

# Khordadsal Mubarak

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Zoroastrian Association of Victoria Inc Australia  
September 2005

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## **HOMAGE TO ZARATHUSHTRA KHORDADSAL SPECIAL**

**Saturday 27<sup>th</sup> August 2005**

**7.30 pm**

*(Please do not occupy car park before 7.30pm)*

**Good Shepherd Parish Hall**

**34 Academy Av., Wheelers Hill (Mel: 71 C9)**



**Please RSVP early  
to help us with the organizing of this special event**

<b>Cover Design:</b> Doug Hendry <b>Design Style:</b> Adil Dubash <b>Editor:</b> Perviz Dubash <b>Asst. Editor:</b> Arnavaz Chubb <b>Research Editor:</b> Kamal Khan <b>Youth Correspondent:</b> K R Z	<b>ZOROASTRIAN ASSOCIATION OF VICTORIA</b> PO Box 807 Kew 3101 Victoria AUSTRALIA  <b>FOR PRIVATE CIRCULATION</b> Reg. No.:A14369Y
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## PRESIDENT'S MESSAGE

### **LET'S CELEBRATE OUR RELIGION**

Man has a tendency of taking Life too seriously.  
Maybe we should learn a lesson from Nature, and not become too tense.  
There is a time for birth, a time for death and in between 'Life Abundant Life'.  
A Life to Love,  
A Life to Play and  
A Life to Share.  
A Life where Virtue comes naturally and is not enforced.  
Our Religion points to this Gaiety and Joy of Life.  
Whatever the task ahead there is Joy in Living.

This is the direction the Committee of 05/06 want to take.  
So **"LET'S CELEBRATE OUR RELIGION"**.  
This is not an easy task that we undertake.  
We promise to do our best, with dignity and complete sincerity.  
We want **YOU** to join in.

Perviz Dubash

### **HAPPY NAVROZE**

The Committee of 2005/2006,  
Wish all our ZAV members, a very joyful NEW YEAR.  
May the whole Community make this year, a Year of Blissful Living.

### **IRANIAN QUOTES**

- ❖ A day is lost if one has not laughed.
- ❖ A burden that one chooses is never felt.
- ❖ A gentle hand may lead even an elephant by a hair.
- ❖ Chickens don't praise their own soup.
- ❖ A blind person who sees is better than a seeing person who is blind.
- ❖ Empty sacks never stand upright.

## SALAM O ZARATHUSHTI..... SERIES NO. 1

### **LITTLE KNOWN LEGEND ABOUT THE PARSIS**

Jehan Daruwala

The legend about the advent of the Parsis to India and the meeting with Jadi Rana is well known. It underlies our promise “Hama Hindustan Ra Yaar Bashim” and to live in harmony and peace mixing like sugar in the milk. There is another less known but appealing legend.

Our ancestors sailed from Iran to India leaving behind all their earthly possessions. On the way, a serious storm arose in the sea. Everybody thought that they would find a watery grave. They thought that the curse of their motherland, which they were leaving, had overtaken them.

The elders and the priest advised them to offer a prayer to the Almighty. Accordingly, they started invoking the forgiveness of their motherland, who they were forsaking. They said, “O mother, we are going away leaving behind all our earthly possessions, only to save and preserve our religion. We will never forget you. We give our pledge that wherever we settle down in your name, we shall make a place a blooming garden and in your memory, we shall light a fire.”

The Persian lines written by Poure Dawood runs as follows:-

“Ba Name tu Yak Gushi Gulshan Kunim,  
Be Yadi tu Yak Soalay Rosham Kunim”

The storm subsided and our ancestors safely landed and settled down in India. But they kept their promise. Wherever they settled they cultivated the land and grew gardens and orchards.

And in settlement, they build their Fire Temples. That was not all. They built other temples also: Temples of Learning, schools and colleges, Temples of Humanity that is hospitals, even hospitals for animals, Temples of Trade and Industry – shipyards, factories which brought wealth to the country and employment and income to millions of people.

We lived and remained as true sons of the land. We continue to discharge these duties as true sons of the sacred soil of India, which give a shelter, love, and protection in our time of need. We continue to repay our debt.

Mahatma Gandhi’s beloved “bhajan” enumerates the virtues of “Vaishnav Gan”. Our religion taught and inculcated the same virtues in us. We are proud to live as “Zarathushti Gan”. Our record is before all.

