

BAI MOTLIBAI WADIA ADARAN

SESQUICENTENARY



1863 - 150 YEARS - 2013

COMMEMORATIVE E - VOLUME

**BAI MOTLIBAI WADIA ADARAN**

**SESQUICENTENARY**

**1863 150 YEARS 2013**

**Y Z 1232 - 1382**

**ROJ BEHRAM MAH ADAR**

**Y.Z 1382**

**SATURDAY 4<sup>TH</sup> MAY, 2013**

TRUSTEES, N. M. WADIA CHARITIES  
N. M. Wadia Building, 123 Mahatma Gandhi Road.  
MUMBAI 400 023.

THE MALCOLM BAUG ZOROASTRIAN ASSOCIATION  
Malcolm Baug, Jogeshwari West, MUMBAI 400 102.

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The Trustees, N. M. Wadia Charities  
And  
The Malcolm Baug Zoroastrian Association

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**Bai Motlibai Maneckji Wadia**  
**Born : 30<sup>th</sup> October, 1811**  
**Died : 24<sup>th</sup> May, 1897**



**BAI MOTLIBAI WADIA ADARAN, Jogeshwari, Mumbai**

**The Holy Fire of this Adaran was consecrated at Pitha Street, Fort on 10<sup>th</sup> June, 1863 [ROJ: Behram MAH: Adar, 1232 YZ]**

**It was shifted to Wadiaji Atahsbehrum around 1945.**

**It was re-enthronement at Malcolm Baug on 29<sup>th</sup> April, 1966 [ROJ: Adrdibesht MAH: Adar, 1335 YZ]**

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**Ervad Burjor H. Antia**  
**Chairman, Board of Trustees**  
**N M Wadia Charities**

# N. M. Wadia Charities

N. M. WADIA BUILDING,  
123, Mahatma Gandhi Road,  
Mumbai - 400 001.  
Phone : 2267 4271

## FOREWORD

It is my great pleasure and privilege to write a Foreword to this commemorative Volume on the occasion of Sesquicentenary of Bai Motlibai Wadia Adaran.

Parsi Community has produced several icons in both genders and Bai Motlibai Wadia is one of them.

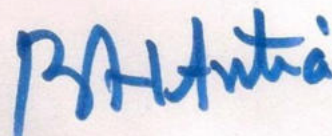
Widowed at the age of 26 years, Motlibai remained a widow till the end of her life i.e. upto her age of 86 years. After the death of her husband, Motlibai spent remaining years of her life in strict seclusion but only for nurturing her two sons Nowrojee and Nusserwanji and devoted her life to the welfare of Indian people in general and Parsi community in particular.

Apart from religious bent of mind, Bai Motlibai had a rare quality of philanthropy and charity and she utilized her vast wealth for amelioration to the poor and needy.

Commemorative volume published on the occasion of Bai Motlibai Wadia Adaran Sesquicentenary gives full picture of the life of Bai Motlibai Wadia and her achievements during her life time. This volume is really informative and educative about the life of our elite ancestors who lived not for themselves but for other members of the community and I congratulate Malcolm Baug Zoroastrian Association and its enthusiastic and dynamic members for taking great care and pain in compiling the facts and figures about Bai Motlibai Wadia and our Adaran. An article on French views on Bai Motlibai's life makes an interesting reading and makes us proud that her name and fame had spread beyond the shores of India. May her holy Frawashi bless all of us so that we can follow her footsteps.

In the end I pray that may Holy Fire of Bai Motlibai Wadia Adaran remain ever burning and shining for us and give spiritual inspiration and guidance to all the residents of Malcolm Baug and also to those Zoroastrians who pray before the Holy Fire of the said Adaran and lead our miniscule community to peace and prosperity for all times to come.

Amen! Amen! Amen!



**B.H. Antia**  
Chairman



**DASTURJI DR. FIROZE M. KOTWAL**  
*Trustee*  
***The Malcolm Baug Zoroastrian Association***

## MESSAGE

### In Celebration of 150 years of the Bai Motlibai Wadia Adarian – Malcolm Baug , Mumbai

On this auspicious day, Ruz Ardibehesht, Mah Adar 1382 Yazdegirdi - which is the 150<sup>th</sup> Year Celebration of the Bai Motlibai Wadia Adarian of Malcolm Baug, we remember the revered memory of Bai Motlibai Wadia and her dear father Seth Jehangir Nusserwanji Wadia, in whose pious memory, this Adaran was built. Their generosity in founding the Pak Padshah Saheb for the spiritual welfare of our community and for the benefit of our holy religion is a perpetual mark of their enduring faith.

I take this opportunity to Congratulate the Trustees of the N M. Wadia Charities, the Managing Committee of the Malcolm Baug Zoroastrian Association and all the residents old and young who live in Malcolm Baug and who have shown their allegiance and devotion to the Adarian Saheb by worshipping here.

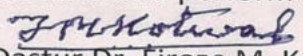
Above all I would like to express my gratitude and praise to the long line of Mobed Sahebs who have rendered praiseworthy service to this sacred fire in the past and our present Mobed Sahebs who continue to cater to the spiritual needs of the residents here by caring with devotion the Sacred Fire .

The consecrated Holy Fire, is a mystical and divine entity which actively protects the worshipper and offers comfort in times of trials and tribulations. The sacred Fire is a celestial Yazata, full of increasing glory and healing virtues. The luminous refulgence of the sacred fire, represents Truth, Order and Righteousness and its due care and proper worship in turn sanctifies our community. In the Atash Niyaisht which is a litany to the sacred fire it is said:

*"Yasnemcha vahmencha huberetimcha ushta-beretimcha, vanta-beretimcha afrinami,  
tava Atarsh puthra Ahurahe Mazdao, yesnyo ahi vahmyo..."*

*"I bless the sacrifice and prayers, the good offering and the wished - for offering, and the devotional offering, offered unto Thee, O Fire, the son of Ahura Mazda"*

May the Padshah Saheb of the Motlibai Wadia Adarian shine eternally for the benefit of the Community and may each one of you follow in the footsteps of Bai Motlibai and perform acts of piety for the benefit of your soul and your families.

  
Dastur Dr. Firoze M. Kotwal

8-3-2013.

B-22 Cusrow Baug

Mumbai



**BOMI S. BACHA**  
*President*  
*The Malcolm Baug Zoroastrian Association*



TEL. : 2678 8725

**THE MALCOLM BAUG ZOROASTRIAN ASSOCIATION**

( REGISTERED NO, F/162 BOM, )

MALCOLM BAUG, JOGESHWARI, MUMBAI - 400 102.

