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AND SOCIAL WORKER

Parzine

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CONTENTS

Editorial (Election & Aftermath)

Fire-Worship & Fire

ROJ, MAH, GHA in Calendar

Late Mr. Naval Framjee

Panchayat's What Next

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We regret the passing away of Dr. Sohrab Batliwala

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ELECTION AND AFTER ATH.

Two elections took place in quick succession and have given the community a gift of two quick thinkers who are already on the move for some major tasks lying unattended for years for lack of energy in stagnated Trusteeship of abnormally long duration. There was tussle for election on both occasions. It was a healthy sign of good and useful persons competing to render service to our doped community, by and large apathetic and unconcerned in its immediate future. Even a bad instrument can carve out a good image, such is our selection this time. With the handle of outdated, restricted and constricted voting powers limited to 335 persons comprising "F" register 170 and "E" register 165 voters it has done well in bringing in good new blood even though the system of controlled election was and is an objectionable item calling for urgent reform to bring it in line with the present day democratic set up of modern society. This election we take as a happy accident but accidents cannot be accepted as method of choice. Choice should lie with all those who can choose and not just a handful who would love controlled choosing. With that idea Parsiana has started the most natural corollary to the natural aspiration of people and named it AKHAND PARSA, a movement that will satisfy the urge to be recognised without which life becomes dull as dodo. Dodo means silly and derrecognised people do degenerate to silly low. Let us rise to a new high with AKHAND PARSA.

Mr. Shiavux Vakil, our new Trustee has publicly acknowledged in principle the need for expansion of electorate - how much and how far may be decided hereafter but expand it must to further avoid controlled election in fairness and justice to all people.

In the Bombay Parsi Association meeting its President Mr. J. Jehangir Shroff urged that effective changes must be brought into the working methods of the Panchayat and compared it to public sector where necessary papers are untraceable. Its employment board meeting is not held for 4 years. That is in the fitness of facts. Instead of employment more and more employables have been thrown out from Godrej Memorial Press with the consent and connivance of Trustees. Trusteeship is enfeebled when its own servant can dominate over them. This is an anomalous though unmistakeable sign of its degeneracy and a great danger to the integrity of the community. When asked about working of Parsi Panchayat Mr. P. P. Khambatta has given a non-descript reply that present working of the Panchayat is just like its past. The audience in enthusiasm of meeting their new Trustee applauded his wisdom and missed its meaning Delphian Oracle when asked who will win the war replied "The Greeks the Romans Conquer Can"- which virtually means anything a Greek or a Roman would like to believe. This is all aside. It was a mistake on the part of the audience to put such a question. Mr. Khambatta is really a likeable and sincere person and will give some constructive direction to Panchayat. His idea of a committee of Elders is laudable if it could be made workable. A Committee of youths working with them may strike a happy mean. When told that with all his efforts he will not get Parsi youths wanting to work hard is justifiably refuted by him. In my talk with him I assured him that youth are anxious to pour in their energy but know not where to and worse still how to. There are psychological barriers which must be broken and that task lies with elders to make them accept the dignity of labour, dignity which they seek and find not; because those who advise do not labour and those who labour do not guide. We all Parsis must lend our hand to all that the organisation makes and uplift of our

STATISTICS? CALENDERS AND SEASONS.

(GAH, ROJ, MAH AND GAHAMBERS.)

BY

KHUHROVI.

Of these, Statistics and Calenders are man-made devices to serve the needs of the State. Time and seasons are impositions by Nature. State is a body of people legally united as an independent unit. By the word people we understand a number of families permanently living side by side under a common order for good of all and with joint efforts drawing from their own selves images powerful enough to deny their nothingness.

Necessity of defence pre-occupied the mind of man from remotest age and organised Society sought to know their strength measured in fighting units they could throw in for defence or aggression. State thus started counting the number of their able bodied men and kept record of them. That was the earliest form and use of numbers for the use of the State thus taking its name from State as Statistics. Later, it has become the most complex instrument for assessment in all walks of life.