This was acknowledged by the Father of the Nation once in a speech made by him in London. He said, “I am proud of my country, India which has produced the magnificent stock, in numbers beneath contempt, but in charity and philanthropy unequally and certainly unsurpassed.”

We submit only one addendum, our origin, our religion, our culture, is from Iran. We adopted India as our land, inherited its rich culture and enriched it with our own. We do not claim that ours is the best, rather the best is ours.

## **RESUME PAR EXCELLENCE**

### **EDUCATION /Qualification:**

Stood first in BA (Hons), Economics, Punjab University, Chandigarh 1952; Stood first in MA (Economics), Punjab University, Chandigarh 1954; Wright's Prize for distinguished performance at St John's College, Cambridge, 1955 and 1957; Wrenbury scholar, University of Cambridge, 1957; DPhil (Oxford), DLitt (Honoris Causa); PhD thesis on India's export competitiveness

### **OCCUPATION /Teaching Experience:**

Professor (Senior lecturer, Economics, 1957-59; )  
Reader, Economics, 1959-63;  
Professor, Economics, Punjab University, Chandigarh, 1963-65;  
Professor, International Trade, Delhi School of Economics, University of Delhi, 1969-71; Honorary professor, Jawaharlal Nehru University, New Delhi, 1976 and Delhi School of Economics, University of Delhi, 1996 and Civil Servant

### **WORKING EXPERIENCE/ POSITIONS:**

1971-72: Economic advisor, ministry of foreign trade  
1972-76: Chief economic advisor, ministry of finance  
1976-80: Director, Reserve Bank of India; Director, Industrial Development Bank of India; Alternate governor for India, Board of governors, Asian Development Bank; Alternate governor for India, Board of governors, November 1976 - April 1980: Secretary, ministry of finance (Department of Economic affairs); Member, finance, Atomic Energy Commission; Member, finance, Space Commission  
April 1980 - September 15, 1982: Member-secretary, Planning Commission  
1980-83: Chairman, India Committee of the Indo-Japan joint study committee  
September 16, 1982- January 14, 1985: Governor, Reserve Bank of India  
1982-85: Alternate Governor for India, Board of governors, International Monetary Fund  
1983-84: Member, economic advisory council to the Prime Minister  
1985: President, Indian Economic Association  
January 15, 1985- July 31, 1987: Deputy Chairman, Planning Commission  
August 1, 1987- November 10, 1990: Secretary-general and commissioner, south commission, Geneva  
December 10, 1990- March 14, 1991: Advisor to the Prime Minister on economic affairs  
March 15, 1991- June 20, 1991: Chairman, UGC  
June 21, 1991- May 15, 1996: Union finance minister  
October 1991: Elected to Rajya Sabha from Assam on Congress ticket  
June 1995: Re-elected to Rajya Sabha

1996 onwards: Member, Consultative Committee for the ministry of finance  
August 1, 1996- December 4, 1997: Chairman, Parliamentary standing committee on commerce

March 21, 1998 onwards: Leader of the Opposition, Rajya Sabha

June 5, 1998 onwards: Member, committee on finance

August 13, 1998 onwards: Member, committee on rules

Aug 1998-2001: Member, committee of privileges 2000 onwards: Member, executive committee, Indian parliamentary group

June 2001: Re-elected to Rajya Sabha

Aug 2001 onwards: Member, general purposes committee

### **BOOKS:**

India's Export Trends and Prospects for Self-Sustained Growth -Clarendon Press, Oxford University, 1964; also published a large number of articles in various economic journals.

### **OTHER ACCOMPLISHMENTS:**

Adam Smith Prize, University of Cambridge, 1956

Padma Vibhushan, 1987

Euro money Award, Finance Minister of the Year, 1993;

Asia money Award, Finance Minister of the Year for Asia, 1993 and 1994

### **INTERNATIONAL ASSIGNMENTS:**

1966: Economic Affairs Officer

1966-69: Chief, financing for trade section, UNCTAD

1972-74: Deputy for Indian IMF Committee of Twenty on I

### **International Monetary Reform**

1977-79: Indian delegation to Aid-India Consortium Meetings

1980-82: Indo-Soviet joint planning group meeting

1982: Indo-Soviet monitoring group meeting

1993: Commonwealth Heads of Government Meeting Cyprus 1993: Human Rights

World Conference, Vienna

### **RECREATION:**

Gymkhana Club, New Delhi; Life Member,  
India International Centre, New Delhi

***Can you guess who it is ???***

**Dr. Manmohan Singh**

DOB: September 26, 1932

The India Prime Minister seems, by far,  
to be the most qualified PM in the entire world.