**FOREWORD**

The Malcolm Baug Zoroastrian Association, which manages the Motlibai Wadia Adaran has been fortunate in having had very responsible leadership ever since its inception. We are all proud that we have been able to maintain the Adaran in top condition even after 47 years and even added the bench strength of our mobeds who can perform all prayers and ceremonies desired by our humdins. . This has been possible with the Grace of Dadar Hormuzd and all His blessings.

Encouraged by the cordial support of the Trustees, N. M. Wadia Charities who have ceded to us an additional land adjacent to the Adaran, as well as the funds given in 2007 by Justice Sharukh Kathawala, we are now embarking on the next stage of major development. The outline of our future plans are shown under the head "THE WAY FORWARD" in this E-Volume.

On this sacred day Roj Behram Mah Adar , 4<sup>th</sup> May, 2013 the completion of 150 years of the consecration of the Atash, **we rededicate ourselves** to work for the continuous improvement in the quality and management of our services to the Zoroastrian public, particularly of the western suburbs of Mumbai.

Bomi S. Bacha  
PRESIDENT

## EDITORIAL NOTE

On the completion of 150 years, since the Consecration of the Bai Motlibai Wadia Adaran, at the behest of the Trustees, N. M. Wadia Charities [NMWC] and the Malcolm Baug Zoroastrian Association [MBZA], the Compilers were requested to prepare a suitable Commemorative Volume. Bearing in mind, the desirability to provide information to as large an audience as possible, and also the gradual obsolescence taking place for printed books, it was decided to produce a Commemorative E-Volume.

The compilers have made full use of prior publications of the NMWC, the MBZA and a certain old publication printed in 1898, the first pages of which are missing. Hence the name(s) of its author(s) or publisher are not known. Additionally, visits were made to the Asiatic Society of Mumbai [Library], and the J. N. Petit Institute to look for further relevant biographical material pertaining to the Good Lady, which could otherwise remain hidden and lost in the quagmire of modernity. All these gave considerable insight towards the authenticity of the matters published in this Volume.

The compilers have added a Chapter on the French Views on Bai Motlibai Wadia which vividly describes her qualities and charities. This has been reproduced from a French Magazine entitled 'Revue Encyclopedique Larousse' dated November 28, 1896 verbatim in French along with its translation in English. The French, with whom Bai Motlibai and her sons were doing business, obviously recognized the powerful influence which the Good Lady had over her sons' activities who were also guided by their grandfather Jehangirjee.

It is hoped that those who revere the Good Lady and the Adaran, will find this Commemorative E-Volume interesting to read and easy to store.

The Compilers would like to thank the Trustees, NMWC as well as the MBZA for the opportunity to serve on this rare assignment

B. J. KALIANWALA  
Past President, MBZA



F. M. GOTLA  
Past President & Trustee, MBZA



*Mumbai*  
*May 2013*

## ACKNOWLEDGEMENTS

Special thanks go to Mr. Homi Talati for his assistance and wise counsel towards this e-volume.

The editors offer their sincere thanks to Dasturji Dr. Firoze M. Kotwal for his help and guidance throughout the preparation of this e-volume.

Appreciation is due to Ms. Bharti Gandhi of the First Dastoor Meherjirana Library, Navsari, and Mr. Jehangir Rustomji Mody of the J N Petit Institution [Library], Mumbai for their efforts to locate any published information on Bai Motlibai Wadia.

Sincere thanks are due to Ervad Dadiba Framroze Vatcha, Head Priest Emeritus of the Motlibai Wadia Adaran for providing a biography of Bai Motlibai Wadia [author and publisher of which are unknown] printed in 1898, which has vastly enriched the contents of this e-volume.

The editors are also grateful to Ms. Kavita Manjrekar, Technical Assistant, Asiatic Society of Mumbai [Library] for providing a well preserved copy of the same biography with all details intact.

Thanks are also due to Mr. Noshir Winemerchant, Professional Photographer for having taken several photographs at the Adaran and having provided two DVDs of the same, free of cost.

Further thanks are due to Mr. Phiroze Sapal Amaria and Mr. Soli Burjorji Buhariwala of Navsari for providing the photographs of Vadi Dar-e-meher at Navsari.

The editors thank Mr. Khushru E. Kapadia for providing the Gujarati version.

Sincere thanks are also due to Ms. Tenaaz Zareer Gotla for first copying the French text and afterwards translating it into English, the printed article in French on Bai Motlibai Wadia.

We also thank Ms. Ruby Kalvachia for designing the elegant cover page.

The editors thank Mr. Farhad Fali Bilimoria for his utmost cooperation and support towards the production of this e-volume.

## **TRUSTEES OF N. M. WADIA CHARITIES**

This Trust was founded and became effective on November 8, 1909 as a result of the Probate granted by the High Court of Bombay. The current Trustees are as under :

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Institute



## THE GOOD LADY, BAI MOTLIBAI MANECKJI WADIA

**BAI MOTLIBAI MANECKJI WADIA** was born on 30<sup>th</sup> October, 1811. ROJ Daepdin MAH Khordad, Y.Z. 1180. She was the most illustrious lady of her time and was the daughter of Jehangirjee Nusserwanjee Wadia and Bai Manekbai. She was married at the age of 12 years to her cousin, Maneckji Nowrojee Wadia who was then 16 years old.



**Bai Motlibai Maneckji Wadia**  
1811 - 1897

Courtesy : *Parsi Luster on Indian Soil Vol. I* by H. D. Darukhanawala



**Maneckji Nowrojee Wadia**  
1809 - 1837

Courtesy: *Scions Of Lowjee Wadia* By Ruttonjee Ardeshir Wadia

## LINEAGE AND CHARITIES

She belonged to the distinguished lineage of the internationally renowned family of Lowjee Wadia the celebrated Master shipbuilder.

Motlibai had two sons Nowrojee [N. M. Wadia] and Nusserwanjee. Nusserwanjee was adopted by Motlibai's father Jehangirjee. Hence Nusserwanjee was known as Nusserwanjee Jehangirjee Wadia.

