Daena" as found in our scriptures.

Ervad K. N. Dastoor, started by paying rich tributes to the life and work of Dr. Chiniwalla. He explained that though Dr. Framroz was a practicing and a leading authority on Ophthalmology, he devoted all his time to the writing of Kshnoom as directed and authorized by his master, Ustad Saheb himself. He never bothered if anyone would read or appreciate his works. He single-mindedly went ahead with the writing and one really wonders how he found the time to carry out this stupendous task. Surely, without the Divine help and intervention, this could not

have been humanly possible. Moreover, there is never any inconsistency in all his vast writings. Truly, he agreed with Ervad Marzban that even this Anjuman has not fully understood and has certainly not made good use of the huge literature left behind by him. He stated that the real beauty of the writings of Dr. Saheb lay in the fact that he has single handedly thrown light on the many cobwebs created by plain philological explanations given by the Western studies.

Coming to the main subject of the evening, he explained that "Daena" as explained in the first Nikiz means (i) Din i.e. dharma; (ii) Consciousness as represented by the 10th. Chakhra of Daena, and (iii) Kusti. He drew the attention that the word itself was derived from the root "deedan" which means to see and relates to the ultimate aim of having the darshan (which itself means to see) of Ahurmazd. Thus, the method of seeing or reaching out to Nature is called Din. There is the concept of Zarvan which is permeated in every atom of nature. Hence the entire creation is encircled by the field of Kusti where there are three circles entwined. Thus what is at the macro level is also prescribed for us at the micro level of having and performing our own Kusti. Presently our 10th Chakhra is with an inverse triangle which points to our 11th. Chakhra elevated but when the 10th is elevated, the triangle turns up and the field now points to our brain leading to our reaching out to nature and our salvation. Thus "Daena" can be described as the mirror of seeing or reaching out to Nature.

The lecture ended with the audience partaking of the Chasni.