Source unknown

## ZAV COMMUNITY IN ACTION

### ZAV AGM 2005 – Walk-in / Walk-out



18<sup>th</sup> AGM was held on 24<sup>th</sup> July 05. It was one of the best years for ZAV. The community pulled together to make a success of all the major projects.

We could very proudly announce:

**“ ZAV, THE COMMUNITY THAT CARES ”**

We walked in proudly,  
We walked out prouder.



### ZAV MEMBERSHIPS

PLEASE DON'T FORGET MEMBERSHIPS  
ARE DUE BY 30<sup>TH</sup> SEPTEMBER 2005.

FEES ARE AS BELOW:

FAMILY	\$50
SINGLE	\$25
CONCESSION & PENSION HOLDERS	\$35

PLEASE MAIL CHEQUES TO:  
HON. TREASURER  
ZOROASTRIAN ASSN. OF VICTORIA INC.  
P.O. BOX 807, KEW, VIC. 3101 AUSTRALIA

## ZAV COMMUNITY IN ACTION

### **NEW FACE TO AN OLD INSTITUTION “JOY OF RELIGION” SESSIONS**

Arnavaz Chubb

The ZAV has been conducting religious education sessions for many years. It has been our aim to foster an understanding of the Zoroastrian religion and thereby create a proud sense of identity amongst the Zoroastrians of Victoria. Over the years, young and old and all those in between have been meeting to learn about our religion, discuss various issues both relevant and esoteric and to pray together. That this same steady group has been meeting for many years says something about the bonds that have been created by learning and praying together.

We would like all ZAV members to develop this sense of fraternity and feel happy and proud to be Zoroastrian. Come join us on the first Sunday of every month. **Sessions are very informal and are suitable for all age groups** - story and fun times for the kids, free and friendly discussions for the adults and prayer time conducted by our mobeds leading us through the melodious chants of our manthras. Come be a part of it all and kindle that sense of belonging. We welcome an exchange of ideas and want to make this an interesting and worthwhile and joyful experience.

The Committee of 05/06 has embarked on the project of “LET’S CELEBRATE OUR RELIGION”, this is our initial venture.

#### **SESSION DETAILS:**

**Venue** Mt. Waverley Community Hall, 47 Miller Crescent, Mt. Waverley  
**& Date:** September 04, 2005,  
October 02, 2005,  
December 04, 2005.  
Mt. Waverley Youth Centre, 45 Miller Crescent, Mt. Waverley  
November 06, 2005,  
**Time:** 10.00 am – 12 noon

#### **Proposed Activities: \*\***

Kiddies Games  
Zoroastrian History  
Audio/visuals  
Lending Library  
Translate Good Thoughts to Good Actions  
Charitable institutions in India  
Create ideas for Multicultural /interfaith activities in Australia  
Prayer Classes  
Humbundagi **\*\* Subject to review**

Bring a light finger food plate and let’s share.

## **ZARATHUSHTRA'S UNIQUE SPIRITUAL PHILOSOPHY OF SELF-UNFOLDMENT**

Dastur Dr. Framroze A. Bode

The spiritual status of Zarathushtra among the prophets of the world is unique. He was a world teacher whose mission was to give spiritual illumination to all the living souls. In his Gathas –The Divine Songs, he yearns to inspire a living faith in a living God in the hearts of all mankind. Zarathushtra brought the message of freedom and liberation from ignorance, superstition, ritualism, and blood sacrifice. He does not demand blind following, on the contrary he teaches man to expand the awareness of his spiritual potentialities for his self-unfoldment and says: "Give ear, listen, ponder with light of your shining mind; decide, discriminate, each man must choose his own faith, his own path of self-unfoldment." [Yasna 30.2]

With the advent of Zarathushtra thousands of years ago in Ancient Iran began a new cycle of spiritual and ethical evolution of mankind. Zarathushtra was famous in antiquity as the founder of the Magi and the mystical Magian Brotherhood. He was a Master Adept in the science of spiritual self-unfoldment, who mystically apprehended all the divine laws governing the universe. In ancient classical literature we see him represented as an illustrious Master of Wisdom and Spiritual Teacher. Zarathushtra was a Ratu-Rishi, meaning spiritually full-grown, a living essence of reality to divine decrees and brought the message for humanity, which the ear of man had not heard before.