The elder son, Nowrojee was married to Heerabai Rustomjee Hormusjee Bomanjee Lowji. As they had no children, Nowrojee Maneckjee Wadia, C.I.E. stated in paragraph 12 of his Will dated 8<sup>th</sup> October, 1902 ***“It is my intention to adopt a son. If I do not do so in my lifetime then I direct my wife Heerabai and failing her my Executors to take a son in adoption to me and I bequeath to such son when adopted the sum of Rupees twenty five thousand upon condition of his adopting and bearing instead of the name of his natural father and family the name of Nowrojee Wadia....”*** Accordingly, his own relative Nusserwanjee Dadabhai Wadia was designated his adopted son and was known as Nusserwanjee Nowrojee Wadia [Ref: *N. M. Wadia and His Foundation – The Next Fifty Years 1959 – 2009* by Marzban Jamshedji Giara Page 10].

The adopted son Nusserwanji Nowrojee Wadia died on 21<sup>st</sup> July, 1952. He was married to Mani Dinshaw Hormusji Gotlaseth. By this marriage were born two children, Veera and Kersi who are living today. [Ref: The Genealogical Table dated 1<sup>st</sup> August, 1957 of the Lowjee Wadia Family Branch of Bomanji Lowji prepared by Ruttonji Ardeshir Wadia].

The Wadia family's outstanding activities began with LOWJEE NUSSERWANJEE WADIA who was born in 1700 and died in 1774. His descendants excelled themselves in two major streams of activity – ship-building and commercial and banking activities. Motlibai belonged to the descendants of the latter activities.

During a period extending over a century and a half, the descendants of Lowjee built three hundred and thirty five new vessels including many men-of-war, besides repairing innumerable ships. But the fame of Lowjee's descendants was not confined to ship-building alone. Several of them who did not follow the profession, made themselves distinguished by their commercial enterprise and the judicious and benevolent use to which they turned their wealth.



**Jehangirjee Nusserwanjee Wadia**  
**1787 - 1843**

The late Jehangirjee Nusserwanjee Wadia, father of Motlibai greatly extended his father's trade and became broker to several European mercantile firms and Agent to French vessels of trade and men-of-war which visited Bombay.

## LETTER FROM THE FRENCH MINISTER OF STATE ON BEHALF OF KING LOUIS PHILLIPE.

*Paris November 28, 1839*

*To  
Jehangir Nusserwanji Wadia Esqr.  
Merchant, Bombay.*

*Sir,*

*I have reported to the King the interest you have taken in favour of our traders at Bombay, and likewise the zeal and general disinterestedness with which you have received His Majesty's men-of-wars which have visited Bombay. His Majesty has ordered me to express to you, his high satisfaction for such honourable conduct, and to offer you, as a testimony of it a medal engraved to his royal effigy. I am happy, Sir, to be in this circumstance, the interpreter of the sentiments of the King, and I have entrusted Mr. Adolf Barrot, Consul General for the Phillipine Islands, who, on his way to Manila, has to visit Bombay, the flattering mission to you into your hands, the medal which is destined to you.*

*Received, Sir, the assurance of my distinguished consideration.*

*[Sd] MARSHALL, DUKE OF DALMATIA  
The Minister-Secretary of State for Foreign Affairs  
President of the Council*

When Jehangirjee Nusserwanjee Wadia died on 19th May, 1843, he left his large fortune in the hands of Bai Motlibai, who was appointed trustee for her own two sons, Nowrojee Maneckjee Wadia, CIE and Nusserwanjee Jehangirjee Wadia who, in course of time inherited the property.

Bai Motlibai, by her economic habits and strict business capacity, increased her father's fortune. Also, she multiplied the fortune left to her by her late husband Maneckjee Wadia and gave from time to time large sums of money for charitable purposes.

At the time when there was no French Bank in Bombay, she lent large sums of money to French men-of-war and mercantile vessels visiting Bombay and the fact that her father was also the Agent for some of those vessels, the Government of Napoleon III presented Nowrojee Maneckjee Wadia, CIE the eldest son of Bai Motlibai through the Government of Bombay, a gold medal bearing a suitable inscription and an effigy of the Emperor for meritorious services rendered by the family to the French Government.

A detailed description in French from a French Magazine “REVUE ENCYCLOPEDIQUE LAROUSSE” dated November 28,1896 is reproduced verbatim along with its translation in English [so kindly done by Ms. Tenaaz Zareer Gotla] is given elsewhere in this Volume.

It is believed that the old lady had altogether given **about twenty six lakhs of rupees** for different charitable purposes, or, in the words of a well known writer, “the private charities of Bai Motlibai were as extensive or probably more than her public charities.”

Motlibai’s grandfather, Nusserwanjee Maneckjee Wadia had vast businesses in France and was the Agent of the French Government, probably like an Hon. Consul. His son Jehangirjee, of whom, Motlibai was the only daughter, was also Agent to the French vessels and earned a very high reputation with the French Government.

After the death of Nusserwanjee, [Grandfather of Motlibai], Jehangirjee carried on his father’s business along with his brother Nowrojee. Unfortunately, Nowrojee died at a young age of 38 years. Jehangirjee, though much depressed by his brother’s death, continued the business with Nowrojee’s only son Maneckjee. Maneckjee was later married to Jehangirjee’s only daughter, MOTLIBAI who was just 12 years old then. Maneckjee too died at a very young age of 28 years on 14<sup>th</sup> November, 1837 ROJ Meher MAH Ardibesht, YZ 1207, leaving Motlibai widowed at the young age of 26 years.

The young Motlibai, remained a widow throughout the rest of her life till she passed away on 24<sup>th</sup> May, 1897, ROJ Mohor MAH Adar YZ 1266 at the age of 86 years.

The male scions of the Wadia family were not only master ship builders, they were also businessmen and bankers. In spite of enormous riches, wealth and opulence, all of them were staunchly religious and contributed large sums for the upkeep and maintenance of several Fire Temples and for the encouragement of the Zoroastrian religion.

## A Unique Group of Bai Motlabai Wadia, Her Sons and Daughter-in-law



Reading from left to right :- Mrs. Hirabai N. M. Wadia (1841 - 1915); Nowroji Wadia, C.I.E. (N. M. Wadia), (1837 - 1909); Bai Motlabai Wadia (1811 - 1897); Nussereanji Wadia (Nusserwanji Lord) (1838 - 1897); Mrs. Pirojbai Nusserwanji Wadia ((1841 - 1906).

Mr. Nowroji Wadia second from left, was the founder of the Seth N. M. Wadia Charities, amounting to more than a crore of rupees, the annual interest of which is spent in alleviating distress in all parts of the world, especially India.