Use of Calender arose in the same manner from the necessity of the State to calculate and recover revenue at fixed intervals, to determine holidays, birthdays, anniversaries etc., and to determine appropriate time for religious ceremonies, so that they could be in tune with Nature and Fast or season. The concept of daily unfoldment of life in terms of time is hinted at in Gatha Ushtavati. In Haa 44/5, Zarthushtro asks "Ahura! who fixed hours of life, darkness, sleep, activity, dawn, day and night, that the wise may realise the purpose of life" with constant changes in it in regular succession requiring

appropriate reactions from life. Before the time of Zarathushtra, there was a uniform calendar of 12 months of 30 days each, making 360 days. According to Albiruni, it was Zarathushtra who recast calendar in Solar Time, making one year of 365 days. This fact is not universally acknowledged because scholars of the West put Egyptian calendar as oldest, from B.C.4,326. Dasturan-Dastur Zatsparam explained and introduced Kabisa and named the added day "Ruz-e-Vaijakik".

Roman Priests played havoc with their calendar by lengthening or shortening a month as it suited their whim for quicker recoveries of dues, or lengthening or shortening officers' service period. Pope Gregory resented it because irregularities interfered with Sabbath. In the period of Julius Caesar Mithraism, and Iranian sect, was much in vogue and was spread far and wide. They were Sun Worshipers. Madyaram Gahambar period coincided with certain astronomical conjunction in the last week of December month, on which day the Birthday of Mithra (Meher Yazad) was celebrated with great festivity. Prior to that Roman year began in month of March, as with our Fasli Calendar. Julius Caesar decided to start New Year with Mithra Celebrations and Festivities and implemented his desire in B.C.46. 1st January B.C.46 and New Year Day. His calendar thus started three months earlier, when the sun entered Aries. That put the year three months ahead and caused much confusion before the practice of New Calendar settled down in line with Zoroastrian calendar calculations on Solar Year basis. This confusion continues even upto this day in the wrong nomenclatures of last four months. September, which should mean seventh month in ninth month; October, that means eight means tenth

month; November, instead of meaning ninth month is eleventh month and December, instead of making tenth means twelfth month.

After all, we see the world as it really is changing, challenging and at times chasing us; weakening or strengthening our character by its impact on life, Short spells of time are not registerable long seasonal changes do effect men. Major Sorab Bamji is the stalwart veteran for Fasli Saal for ceremonies to coincide with time and Chambers, so that ceremonies may impart their total described in "Mirror" by Jimmy Hafesjee as under :

" The finest thing about spring is that it says it with flowers. The trouble with Summer is that it is always in hot pursuit of the rains. The most dampening thing about the monsoons is that it is a wet blanket for all occasions. The weak point in Autumn is that it leaves behind a bare trail. The most cruel thing about Winter is that it gives us the cold shoulder."

Date: but is there such a word, people will protest. You see it on the calendar, you have it with your girl-friend and when it comes from IRAN, you eat it. To them I'd only say: Give away that calendar, abandon your girl-friend and swallow DATES.

FIRE WORSHIP.

As found by some^{of} the Orientalists, the word "Zend" does not apply to any language whether dead or living; and never belonged to any of the languages or dialects of ancient Persia. (see Farhang-i-Jehangiri, the Persian dictionary). It means, as in one sense correctly stated, "a commentary or explanation," but it also means what the Orientalists seem to have missed, viz. of the "RENDERING OF THE EXOTERIC SENTENCES", the veil used to conceal the correct meaning of the Zen-(d)-zar texts; the sacerdotal language in use among the initiates of archaic India. Found now in several undecipherable inscriptions it is still used and studied unto this day in the secret communities of the Eastern adepts, and called by them--according to the locality--Zend-Zar and Brahma or Deva-Bhashaya.