Zarathushtra gave to the world a new and unique definition of religion. He coined a new word, Daena, meaning the Inner Self. To him religion was not mere worship of a deity but the instrument of introspection, seeing within, knowing one's own self. Religion to him was a mystical experience in meditation to man's relationship with the Divine Spirit within and without. Zarathushtra proclaimed to the world pure Monotheism, a profound concept of the Supreme Godhead Ahura Mazda. He contemplated with his pure mind the nature of the Being and the laws governing the universe. Ahura Mazda is the infinite eternal Being ever-present, Lord of Wisdom, the Creator, eternally the same, all-pervading loving Father, the transcendent and the immanent. In order to proceed on the path of spiritual Self-unfoldment one must have an abiding faith in the presence and power of Ahura Mazda. Ahura Mazda is infinite, eternal, invisible pure spirit, but his shining Holy Spirit is ever present in man. He can only be conceived and experienced in his divine attributes and manifestations. These divine attributes are inherent and latent in man, which he has to develop for self-unfoldment. Ahura Mazda has planned the Kingdom of Heaven within, which man has to reach by his own Self-unfoldment. Zarathushtra announces that the universe is the emanation of the Divine Intelligence. Life is light; to live means to live with spiritual consciousness of the illumination within. The cosmic fire of the spirit burns in every heart. It is the light of intelligence in every mind and the glow of pure emotion of love in every heart.

Spiritual unfoldment is as natural as life itself. There cannot be enlightened living without a realization of the reason, purpose, and goal of living. Neither

reason nor senses can supply this. The true purpose of our existence and all our activities can be found only through communion with the inner-self (Daena).

For spiritual unfoldment we have to develop thoughtfulness and awareness. Spiritual disciplines are not to be forced, they are qualities of one's own personality.

The secrets of spiritual Self-unfoldment are found in the teachings of Zarathushtra. For spiritual Self-unfoldment one has not to reach outside or into heaven. It is an internal process, which Zarathushtra simplified and made practical. The ego-the shadow is the dark destructive tendency of the human mind. Aho-Mano, is the hindrance on the path of Self-unfoldment. When the veil of Maya-bewildered limited consciousness is removed, we are no more in the illusion of the changing phenomena. We have to develop universal values and bring the best and the highest ideals to bear upon each situation that arises in life. For self-unfoldment one has to realize the universal divine motion flowing harmoniously in life. By self-orientation and spiritual knowledge one can make a rapid progress in Self-unfoldment. Everything in the universe is governed by, the supreme immutable divine Law of Asha. Therefore there is no chance, accident or miracle, because the same law is implied in the process of spiritual Self-unfoldment.

For Self-unfoldment, the inconceivable Reality, beyond our sense-intellect oriented knowledge, should be the subject of contemplation and meditation. By self-effort and self-endeavor one opens the doors of his spiritual Self-unfoldment and finds that Ahura Mazda dwells in the holy temple of his heart and remains a silent witness. In our mortal perceptions there are confusions, conflicts, hates, greed, egoism, crimes and wars; but when Self-unfoldment takes place, Self-realization takes deeper into the source of things, and we find rhythmic songs of illumination and conscious awareness of the unity of life in the abode of Ahura Mazda. Man today is inspired by new horizons of evolving consciousness, new perspective of integral cosmic evolution, and a thirst for a new spiritual awakening and unfoldment. Dogmas are stagnant and they do not satisfy his spiritual hunger. He needs something deeper, more lasting and profound in his own personal spiritual experience and Self-unfoldment. Ahura Mazda is the central principle that makes our search for spiritual unfoldment possible. He is the beginning, the middle, and the end of all spiritual endeavor. When one goes inward, strives, seeks, there emerges a new light of heightened consciousness. in, which he finds himself. By touching Reality within he touches Reality everywhere. Ahura Mazda is not a logical construction, but an experienced Reality. In his ecstatic moment Zarathushtra says: "For now in truth I have beheld Ahura Mazda clearly in my spiritual eye and now I have the vision and experience of his presence." [Yasna 45.8]

Let us briefly examine what we mean by spiritual. The word with its various connotations is generally misapplied to mean a number of concepts, which are not in its basic components. It must be made clear that spiritual life is not somewhere outside of our present day-to-day living. The source of matter and spirit is one. Spiritual essentially means that principle in man, which emanates from the Divine Source, it is the higher Self, the hidden consciousness operating under the impulse of Divine or Cosmic Consciousness. Spiritual has nothing in common with phenomenal. From the one Divine Being we have descended through the various stages of evolution and have unfolded to our

present state of self-conscious human beings. We have been endowed with tremendous spiritual potentialities, which by our own self-effort and endeavor we must unfold and manifest in our life. Our mission here upon this earth is by Self-unfoldment to know our selves, to know our relationship with the world and to establish once again our union with our undivided eternal and infinite source, Ahura Mazda, who has created the universe and man and is actively working in them and through them for their spiritual Self-unfoldment.