Courtesy : *Parsi Luster on Indian Soil Vol. I* by H. D. Darukhanawala

Motlibai's father Jehangirjee built for the Parsi community at Diu a Fire Temple and a Tower of Silence. Regrettably, it was reported by Mr. Soli Katpitia at a meeting of the FPZAI that "*the property in Diu also appeared to be under a cloud*" [Jame-Jamshed 10<sup>th</sup> Feb. 2013].

Likewise, another was built by Jehangirjee in Surat. Motlibai also gave her support to other Fire Temples.



**NOWROJEE MANECKJI WADIA**  
**1837 - 1909**

Motlibai's son Nowrojee excelled in business, and likewise had a charitable bent of mind just like his mother. Upon his death in 1909, as per his Will and Codicils, the Foundation known as the **N. M. WADIA CHARITIES** with a corpus of about rupees one crore was established. The executors of his Will and the first Trustees were:

Sir Jamsetjee Jejeebhoy, [5<sup>th</sup> Baronet]  
Mr. H. A. Wadya, Bar-at-law, [afterwards Sir H. A. Wadya]  
Mr. F. R. Wadia, Solicitor  
Mr. Jejeebhoy M. Wadia, and  
Mr. Maneckjee R. Wajifdar.

Nowrojee was awarded two medals by the French Government, while the British awarded him the title of CIE [Companion of the Exalted Order of the Indian Empire].



## **MOTLIBAI'S CHARITIES**

During her long widowhood, Motlibai passed her life in strict seclusion, but it was a life lived nobly, lovingly and usefully centered in her two sons Nowrojee and Nusserwanjee. Through them she devoted her entire life towards charitable welfare of the Indian people in general and of the Parsi community in particular.

She has given money and land of the aggregate value of Rs. 4,00,000 for the construction of an Obstetric Hospital at Parel, with which her name has been connected, and she also presented Rs. 32,000 cash and a piece of land of the value of about Rs. 10,000 belonging to her at Parel to the Jamsetjee N. Petit Parsee Orphanage. She granted Rs. 15,000 to the Relief Committee at Surat for the relief of those who were suffering from the effects of a heavy flood and at the time of riots at Broach. Earlier she contributed Rs. 9,000 for the relief of those whose property had been looted and destroyed.

She has, besides, set aside Rs. 3,25,000 in trust, the proceeds of which are devoted every year to charitable purposes.



**Motlibai Wadia Hospital, Parel**

In 1851, Motlibai reconstructed an old Dar-e-meher at Navsari, [known as the Vadi Dar-e-meher], at a cost of Rupees 20,000 where she also donated a piece of land so that the income derived from it could be used for the maintenance of the Dar-e-meher.



**VADI DAR-E-MEHER, NAVSARI**



### **VADI DAR-E-MEHER, NAVSARI**

Courtesy : Phiroze Sapal Amaria & Soli Burjorji Buhariwala

Later in 1863, she consecrated an Adaran in memory of her late father, JEHANGIRJEE NUSSERWANJEE WADIA at Pitha Street in Mumbai where she placed Ervad Ratanji Framji Vatcha in charge of the Adaran.

**This Adaran is the current Motlibai Wadia Adaran at Malcolm Baug, Jogeshwari. Hence by the Grace of the Almighty Dadar Hormazd, the consecrated fire has been burning continuously for 150 years and was housed at three different locations, the details of which are given elsewhere in separate chapters.**

### **UDVADA**

In 1893, Motlibai acquired additional land at Udvada and rebuilt the Iranshah building on ancient Iranian design of an Atash Kardeh at a cost of about Rs.1,25,000. Her life was noble, exemplary and regular. She travelled by railway only once, and that was in May 1893, when she went to Udvada to witness the laying of the foundation-stone of the new building for the IRANSHAH fire temple there.

The foundation-stone reads as under:

**IN THE NAME OF HORMAZD,  
THE FOUNDATION STONE  
OF THIS FOURTH TEMPLE BUILDING**  
The former being dilapidated  
Vaulting the first sacred Atash Behram  
“*Fire Iranshah*” consecrated at Sanjan  
In the 90 year of the Yezdezerdi era  
By the early Shanshai Zoroastrian emigrants  
Into India  
**AND AFTERWARDS REMOVED TO UDVADA**  
By their descendants in the first building,  
And ever from the beginning attended by the  
Sanjan Mobeds who served the Boe,  
Built at the expense and cost of  
**BAI MOTLABAI, WIDOW OF  
MANECKJEE NOWROJEE WADIA,**  
Was laid at Udvada by her desire,  
By her sons **NOWROJEE MANECKJI WADIA, Esq.,**  
Companion of the Exalted Order of the Indian Empire  
And by **NUSSERWANJEE JEHANGIR WADIA, Esq.,**  
Justice of the Peace, Bombay  
*On the 9<sup>th</sup> day Adar of the 9<sup>th</sup> month Adar*  
Shanshai  
And of the 10<sup>th</sup> Month of Deh Kadmi of the year  
1262 of the Yezdezerdi era  
Corresponding with the 22<sup>nd</sup> day of May, 1893  
A.C.  
Mr. Dinshaw Dorabji Mistry, M.S.A., Architect

In gratefulness, her portrait was unveiled on the opening day of the new building on 31<sup>st</sup> October, 1894. Since then, this building is being regularly maintained to date, by the N. M. Wadia Charities in her memory.



### IRANSHAH – Front View

After they devoted about a lakh and a quarter towards the renewal of the Iranshah Fire Temple at Udwada, Motlibai also arranged for a pucca road of three miles to be built from Udvada station to the Atash Behram. In this respect, we are pleased to reproduce a news item in the Times of India dated 7<sup>th</sup> November, 1896.