We do not think, fire worship is borrowed from the Vedas. Fire-worship, or rather reverence for fire, was in the remote ages universal. Fire and water are the elements in which the active and passive productive powers of the universe are respectively centered. Says Hippocrates: (Divite 1-4) "All living creatures animals and men originate from the two Principles, differing in potency but agreeing in purpose. I mean fire and water....Father fire gives life to all things, but Mother water nourishes them." Has our friend who seems to show such an evident scorn for the emblems of his own religion, ever studied those of other people? Has he ever been told that there never was a religion but paid reverence to the Sun and fire as the fittest emblems of Life, hence of the life-giving principle; nay, that there is not, even

at present, one single creed on our globe but has preserved this reverence in its ritualism, though the emblems with time have been changed and disfigured? The only essential difference between the modern Parsi Mobeds and the christian clergy lies in this, the devotees of the former being profoundly attached to their old religion - though they may have forgotten its origin - have honestly left esoteric Zoroastrianism standing before the Jury of the world, who Judges on mere appearances -- unveiled in its apparent nakedness; while Christian theologians less unsophisticated, kept perpetually modifying Christianity in exact proportion as science advanced and the world became more enlightened until finally their religion now stands under a thick, withal very insecure, mask. All the religions from the Vaidic, the Zoroastrian and the Jewish Creeds down to modern Christianity, the progeny of the last, sprang from archaic Magianism, or the Religion based upon the knowledge of occult nature, called sometimes SABAIISM - THE " WORSHIP " OF THE SUN, MOON, AND STARS. Powell Meredith in his " correspondence touching the Divine origin of the Christian Religion," with the Vicar of Whaplode, says.

" Your sacred books, Sir, are replete with phrases used in fire-worship and with narrations of the appearances of a fire-god. It was as a flame of fire that the Jewish Deity first appeared to Moses. It was with fire he gave the law, on Mount Sinai. It was the God, that answered as fire who was to be the true god in the contest held between Eligh and the prophets of Baal. It was as fire the same God answered his servant David. The altar of incense displayed this fire. The same fire, with incense, a perfume used by heathens in their worship-- was carried by the priests in their censers and this fire once miraculously killed

some of them. All the burnt offerings of the Jews, like those of other nations, originated in fire worship, the worshippers supposing that the God in fire devoured their sacrifices as food, whether vegetable or animal, human or bestial. In a chariot of fire, and horses of fire precisely like the heathen chariot and horses of the Sun, Elizah went up to heaven. We are told that Jehovah went before the Jews' as a consuming fire; and we are assured, not only by the Jew, that his Jehovah Aliem is a consuming fire even a Jealous God" (or, as some translate the latter expression the burning God....) but also by the Christian, that Theosor Zeus (Joul, Jowe, Jore, Jupiter, etc.) is a consuming fire! We find that the sacred fire of Jehovah was in Zion, as well as in the temple Vesta, or Minerva (Isa, XXXI, 9), and as a still more remarkable proof of the identity of the Jewish fire--worship, with that of the Gentiles, we find that FIRE OF JEHOVAH, ON THE BRAZEN ALTAR, WAS TO BE KEPT ALWAYS BURNING-- WAS NEVER TO BE ALLOWED TO GO OUT (LEV. VI 13).

Precisely in like manner was the sacred fire kept burning in the temple of Diana, among the Persians. The Magi of Persia and Chaldea had the care of preserving the holy fire. In the temple of Ceres and of Appollo the sacred fire was always kept burning. The preservation of the fire in the temple of Minerva was entrusted to a number of young women, just as the VESTAL VIRGINS WERE CHARGED WITH THE PRESERVATION OF THE SACRED FIRE IN THE TEMPLE OF VESTA UNDER PENALTY OF DEATH. The custom of preserving the sacred fire is much older than the Hebrew mythology. Diodorus Sicurus tells us that it was derived by the Roman from the Greeks and by them from the Egyptians (Who borrowed it from the Chaldees). There is very little doubt that it is nearly as old as Sun--worship, and that fire when worshipped was originally regarded as

an emblem of the Solar Deity. All the ancients imagined the God to be a body of fire. By all his worshippers he was considered to have existed from Eternity, and to have created, not only all other luminous bodies but the whole Universe. He was thought to be the father of lights and to have all other luminaries, such as the Moon, stars, and so on under his control and guidance.

The Subject is of a tremendous interest to every thinking Parsee but he has to help himself if he would learn more. HIS RELIGION IS NOT DEAD YET; AND UNDER THE LIFELESS MASK OF MODERN ZOROASTRIANISM THE PULSE OF THE MAGI OF OLD STILL BEATS. We have endeavoured as briefly as possible to give a correct, though a very superficial, view of the purport and spirit of true Magianism. There is not a sentence in this for which authority cannot be shown.