The first secret of spiritual Self-unfoldment is to begin from where we are now. We must know with certainty that our day-to-day life has a key to our Self-unfoldment; if we but know how to live fully, dynamically, and consciously, that in itself is Self-unfoldment. In the craze for the supernatural, phenomenal and miraculous, people try to escape life and living. Zarathushtra says that life is the instrument of cultivating spiritual consciousness. The more we live, the more we grow and the more is our Self-unfoldment. The process of Self-unfoldment is a wonderful experience of transformation from lower nature into a higher nature. This process of integration is a whole and it happens simultaneously. It may be noted that the longing for Self-unfoldment is a mental and emotional stress in its early stages. But back of it there is a deep-seated urge, which is the basic urge in man, an irresistible dynamic urge to know oneself.

After having indicted above some basic ideas about the path of Self-unfoldment, let us consider the direct and unique spiritual Path of Self-unfoldment as given to the world in the teachings of Zarathushtra and how it can be of help to confused humanity in the world today. To the seeker of spiritual path of truth it will be revelation to find how practical is the path of Self-unfoldment as taught by Zarathushtra.

Man being the thinker and his mind being his unique endowment, Zarathushtra, as the first step for Self-unfoldment, propounded the philosophy of disciplining the mind and making it Vohu Manah –pure mind reaching the total mind by constructive, positive, creative thought force, thus experiencing the deepest level of the superior mind –the cosmic intelligence. Man must transcend the limitations of the finite intellect and relativity of the destructive mind and enter into the supra-mental region. In spite of all his limitations man is the only creature who has been endowed with the power of transcendence. As a further step, towards Self-unfoldment Zarathushtra propounded his philosophy of Sraosha, consciousness. Sraosha --cosmic consciousness is spoken of as “Thine own the greatest of all” who is invoked for realizing the final goal of life eternal. When Sraosha comes with blessings of great splendor of divine light, the conflict and confusion in the mind, caused by its relativity and limitations disappear. When Sraosha comes with great illumination, the opposite of good and evil, right and wrong, are transcended and the subject and object lose their separateness and emerge together in one flash of heightened consciousness. For Sraosha –intuitive consciousness, pure mind or good thought is absolutely necessary. Here we may add that Zarathushtra solves the problem of evil and declares that evil is not an entity or a being. It is only the twin-mentality and relativity of the human mind. There is no cosmic dualism in the teachings of Zarathushtra

Zarathushtra shows the second step on the path of Self-unfoldment, that of the cosmic law of Asha, Vedic Rita, which is operating and governing the whole universe. Things happen in nature and in man, not by the whim of some

hidden invisible dictator, but by the operation of the immutable divine law of Asha –the law of harmony, order, truth, purity and causation. Zarathushtra at several places in the Gathas reiterates the law of cause and effect, the law of Karma and says: “As you sow, so must you reap.” With this law of Asha is tied the concept of happiness and misery, heaven and hell. On the free choice of causes depends man’s happiness and misery. Heaven and hell are no places and locations; they are states of man’s subjective consciousness. Man is made in the image of God the Loving Father. He is not hurled into hell for eternal condemnation. Zarathushtra says: “So understand, O mortal man, the law which Mazda has ordained regarding happiness and misery, there will be long periods of suffering for the wicked and rewards for the pious; but thereafter eternal bliss shall reign everywhere.” [Yasna30.11] Zarathushtra says: “Happiness unto him who gives happiness to others”. With the acquisition of wisdom and intuition, understanding, experiencing, and putting into practice this immutable divine law in life is of utmost importance for Self-unfoldment on the physical level in cleanliness and health of the body; on the mental level in truth, ethical decisions, good conduct and character; on the spiritual level in recognizing and knowing the Self and obeying the law of the Spirit.