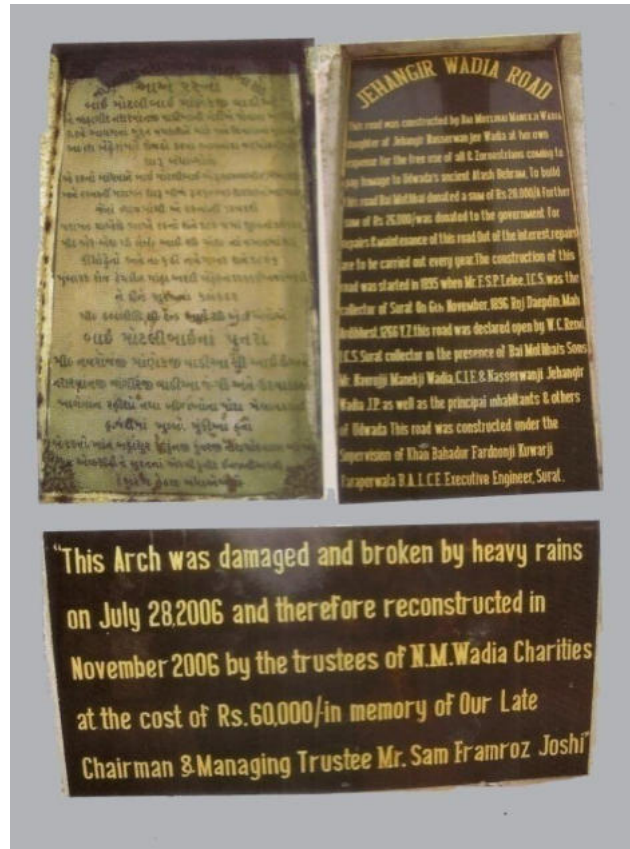
*“Bai Motlibai, widow of late Seth Maneckji Navroji Wadia and daughter of late Seth Jehangirji Nusserwanji Wadia had, through Government built a pucca road from Udvada Station to Atash Behram at a cost of Rs. 32,000 and gave to the Government, a sum of Rs. 31,000 for its annual maintenance. Mr. W. C. Rand, Collector of Surat today performed the inaugural ceremony before a function. At first the elder son of the lady read out a scroll of honour and requested the Collector to inaugurate the road, which Mr. Rand accepted and declared the road open as ‘Jehangirji Nusserwanji Wadia Udvada Road’. Thereafter, High Priest of Udvada, Dasturji Khurshedji Minocherji rose to thank Motlibai for her charities in Udvada and Seth Behramji Pestonji Bharda read out a Scroll of Honour from the public of Udvada and neighbouring villages to give to Bai Motlibai and her two sons. Thereafter, Mr. Rand along with Seth Navroji Wadia and Seth Fardoonji Cooverji Taraporevala, Executive*

*Engineer of Surat District sat in a two horse carriage and travelled this road to Udvada, saw the Atash Behram building from outside and returned to the station.*

*In the afternoon, Bai Motlibai hosted a lunch for the Parsi Zoroastrians of Udvada.”*



**MAIN GATE LEADING FROM UDVADA RAILWAY STATION TO IRANSHAH**



**PLAQUE IN ENGLISH AND GUJARATI.**

Ever since the reconstruction of the main Atash Behram building, Motlibai’s successors, the Trustees N. M. Wadia Charities have regularly repaired and maintained the main building and its surrounding requirements. It appears that earlier minor repairs were taken care of from the Motlibai Wadia Atash Behram Trust

Since 1983, they have spent the following sums:

In 1983, towards general repairs and construction of a new Gumbaj and compound wall	Rs. 2,50,000
In 1998, major repairs and renovations through Motlibai Wadia Atash Behram Trust	Rs.12,00,000
In 2008, Major repairs to roof of the main building, the nahankahna, doors and windows, flooring, tiling and ramp for disabled persons, compound wall, main gate, painting work, etc	Rs. 85,00,000

On 7<sup>th</sup> October, 1994, ROJ Meher, MAH Ardibesht, the first Centenary of the main Atash Behram building was celebrated when a commemorative statuette bust of the late Motlibai Maneckjee Wadia was unveiled with a suitable inscription in Gujarati, the translation of which is as under:

**BAI MOTLIBAI MANECKJEE WADIA**

**PAK IRANSHAH BUILDING FOUNDER**

**BORN: 30-10-1811 DIED: 24-5-1897**

**IN CELEBRATION OF THIS PAK IRANSHAH BUILDING'S CENTENARY, THIS STATUETTE HAS BEEN INSTALLED BY THE TRUSTEES, N. M. WADIA CHARITIES IN HER SACRED MEMORY.**

**7-10-1994**



### **Other Charities**

A sum of Rs. 30,000 was given to the Parsee Panchayet of Bombay to meet certain deficiencies in their trust funds.

Bai Motlibai and her two sons have given away lakhs of rupees in private charities to their own co-religionists. They have been supporting a number of Parsee families during the famine and plague, and she had sent a subscription of Rs. 1,000 to the Plague Committee.

It would indeed be difficult to recount all her charitable deeds separately; suffice it to say that in no humane or philanthropic object was she appealed to in vain.

At the time of the disastrous flood of 1883 at Surat, and again at the time of the destructive fire which raged for three days in the same historical city, which made hundreds of people homeless and destitute, Bai Motlibai subscribed largely to the public relief fund besides SENDING PRIVATE AID TO THOSE WHO WERE ASHAMED TO RECEIVE HELP PUBLICLY.

For the Famine Fund also, she made a handsome contribution.

Again in 1897, the Jaiji Dadabhoy Mody Daremeher at Surat was renovated by her at a cost of Rs. 9,000.

Apart from her highly religious bent of mind, Motlibai had rare qualities of munificence and charity. She used her vast wealth for the amelioration of the poor, the afflicted and the needy. She gave large sums of money for charitable purposes to hospitals, dispensaries and schools. The total amount of her charities was estimated to be around Rupees 26,00,000 not taking into account several lacs that she distributed privately to individuals in pressing need to defray expenses for

marrriages, navjotes and funeral ceremonies; or to distribute grains, clothes, etc. She also supported a large number of private families in destitute condition with fixed monthly stipends.

### **Motlibai's Residence**

Motlibai lived in a house known as MOTLIBAI HOUSE situated at 22D Parsi Bazar Street, [now Syed Abdulla Brelvi Street] Fort, Mumbai. It is learnt that the residence had a private Dadgah for Motlibai to say her daily prayers, she having lived a life as a recluse during her long widowhood. The household priest [presumably Ervad Ratanji Framji Vatcha – a forefather of Ervad Dadiba F. Vatcha] performed all Baj Rojgar ceremonies there. This building was declared unsafe for occupation in 1977. In 1981, Motlibai House was sold by the N M Wadia Charities for Rs. 24 lakhs to the Mehta Family Trust.



22D Parsi Bazar Street.

She was the wealthiest Parsi known to the public of her time, yet she lived a pious life of simplicity and austerity, devoted to the service of mankind as a true benefactor of the human race.