(H. P. Blavatsky)

Theosophist Vol. IV July 1883

On higher planes everything is what down here we call luminous, and above here a Certain level everything may be said to be permeated by fire, yet not at all such fire as we know on the physical plane. What we call by that name down here cannot exist without something which either burns or glows, and it is only a kind of reflection or lower expression of a higher abstract thing which we cannot sense. Try to think of a fire which cannot burn but is in a liquid form, something like water. This was known to the followers of the first great Zoroaster, for they had this fire which burned no fuel on their altars, a sacred fire by means of which they symbolised divine life.

One way of reaching the Logos is along the line of fire, and the ancient Parsis knew this well & raised themselves until they were one with the fire, so as to reach Him by way of it. The only way in which it can be done is through the assistance of certain ~~angels~~ but at this period of the world we are so grossly material that very few can stand the ordeal. The first Zoroaster had around him many who were able to take that way, and though under present conditions our lower vehicles would probably be destroyed if we should make such an attempt, in new races and on other planets we should be able to take that way again. All this sounds strange and weird and incomprehensible, because it deals with conditions which are utterly unknown on the physical plane, but the student of occultism will find that in the course of his progress he has to face many things which cannot at all be expressed in words.

(C. W. L. in Inner Life I/221-22).

The purpose of God is to make man survive, at least on earth at present. In search of food man dives deep under crushing atmospheric pressure seeking edible flora in the bottom of the ocean. There he is again in a Quiet Corner to see and feel water and wonder. That sea is not all water. The sea is "water" only in the sense that water is the dominant substance present. Actually it is a solution of gases and salts: 1,346 cubic metres of sea water contains 128 million tons of salts, up to 45 tons of silver, up to 25 tons of gold, up to seven tons of uranium, and more than half a million tons of lime.

MR. NAVAL KATHERSHAH FRAMJEE
PRESIDENT AGRA PARSI PANCHAYAT.

Founder Member, Rotary International Agra, its past president and Chairman of its recent conference (1972) died at Agra on 25th November 1972 at the age of 62. He was born in Navsari in 1910 and went to Simla for schooling where his uncle Mr. Dinshah Framjee was a prominent figure. In 1927 when Navy was first thrown open to Indians he applied and passed with 400 marks (the next candidate getting 250). The latter was selected because Naval had not done any course in science. In 1929 he joined Madon Theatres as manager of the then one and only English Cinema House in Delhi. Here he came in contact with Mr. Sorabji Pochkhanawala and joined the Central Bank of India in Bombay as one officer trainee. Mr. Pochkhanawala took personal interest in him and in 1933 appointed him junior officer touring all over India and in March 1939 posted him in Agra as Agent. At that time Agra headquarter had only three branches, namely, Agra, Hathra and Morena. From that small nidus Mr. Framjee made U. P., M. P. and Rajesthan people ^{banking} minded and by 1942 set up 43 branches all around Agra to Hodel, Farukhabad, Ratlam, Mansur, Indore, Aligarh, Jaipur, Ajmer, Ujjani etc.

Despite his meritorious activities he got no increment until 1944 he became Chief Agent when he was put in par with other older Chief Agents. Selfless work boldly executed was the characteristic of his activities in all spheres of like as

as Rotarian, Executive of several organisations and also as banker. Work and duty are Man's duties. Recognition of man's work and merits he looked upon as duty of the Head office and went on working diligently. This stands in striking contrast to present day attitude of employees wanting increment before achievement.

In 1955 he retired from the Bank and started his own business of shoe industry on a small scale and expanded it gradually to supply to Bata (India and Ceylon), Flex (Kanpur) and State Trading Corporation for export. Warden's (Mysore) Pvt. Ltd. were his local distributors in Bombay.

He was one of the Founder members of Rotary Club of Agra in 1939 and later its Treasurer, Secretary, Vice-President and President and again Secretary. In 1955 for Golden Jubilee year of Rotary Club he was conference Secretary and in 1972 Conference Chairman for District 311. Furthermore he was Director of Rotary Services on four occasions for one year each. In the Current year he was chairman International Youth Extension and Contact Committee (Rotary International District 311.)

