

Late Jehagirji Sohrabji Chiniwalla paying tribute to Dastur Faramroze Navroji Kutar.

My association with Dasturji Faramroze Navroji Kutar extends to over 35 long years. We don't make any more the likes of him and he is considered as the last of the Dasturs who lead a strict life of Ashoi and tried to follow as much of tarikats as he can. He descended from Bhagarsath Tola Athornan family of Navsari, from bloodline of Dastur Darab Pahlan Faredun family and practised Yozdathregari right from his early ripe age and also studied Zarathosti Religion in a Traditional method as was the practise in those days.

The first impression that late Jehangirji S. Chiniwala had when he came face to face with Dastur Faramroze was that of instant reverence and respect which automatically came from his heart. Dasturji's radiating nobility which was very much apparent on his face was enough to command respect from anybody. He was very soft spoken and was always cool, calm and well composed when he spoke with sweetness and love, respect towards anybody. Late Jehangirji on his first meeting with the Dasturji understood very well that here was a Dastur of great caliber and nobility. In those olden days there were many other Amaldar Yozdathregars of bygone years whom we have forgotten today who used to subjugate Gin, Pari and evil spirits with their power of ashoi and Manthra prayers. Dasturji Mullan Feroze and Kukadaru saheb were those great Dasturs that we know of. Dasturji Faramroze Kutar was the last such Dastur that our community was fortunate to have him with us. He used to religiously practise Tarikaats of Ashoi as much as he can which was the source of his inner spiritual strength.

Today we have with us a school of studying Zarathosti religion known as school of Philology where one tries to understand our scriptures by applying grammar as we understand of. The other older method that Athornan class used to study our religion, was the old traditional way as was practised by our forefathers which was known as Traditional school of Zoroastrian studies. Dasturji Faramroze had commenced his Zoroastrian studies applying the old method as practised by our forefathers. Later on he also took help of Philology school to further enhance his studies with much broader spectrum. Finally he studied our religion as per School of ilme-Khshnoom, much to his satisfaction and to his heart's content he received satisfactory explanations to all his queries.

Parsi community when they settled in Sanjan in India used to speak Persian language also called as Shirin zaban or very sweet language. At that time the present Gujarati language that we speak today was not even in existence then. Parsis of those days had never severed themselves from their ancestral Persian language, but since last century Gujarati has become our mother tongue. The Yozdathregar of those days were very conversant with Persian language. Ervad Behman Kaykobad had written Kisseh Sanjan in Farsi. Learned "Dasturji Mullan Firoze Bin Mullan kaus Jallali" who belonged to kadmi tola was proficient and an expert in Farsi language and literature. He had during the beginning of British rule written "George-Namah" for King George the fourth. A copy of it was sent to King George the fourth who was very happy and as a mark of respect for his efforts generously donated a princely sum which Dastur Mullan will receive throughout his life time.

Dasturji Faramroze Kutar was also proficient in Farsi Literature who used to compose beautiful couplets and poems in Farsi language. He observed that Shahnamah was translated in English, French, Italian, German languages but it was not done so in Gujarati Language which is considered the mother tongue of Parsi Community. Also word to word translation of Shahnamah in Gujarati language was conspicuous by its absence. Hence he decided to take this mighty venture as his own responsibility and he along with his elder Brother Ervad Mahiyar Navroji Kutar came out with 10 volume full of Shahnamah translations in Gujarati with Farsi couplets side by side in Gujarati script. Parsi community owe a lot to Dasturji Faramroze and his brother Mahiyar for translating Shahnamah and making it available for Parsi community who do not know how to read Persian script and understand it. Each and every Parsi household should have Shahnamah in their home and should be considered as holy next to our Pak Khordeh Avesta only.