It was proposed by Lord Reay to confer upon her the title of C.E. in recognition of her various charities, but **she waived the right** in favour of her eldest son Nowrojee, who consequently received the title of C.I.E. [Companion of the Exalted Order of the Indian Empire].

## Motlibai's Passing Away

On 5<sup>th</sup> May, 1897, Roj Daepdin Mah Ava, Y.Z.1266, Motlibai's younger son Nusserwanjee took ill and in half an hour's time passed away. This was a shock which Motlibai, bed-ridden at the time, could not endure and in only 19 days, she too passed away on 24<sup>th</sup> May, 1897, ROJ Mohor MAH Adar YZ 1266.

Upon her death, several dignitaries of that time and newspapers very eloquently paid tributes to her in their Obituaries and condolences.

A couple of these are reproduced here:

His Excellency Lord Reay – Governor of Bombay in his condolence letter to Mr. N. M. Wadia wrote:

*6 Great Stanhope Street, W  
May 28, 1897*

*Dear Mr. Wadia,*

*I have just heard that your dear respected mother has passed away. Lady Reay and myself wish to offer you our most sincere sympathy, fully understanding how much you will miss your dear mother.*

*She will be much regretted among her own Parsee community and among all sections of the Bombay population. I was glad to see that you had paid the tribute to her memory of making a large donation to charities.*

*You have been peculiarly fortunate in having her so long with you. I am exceedingly glad to see that the plague is going down, and I have been very sorry that you have been in such distressing circumstances during the winter.*

*With Lady Reay's kind regards-*

*I am,  
Yours sincerely,  
REAY*

The historian of the Wadia family, Sir Rustom P. Masani, a Trustee of N.M. Wadia Charities, has given a fitting tribute to this noble lady in the following words:

*“Invalid, though she had been for three or four years before the end came, the disappearance of the benign mother of Nowrojee from the scene of her beneficent activities orphaned many a Parsi family and the poor among all communities who were dependent for their maintenance on her generosity and support. It came also as a shock to the public*

*generally who had looked upon her throughout her life as the most adorable woman of her days whose high qualities of personal life and character and munificence and won universal admiration and esteem. Irrespective of her memorable acts for promotion of the welfare of the people, she will be remembered in the history of India as a remarkably gifted woman who was the first to set an inspiring example to Indian womanhood of a noble life nobly lived and to leave behind her sweeter memories than anyone before her.”*

At the Uthamna ceremony performed on 26<sup>th</sup> May, 1897 the Head Priest, Dasturji Peshotan Sanjana stated that the name of Motlibai should be recalled at Zoroastrian prayers together with Iranian heroes and other famous Zoroastrians. This is a rare honour never given to a lady before, with the roll of celebrities.

At Motlibai Wadia Adaran the priests have regularly recited Motlibai’s name in all Baj Afirghan and other prayers at this Adaran.

A book published in her memory [author and publisher unknown], printed in 1898 at Education Society’s Press in English and Gujarati giving her biography gives tribute on the first Page:

BAI MOTLIBAI M. WADIA

IN MEMORIAM

MAY 24, 1897 at 24 Parsee Bazaar Street, Fort, Bombay

BAI MOTLIBAI JEHANGEERJI WADIA

“Not gone from memory

Not gone from lore

But gone to our Father’s Home above “

A substantial portion of Motlibai’s life and actions have been reproduced in this Chapter from this rare book so kindly made available to us by Ervad Dadiba Vatcha, Head Priest Emeritus of the Adaran.

Motlibai’s name was added posthumously to their Hall of Fame by the “Daughters of Mashyani” for having rebuilt the Iranshah Atash Behram at Udveda. This Award was announced at the 7<sup>th</sup> World Zoroastrian Congress at Houston [USA] in December 2000. A booklet was issued to commemorate this Award and a silver bookmark bearing Motlibai’s name was presented to mark the occasion.

## **GIFT FOR QUEEN VICTORIA**

A couple of weeks after Motlibai passed away, her son Nowrojee was surprised to discover from papers left behind by her, a Memorandum explaining that she had collected a large number of very old Persian and Indian coins which she intended to be presented to Her Majesty Queen Victoria on the occasion of completing 60 years Jubilee of her reign.

This Memorandum and the coins were not found in time for being sent to the Queen before the Jubilee. Nowrojee had the collection filled in a Gold enameled casket, [also left by Motlibai] which he sent to the Secretary to Government with an explanatory letter as follows:

*“The casket and coins were left by my lately deceased mother Motlibai with a memorandum to the effect that they were for presentation to Her Majesty, Queen Victoria, on the occasion of the auspicious celebration of the Diamond Jubilee.*

*I have, therefore, taken the earliest opportunity of carrying out my dear mother’s behest and trust Her Majesty will be graciously pleased to accept the humble offering.”*

There were in all 53 coins, some of them dating as far back as the time when the old Persian dynasties flourished. Some of the Indian coins, also very old, such as are believed to belong to pre-historic ages and the numismatic collection which contains gold, silver and copper coins, is altogether unique, as it is valuable.

The gold enameled casket was in itself a rare work of art, and was forty years earlier, presented to the family by a French merchant. The lid of that box bore the following inscription:

**VICTORIAE REGINAE  
Et  
Imperatricis Majestati  
Veternim Persarum Suboles  
MOTLIBAI  
1897**

## TRUSTS BEARING MOTLIBAI'S NAME

There are three Trusts established with the Good Lady's name. These are administered by the Trustees of the N. M. Wadia Charities.