The third step on the Path of Self-unfoldment according to Zarathushtra is the development of the divine attribute of Kshathra –sovereign will power. With Self-unfoldment one now understands the Divine will operating in him and around him. He sheds his puny selfish ego-will and surrenders his will to Divine Will. “Not my will but Thy will, O Lord.” Ego-oriented self-will is a bondage, which obstructs the Path of Self-unfoldment. He now follows the path of obeying the sovereign Divine will, the free will, which liberates from the bondage of his narrow selfish motivations. The result of this will be fulfillment of the goal of human life, which is universalized. Man brings the Divine Kingdom here upon this earth by dedicating his will to Divine Will and by service to mankind. In the short basic Zoroastrian prayer of Ahuna Vairya, it is stated that the spiritually unfolded full-grown man is like unto Ahura Mazda in his free will. Such a man by following the path of good mind and divine law dedicates every act of his earthly life to Ahura Mazda and by cherishing and serving the meek and the lowly of heart establishes sovereignty of Ahura Mazda upon the earth. Man must become a channel through which divine blessings may flow continually and reach out to mankind everywhere.

The fourth step on the Path of Self-unfoldment is the cultivation of the divine attribute of Spenta Aramaiti, the radiant divine love and devotion. The fourth foundation pillar of Self-unfoldment is a female divine attribute of love, which is the greatest divine energy. Man has now to operate on his heart consciousness. The love of God flows through human hearts, and those who have purified their hearts can use this great blessing for universal purposes to bring unity, peace and happiness in the world. Devotion and dedication to Ahura Mazda will inspire him to unfold his divine potentiality of love, which grows and glows and sheds its luster all around. Aramaiti is the symbolic daughter of Ahura Mazda chosen by Him for peace and rest of mankind. By Self-unfoldment of this great quality of love man shall attain eternal life. This divine attribute is specially chosen by Ahura Mazda to help each human being in his spiritual Path.

( TO BE CONTD.)

[Source: “Sharing The Joys of Learning” by Dastur Dr. Framroze A. Bode].

## PRESENT DAY BLESSINGS

This is really interesting! The next time you are washing your hands and complain because the water temperature isn't just how you like it, think about how things used to be.

Here are some facts about the 1500's: These are interesting:

Most people got married in June, because they took their yearly bath in May and still smelled pretty good by June. However, they were starting to smell, so brides carried a bouquet of flowers to hide the body odour. Hence the custom today of carrying a bouquet when getting married.

Baths consisted of a big tub filled with hot water. The man of the house had the privilege of the nice clean water, then all the other sons and men, then the women and finally the children! Last of all the babies. By then the water was so dirty you could actually lose someone in it. Hence the saying, "Don't throw the baby out with the bath water."

Houses had thatched roofs-thick straw-piled high, with no wood underneath. It was the only place for animals to get warm, so all the cats and other small animals (mice, bugs) lived in the roof. When it rained it became slippery and sometimes the animals would slip and fall off the roof. Hence the saying "It's raining cats and dogs."

There was nothing to stop things from falling into the house. This posed a real problem in the bedroom where bugs and other droppings could mess up your nice clean bed. Hence, a bed with big posts and a sheet hung over the top afforded some protection. That's how canopy beds came into existence.

The floor was dirt. Only the wealthy had something other than dirt. Hence the saying "dirt poor." The wealthy had slate floors that would get slippery in the winter when wet, so they spread thresh (straw) on floor to help keep their footing. As the winter wore on, they added more thresh until when you opened the door it would all start slipping outside. A piece of wood was placed in the entranceway. Hence the saying a "thresh hold."

*(Getting quite an education, aren't you?)*

In those old days, they cooked in the kitchen with a big kettle that always hung over the fire. Every day they lit the fire and added things to the pot. They ate mostly vegetables and did not get much meat. They would eat the stew for dinner, leaving leftovers in the pot to get cold overnight and then start over the next day. Sometimes stew had food in it that had been there for quite a while. Hence the rhyme, "Peas porridge hot, peas porridge cold, peas porridge in the pot nine days old."

Sometimes they could obtain pork, which made them feel quite special. When visitors came over, they would hang up their bacon to show off. It was a sign of wealth that a man could "bring home the bacon." They would cut off a little to share with guests and would all sit around and "chew the fat."

Those with money had plates made of pewter. Food with high acid content caused some of the lead to leach onto the food, causing lead poisoning death. This happened most often with tomatoes, so for the next 400 years or so, tomatoes were considered poisonous.

Bread was divided according to status. Workers got the burnt bottom of the loaf, the family got the middle, and guests got the top, or "upper crust."

Lead cups were used to drink ale or whisky. The combination would sometimes knock the imbibers out for a couple of days. Someone walking along the road would take them for dead and prepare them for burial. They were laid out on the kitchen table for a couple of days and the family would gather around and eat and drink and wait and see if they would wake up. Hence the custom of holding a "wake."