Dasturji Faramroze Kutar led a strict disciplined life of piety trying to practice as much Tarikats as he can. He meticulously performed all his worldly and spiritual duties and utilized every minute of an hour systematically knowing the value of time. He tried to observe all Tarikats that a Athornan is supposed to follow even under difficult trying times. Dasturji Faramroze had implicit faith on Tarikat Marg, Kriya Marg, Manthra vani and its many benefits as shown in our Zarathosti din. He was very much aware that the school of Philology was unable to give satisfactory explanations to many of doubts that arised on topics of Tarikats and Kriya. He was prepared to study impartially and was a seeker of truth no matter the source.

When he impartially studied Tarikat Marg, Kriya Marg, Manthra vani, Varna, classification of souls and its vast machinery in nature in form of many religions, many paths but one goal as shown and explained in ilme-Khshnoom, he immediately recognized it as truth that he was seeking for. He thus developed explicit faith on all teachings of ilme-Khshnoom and was its student till the very last. At one instance Late Jehangirji Chiniwala as he continued his narration said that whilst he was in the midst of a lecture on the topic of Avesta Manthravani and its many benefits for a Zarathusti. Dasturji Faramroze being in the midst of the lecture narrated a strange incident that had actually occurred in his own life. Dasturji Faramroze further said that in Navsari there was a Magician who made a claim of recognizing any object hidden in the closed fist of a hand. Dasturji Faramroze wrapped his Padan that he used to wear whilst praying Manthra in his fist and tightly closed it whilst praying Ahunavar kalam. Much to the chagrin of the magician he was unable to guess what was lying enclosed in Dasturji's tightly closed fist.

In another lecture of Late Jehangirji on topic of Tarikat Marg and Ashoi and its many benefits Dasturji Faramroze accepted that he had deep faith in all tarikats and narrated his another experience by saying that one of his colleague was suffering from toe nail infection and refused to heal inspite of Surgically making an incision in it. Dasturji Faramroze prayed Nirang for him and advised his colleague to follow Baaj that is given to us before we pair our nails and before haircut. On following Dasturji's advise the wound got healed very fast.

During Vansda Juddin Navjote controversy a book titled "**Vatlavana Sawal Mateno Vadvivad**" was written by Dr. Faramroze S. Chiniwalla as an answer to controversy where it was shown that in nature there is existing machinery of various religions. The book contained quotes from Avesta scriptures and its true meanings explained as per ilme-Khshnoom. The reformists had misquoted avesta, scriptures twisted and misrepresented merely to prove their point that Proselytism being valid in our religion. Dasturji Faramroze Kutar studied Dr Saheb Faramroze Chiniwalla's book with impartially and as per his own knowledge of philology was impressed by Dr Saheb Faramroze Chiniwalla's book. Dastur Faramroze Kutar had at that time written a detailed review in Jame Jamshed paper and challenged the learned scholars to come forward and show their case in contrast to what has been written and proved by Dr Saheb Faramroze Chiniwalla in his above mentioned book. None showed up and accepted the challenge. Dastur Farmroze thus accepted with open arms ilme-Khshnoom and its teachings that Proselytism is non acceptable in our religion.

Dasturji Faramroze had implicit faith towards all the canons as shown in our Zarathosti deen and with his systematic studies strenghtened his faith further. He was sweetnatured and whenever there were various opinions he never lost his cool and always put forward his explanations and his view point with love and affection which was a sterling quality that he possessed.

Jehangirji Chiniwalla further reiterated that none were able to recognize the gem that we had in our midst called as Dastur Faramroze Navroji Kutar and Magnum Opus Shahnamah that he translated in Gujarati into 10 Masterly Volumes. As a token of appreciation and on behalf of "ilme Khshnoom felavnari Committee" he was posthumously honoured with a Casket and Certificate of recognition or "Maanpatra" for his noble services of translating Shahnameh and other works. Dasturji Faramroze's oil painting frame was also inaugurated and kept open for the devotees to view.

Late Jehangirji Chiniwalla further said that today Samast Anjuman has gather to pay homage to such a great soul which is itself very heartwarming and satisfactory. Our community has many things to learn from illustrious and distinguished life of Dasturji Faramroze Navroji Kutar.

Concluded

Courtesy : Firdosh K Sukhia