### 1. Bai Motlibai Wadia Udvada Atash Behram Trust

This Trust was founded by Motlibai on September 2, 1896 by an Indenture between Bai Motlibai Wadia and Nowroji Maneckji Wadia and others

This Indenture describes the events leading to the formation of the Trust and states as under:

*“Whereas some years ago, there were erected at Udvada in Gujerat by the late Dadabhoy Pestonji Wadia and the late Muncherji Pestonji Wadia, two several buildings contiguous to each other, in one of which was enthroned the sacred “IRANSHAH” of the Parsis in India,*

*And in the other, was located the “Nahan Khana” or place of ablution;*

*and Whereas the said buildings in course of time become dilapidated, the said Motlibai did at the request of the members of the Parsi Panchayet at Udvada and the consent of Merwanji Dadabhoy Wadia, the representative descendent of the said Dadabhoy Pestonji Wadia and Muncherji Pestonji Wadia then and now living resolved to pull down the said buildings and to erect at her own cost and expense, two other buildings in their place and stead.*

*And Whereas with a view to erect larger buildings suitable to the requirements of the present time, the said Motlibai purchased at her own cost and expense, certain plots of land contiguous to the site on which the old buildings stood*

*And Whereas the cornerstone of the building intended to hold the sacred fire was laid with appropriate rites and ceremonies by the hands of the said Nowroji Maneckji Wadia and Nusserwanji Jehangirji Wadia, sons of the said Bai Motlibai Wadia on the ninth day of ADAR of the moth ADAR [according to the Shehenshai computation] of the Yazdegardi year 1262 corresponding with 22<sup>nd</sup> day of May, of the Christian year 1893;*

*And Whereas the said new building was completed sometime in the year 1894 and the sacred fire “IRANSHAH” was enthroned thereon on the 17<sup>th</sup> day of Sarosh of the Shehenshai month Ardibesht of the Yezdegardi year 1264 corresponding with the 31<sup>st</sup> day of October, 1894,*

*And Whereas the total cost incurred by the said Motlibai in the purchase of the said plots of land and erection of the said new buildings amounted to a sum of Rs. 91,000;*

*And Whereas the said Motlibai is desirous of setting apart a Fund of Rupees Sixty one thousand for the due maintenance of the said buildings and the performance and observance of the rites and ceremonies hereinafter mentioned.”*

Simplifying the above legal jargon, it may be explained that at the time of preparing this document, the following conditions existed which gives us an insight into the past events that took place at that time:

1. That the previous building which was dilapidated, was erected by Mr. Dadabhoy P. Wadia and Mr. Muncherji P. Wadia. [Probably ancestors of Motlibai]
2. That Motlibai purchased additional land adjacent to the existing land.
3. That the foundation stone for the new building was laid on 22<sup>nd</sup> May, 1893.
4. That the sacred IRANSHAH was enthroned with due rites in the new building on 31<sup>st</sup> October 1894 .
5. That Motlibai spent Rs. 91,000 for the cost of additional land and the erection of the new building.
6. That Motlibai was contributing a further Rs.61,000 as a Capital Fund to be set apart to meet the various expenses [as listed below]

- *For the maintenance, repairs and general upkeep of the main Fire Temple building at Udvada or any other buildings appurtenant thereto.*
- *For providing the due lighting of the said Temple and the outhouses thereto appertaining thereto and in providing sandalwood, firewood and incense for feeding the sacred fire.*
- *For the performance and observance of Jashan ceremony on each Anniversary day of the installation of the sacred fire Iranshah which falls on the seventeenth day of the second month of every Zoroastrian Shahenshahi year.*
- *For the performance of Baj or other ceremonies on each anniversary day of the death of the late Maneckji Nowrojee Wadia [husband of the late Motlibai] which happens on Meher the sixteenth day of Ardibesht the second month in every Zoroastrian Shahenshahi year.*
- *And generally in making arrangements for the perpetual burning of the said Fire, it being the desire and intention of the said Motlibai that the said fire temple shall for all time to come hold the sacred fire Iranshah and remain open for worship to all Parsi Zoroastrians.*

## **2. Bai Motlibai Wadia Baj Rojgar Trust**

This Trust was registered on 23<sup>rd</sup> March, 1885 by Motlibai herself with a Corpus of Rs. 2,20,000. The income of which to be applied in perpetuity towards the

performance and carrying out of several religious and charitable purposes and objects hereinafter mentioned. The objects are :

- *Defraying the expenses incidental to the maintenance of Agiary at Diva*
- *Defraying the expenses incidental to the maintenance of Agiary at Navsari*
- *Defraying the expenses incidental to the maintenance of Agiary at Gopipura and the Dadgah at Nanpura, Surat.*
- *Defraying the expenses incidental to the maintenance of Agiary in little Daman*
- *Defraying the expenses incidental to the maintenance of Agiary of Jehangirjee and Nowrojee Nusserwanji Wadia at Pitha Mohalla, within Fort, Bombay*
- *Defraying the expenses incidental to the maintenance of the CHEERAG and other expenses connected with the SAGDI appertaining the Towers of Silence at Udvada.*
- *Defraying the expenses of celebrating the Muktaf holidays in commemoration of the deceased members of the family and other deceased relatives of the said Motlibai.*
- *Making donations to needy Parsis during the Muktaf holidays and/or other occasions.*
- *Defraying the expenses of celebrating the Baj or anniversary of the death of the said Maneckjee Nawroji Wadia and giving a feast to Parsis at Navsari in connection therewith.*
- *Defraying the expenses of celebrating the Baj or anniversary of the death of the said Jehangir Nusserwanji Wadia and giving a feast to Parsis at Navsari in connection therewith.*
- *Defraying the expenses of celebrating the Baj or anniversary of the death of the late Maneckbai, the deceased mother of the said Motlibai and giving in connection therewith a feast to the inmates of the asylum of lame and blind Parsis of Bombay under the control of the Bombay Parsi Panchayet.*
- *Defraying the expenses of celebrating the Baj or anniversary of the death of the late Nawrojee Nusserwanji Wadia, the deceased father-in-law of the said Motlibai and giving a feast to Parsis at Navsari in connection therewith.*
- *Defraying the expenses after the said Motlibai's death of celebrating the Baj or anniversary of her death and giving in connection therewith, a feast to the inmates of the asylum for lame and blind Parsis of Bombay under the control of the Bombay Parsi Panchayet.*

### 3. Bai Motlibai Wadia Charitable Funds

This Trust was registered on 26<sup>th</sup> May, 1897 [TWO DAYS AFTER HER DEMISE.].

At the UTHAMNA ceremony of Late Bai Motlibai Wadia, on 26<sup>th</sup> day of May, 1897, a CHARITABLE FUND was established by her family.