England is old and small and the local folks started running out of places to bury people. So they would dig up coffins and would take the bones to a "bone-house" and reuse the grave. When reopening these coffins, 1 out of 25 coffins were found to have scratch marks on the inside and they realized they had been burying people alive. So they would tie a string on the wrist of the corpse, lead it through the coffin and up through the ground and tie it to a bell. Someone would have to sit out in the graveyard all night (the "graveyard shift") to listen for the bell; thus, someone could be "saved by the bell" or was considered a "dead ringer."

And that's the truth... Now, whoever said that History was boring !!!

Source unknown

## **ZAV NOTICEBOARD**

### **Births (Congratulations)**

**Keyan**, baby boy, born to Binaiferr and Roger Bowker on 26<sup>th</sup> July 2005.

**ZOROASTRIAN HEROES SERIES (CONTD.) NO.5**

**JEHANGIR RATANJI DADABHOY TATA (1904-1993)**

**CORPORATE LEGEND  
FATHER OF CIVIL AVIATION**

The last of the corporate legends, his preferred style was easy informality, which is why few would have referred to Jehangir Ratanji Dadabhoy Tata with the full pomposity of his given name. 'JRD', or just 'Jeh' to friends, was the highest flying of them all, in fact and figuratively, yet he was also the most down- to- earth of business barons. He was a citizen of the world, but no less an Indian for that. He was the paterfamilias of Indian industry, but the public's fondest image of him is that of a dashing half-Parsi, half-Parisian young man posing by the frail Puss Moth in which he'd made the pioneering air mail flight from Karachi to Bombay in 1932.



The exacting standards he inculcated in the fledgling Tata Airline would make it one of the best regarded in the world, even through the early years of Nationalisation; its subsequent decline would be his deepest anguish. The same unblending ethic permitted Indian business to hang on to the last vestige of integrity during the corrupting years of the licence-permit raj.

He famously clashed with the other Titan, Jawaharlal Nehru, mincing no words on the misguided idealism which had held the economy in a strangle hold. He also blueprinted development in the "Bombay Plan", a document endorsed by G.D. Birla, Kasturbhai Lalbhai, Purshotamdas Thakur and Sri Ram, that was in 1944; It would take an expensive half century for the Indian Government to realise the wisdom of corporate autonomy.

His scientific temperament led him to fund Homi Bhabha's dream of the Tata Institute of Fundamental Research. His futuristic mind easily enabled him to visualise a demographic death: sounding the alarm bells, he laid the : foundation of what would become the international Institute for population studies in 1956. This contribution was recognised by the UN population award bestowed on him in 1992, the same year in which the country acknowledged his services with its highest honour, The Bharat Ratna.

He breathed his last amidst the Swiss mountains in 1993. In the unpretentiousness that marked his life, death came in a Swiss public hospital where he'd made none of the demands his stature would have justified.

Source: [parsicomunity.com](http://parsicomunity.com)

**ZOROASTRIAN ASSOCIATION OF VICTORIA, INC.  
Notice of Extraordinary General Meeting**

NOTICE is hereby given as per Clause 9© of the Constitution, an Extraordinary General Meeting of ZAV Inc., will be held on Saturday, 01 October 2005 at 4.30 pm, at Rentoul Hall, 16 Livingstone Close, Burwood, 3125, to conduct the following outstanding matter from the XVIII AGM held on July 24, 2005.

**Special Resolution to be passed as an Amendment to the Constitution Clause 23, "Note part A and B" (refer to Annexure "A" attached).**

As per the Constitution (Rule 11j);-only Financial Members, Concessional Members over the age of 18 years and Life Members shall be entitled to vote at the EGM.

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**ZOROASTRIAN ASSOCIATION OF VICTORIA, INC.**

**Proxy Form**

Nergish Dubash  
Hon. Secretary,  
Z.A.V. Inc.  
P.O. Box 807  
Kew 3101  
VICTORIA

I,.....of.....  
being a Financial Member of the Zoroastrian Association of Victoria Inc.,  
hereby appoint

.....of.....  
as my proxy, to vote on my behalf at the Extraordinary General Meeting of the  
Zoroastrian Association of Victoria, Inc. to be held on Saturday 1<sup>st</sup> October  
2005, and at any adjournment or amendment thereof.

Signed.....this day.....of.....