Rotary International world President (1972-73) Rotarian Roy Hickman and his Ann Dorothy Hickman paid condolence visit to Agra from Delhi.

The Archbishop paid condolence visit and other members of the Catholic Church and community said mass in the local church for the departed soul.

Senior members of Jalma (Japanese antileprosy mission) came to the house and offered Buddhist prayers.

The Rotary Club held condolence visit at Clark Shiraz Hotel which the family members were requested to attend. Four members spoke very feelingly of the meritorious services the deceased had rendered to people of Agra jointly with his wife Mrs. Mohor Framjee, Rotaryanno Inner Wheel.

One of the speakers said Mr. Framjee served all communities with equal humane sensitivity, the rich, the poor, the needy and the handicapped. He had seen several of them sobbing or crying in grateful memory of his help to them.

Another Rotarian described Framjee as one in whom Gita was ingrained and he lived out Gita in his daily life.

Parsi Anjuman of Agra held a condolence meeting on Sunday 3rd December, Mr. Jal Edulji presided and the Panthaky of Agra Anjuman Ervad Shapurji Dastoor delivered and gave a very sympathetic speech explaining Mr. Framjee's many sided activities for all communities and specifically for members of his own community. He was a pillar of strength to the Anjuman keeping the entire community together with spirit of love and mutual aid

He arranged got-together on all religious occasions and New Year Day, personally visiting all those incapacitated from joining for reasons of health. That way he maintained complete unity, and total cohesion of Zoroastrians and was ever keen to spread

amongst them knowledge of our religion and continuity of ceremonies. The Anjuman passed a resolution putting on record. Mr. Framjee's meritorious services to the community and all its deserving causes. Mr. Framjee acted for many many years as a Trustee and Vice-President of the Parsi Anjuman and was its President from 1968. It was resolved that his portrait be unveiled in the Anjuman prayer hall and his name be included in Naamgarhan as "behedin Navroji behedin Manshershah" in all the ceremonies to be held therein hereafter.

Mr. Framjee acted as secretary of Agra Club for 22 years and the Club was closed for a day in loving memory of his services.

Rotaryanne Moher wife of Late Mr. Naval Framjee is an active Rotaryanne since 1941 and is an equally ardent member of Inner Wheel Rotary International. In the current year she is the International Inner Wheel representature and Chairman for India, Nepal and Ceylon.

She is the founder member of Inner Wheel Club Agra-District 311. In the past she has acted as Director, Secretary and President from 1966 to 1969 during which she was the convener of several important meetings.

In 1970 as Inner Wheel council representature she represented India Inner Wheel council at functions, conventious and conference at Hague, Great Britain, Netherlands, Norway, Swedan, Denmark and Germany.

All over India she attended Inner Wheel National Council Meetings from time to time. She is connected also with a number of Indian Councils for Child Welfare, Cancer, Society, International W.H.O. activities, Agra Women's Association, Founder member of Society for Disabled and Deaf and Mute Children for whom she organised and set up a unit in S.N. Medical College of Agra. She is also a member of Cancer Foundation Delhi and several other social works. Framjees - Husband and Wife - have given their best to Agra and Agra remembers them with gratitude and love, requiting love with all that they could do or give by way of social service akin to a family relation comprising all communities.

Editorial Continued from p.2.

society our avowed team work.

I had not voted for Mr. Savak Vakil. I had promised him my vote but later backed out, informing him that he did not need my vote -- one vote would make no difference in controlled election which I had envisaged. He agreed and I made in writing his consent to my withdrawal. Mr. Vakil had previously flown "Cy pres" doctrine. Then it looked like a kite in the sky because he was not a Trustee and could not get through barriers in the Parsi Panchayat. ~~But~~ things are changed and the energetic team of Dr. Golwala, Mr. Khambatta and Mr. Vakil are well on their way to some Housing scheme. Mr. Vakil is above all a good Zoroastrian with philosophy of other religions to his aid. When first time "So - nu - Mandal" went in for ballots there were three candidates. Amongst them was Mr. Jehangir Vimadlal against whom the controversy raised was can he be a true Zoroastrian with belief in Theology? Even in those days of staunch orthodoxy Mr. Daji and Mr. Vimadlal were elected to the Parsi Panchayat.

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