*Note:*

- 1. In the event of the Member desiring to vote for or against any resolution he/she shall instruct his/her proxy accordingly. Unless otherwise instructed, the proxy may vote as he thinks fit.*
- 2. This proxy form may be mailed to be received prior to the meeting or may be handed in at the meeting.*

**ANNEXURE 'A'**

**Item 7: Proposed Amendments to Rules and Regulations of the Constitution.**

**ZAV EXPLANATORY MEMORANDUM FOR CHANGES TO THE ASSOCIATION'S RULES & REGULATIONS**

A letter received from the Department of Justice, Consumer Affairs Victoria; (vide their letter dated 27 August 2003), stating that they have approved the Special Resolution passed at our EGM on July 20, 2003.

However one notable qualification which the letter contains in so far as the Grievance Procedure clause goes, our amended Rules and Regulations currently provide that "The Conflict Resolution Procedures are only to be invoked for disputes between a Member and the Committee and not for disputes between Members".

(Ref. pages 18-19/22 to Note: Clause 23, part A & B)

As per the Model Rules of the Incorporations Body (Rule 8) the Grievance procedure applies to disputes between :-

- "Clause 8(1) (a) a member and another member; or  
(b) a member and the association".

We (ZAV) therefore have technically not complied fully with the Model Rules No.8 (1)

Hence proposed changes to Clause 23 as below: -

\*\*\*\*\*

**PROPOSED CHANGES TO THE RULES & REGULATIONS OF THE ZOROASTRIAN ASSOCIATION OF VICTORIA, INC. AT THE EGM ON OCTOBER 1<sup>ST</sup> 2005**

**CLAUSE 23. CODE OF CONDUCT**

Note: - It is important to clarify ('two') **three** matters regarding the above Clause 23, part A & B: -

- (a) The Conflict Resolution Procedures are only to be invoked for disputes between a Member and the Committee and **between members, if in the majority opinion of the Committee of the day, the conflict has arisen as a direct result of some ZAV activity, but not for disputes ('between members') of a private/personal nature.**
- (b) **If however the conflict is not resolved according to the rules, the parties may seek to resolve the conflict in accordance with the Act otherwise at Law.**  
**The aggrieved parties are at liberty to appoint legal advisors at their own cost.**
- (c) Reference to members holding their own functions do not cover personal or private functions, but only to functions involving issues of community interest.

Read as: In '*italics*' to be deleted.  
In' **bold**' to be included

**A JOINT PROJECT OF ZOROASTRIAN ASSOCIATIONS  
OF SYDNEY, PERTH, MELBOURNE & AUCKLAND**

**LECTURES ON  
ZOROASTRIAN RELIGION  
BY  
ERVAD DR. JEHAN BAGLI**



**President:** North American Mobed Council

**Chairperson:** Research & Preservation Committee of  
*FEZANA*

**Founding Member:** Zoroastrian Association Of Quebec

**Editor:** *GAVASHNI*, a North American Zarthushti  
publication

**Founding Editor:** *FEZANA* Journal

**Books:** Religion of Asho Zarthusht and influence through the Ages (2003)  
Understanding and Practice of Jashan Ceremony (2001)

**Tentative Schedule:**

- 1) **Message and Teachings of Zarathushtra.**
- 2) **The history of the orientation of Zoroastrian calendar**
- 3) **Time Homeland & Universality of Zarathushti faith.**
- 4) **Zarthushtrian faith in Achaemenian Era.**
- 5) **Zarathushti Rituals.**

**1<sup>st</sup> Session:**

**Date:** Saturday 1<sup>st</sup> October, 4.30pm to 9pm (EGM 4.30pm to 5pm)  
(Dinner [*A plate of Curry & Rice*] by ZAV included)

**Venue:** Rentoul Hall, 16 Livingstone Close, Burwood (Melway 60 K3)

**Cost:** \$10.00 per person (Children under 12 years Free)

**RSVP** by September 21<sup>st</sup> 2005 Nergish 9728 3811 Arnavaz 9560 3750

**2<sup>nd</sup> Session:**

**Date:** Sunday 2<sup>nd</sup> October, 10.30am to 12.30pm at Sunday School

**Venue:** Mt. Waverley Community Centre, 47 Miller Crescent,  
Mt. Waverley (Melway 70 E1)

Admission Free

Group Sessions: Eastern and Western Suburbs

(Dates and venues to be announced)



Come one come all  
Let's pay our homage  
to

# ZARATHUSHTRA

and  
Celebrate his Birthday