The funds gathered were Rupees. 3,43,170 Annas nine and Pies eight .  
[Equivalent to Rs. 3,43,170.61]

By a decree of the High Court, Bombay on June 21, 1912, a scheme was formulated to manage the Funds. The terms were:

1. *“ A sum of Rs. 2,00,000 to be paid to the Trustees of Parsi Panchayet to be held by them in an account headed :  
“BAI MOTLIBAI WADIA ENDOWMENT FUND FOR THE BOMANJI PETIT PARSİ GENERAL HOSPITAL”  
Income and Interest to be used towards the maintenance and expenses of the said hospital.*
2. *The rest of the said Funds in future to be designated and known by the name of “BAI MOTLIBAI WADIA CHARITABLE FUNDS” to be administered and managed by the Trustees of the Will and Codicils of late Mr. N. M. Wadia, C.I.E.*
3. *The said Trustees to apply the Income, Interest and Dividends in giving following scholarships to Parsis, male and female students attending to one or more of the following institutions:*
  - [a] *Royal Science Institute – B Sc and M Sc students*
  - [b] *J. J. School of Arts – Post Graduate scholarship for Architecture, Painting or Sculpture.  
Scholarship for Painting or Sculpture to be given to a girl student, and when no girl student is found deserving, to be given to a male student.*
  - [c] *Victoria Jubilee Technical Institute - for granting scholarships in Electrical, Mechanical, Chemical or Textile Engineering.*
  - [d] *College of Agriculture for Graduate scholarship.*
  - [e] *College of Commerce for post Graduate scholarship.*
  - [f] *The Grant Medical College, Bombay or the Medical College for women in Delhi. Scholarship for girl scholars only.*
  - [g] *Institute of Science in Bangalore – Post Graduate Scholarship*
  - [h] *Any other Institutions similar to the above which now exist or may thereafter be founded or established in India.*
4. *The Trustees shall invite applications by public notice for such scholarship and shall determine as to whom such scholarship should be given. If any scholar ceases to attend the Institution, for the attendance of which the scholarship has been given, or*

*the Trustees are of the opinion that he or she are not doing the work properly, or otherwise has become unfit to continue to receive the scholarship, such scholarship shall cease. In case any scholarship is stopped as aforesaid, The Trustees have the power to give the same to any other student under the last preceding exercise.”*

An attempt has been made to summarize some of her known Charities hereunder:

	RUPEES
Surat Flood Relief	15,000
Surat Fire Fund	2,000
Providing Food grains during Floods at Surat	3,000
Palia Agiary at Nanpura, Surat	1,100
Gopipura Fire Temple at Surat	1,500
Sagdi at Karanj village, Surat	5,000
Road in Bhagwa village, Surat	1,000
Dispensary in Karanj village, Surat	18,000
Iranshah –Cost of Land and Building, Udvada	1,25,000
Jehangir Wadia Udvada Road from Station to Iranshah	30,000
Paid to Government for maintenance of above road	30,000
Repairs to Vadi Daremeher, Navsari	20,000
Home for Bhagarsath Mobeds in Navsari	3,000
To Parsees in Bharuch during Muslim riots	5,000
To Kheda District at time of floods	15,000
Bai Motlibai Obstetric Hospital, Mumbai	5,50,000
Dispensary in Mahim, Mumbai	10,000
Parsee Aval Manjal Fund	25,000
Consecration of Motlibai Wadia Adaran, Pitha Street	64,300
Additional sum to maintain above Adaran	40,000
	-----
	9,63,900
	=====



**BAI MOTLIBAI WADIA ADARAN**

**SESQUICENTENARY**

**1863 150 YEARS 2013**

**Y Z 1232 -1382**

**PART 1**

**CONSECRATION TO RE-ENTHRONEMENT**

## EARLY YEARS

SETH JEHANGIRJEE NUSSERWANJI WADIA, father of Bai Motlibai Maneckji Wadia passed away around midnight on 19<sup>TH</sup> May, 1843, Roj Daepdin Mah Meher YZ 1212 at the age of 56 years at his residence.

Bai Motlibai acquired considerable ancestral wealth through her parents,

She decided to perpetuate her father Jehangirjee's memory by establishing an Adaran in 1863.



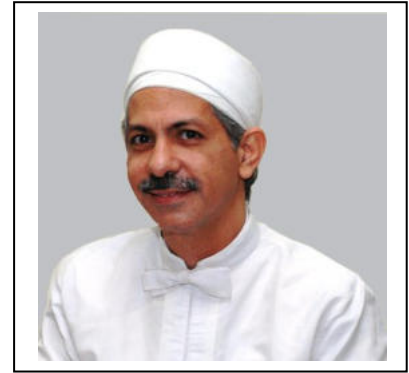
**JEHANGIRJEE NUSSERWANJEE WADIA**  
1787 - 1843  
Father of Motlibai Maneckji Wadia  
In whose memory this Adaran is consecrated

Accordingly, she arranged to acquire a plot of land admeasuring 468 1/9 square yards, at what is presently known as Pitha Street in the Mohalla of Purshottum Chimaji [then popularly known as “Pitha no Mohollo”] “extending from Laher’s house to Parekh Chawl”.

On this newly acquired estate, she arranged to construct a building befitting the Holy Adaran at a cost of Rs. 64,300. It is also reported in “BUMBAI-NO-BAHAR” that Motlibai’s mother MANECKBAI also contributed a share of the cost.

## CONSECRATION OF THE ADARAN

The establishment of an Adaran involves intricate and large number of ceremonies which are aptly described elsewhere in this Volume through the kind courtesy of **Ervad Dr. Ramiyar Karanjia**, Principal of the Dadar Athornan Madressa, Mumbai.



It may be observed that with the present day urban lifestyles, it would be well nigh impossible to establish either an Atash Behram or an Adaran. Besides the dwindling population of Parsis as well as Mobeds, casts a heavier responsibility on Trustees of such Fire Temples to ensure compliance with full and proper Boye ceremony requirements and building maintenances.

The Adaran was thus consecrated on ROJ BEHRAM, MAH ADAR in the Shahenshahi Year 1232 Yazdezardi [10<sup>th</sup> June 1863].

Motlibai further placed in Trust, Government Securities of a Face Value of Rs. 40,000 to enable the expenses of the maintenance of the Adaran out of the interest earned.

Ervad Ratanji Framji Vatcha, [who is believed to have been the household priest at Motlibai’s residence] was placed in charge of the Adaran to tend to its regular Boye ceremony requirements.

In the Journal “MUMBAI –NO-CHABUK” published on Saturday 13<sup>th</sup> June, 1863 an account appears in Gujarati of which the following is the translation:

*“Last Wednesday, a new Atash Adaran was enthroned in sacred memory of Seth Jehangirji. On this occasion almost all male scions of the Wadiaji’s family, also all our Dastur Sahebs and many other Mobeds*

*took part in the sacred function. After completion of the religious ceremonies, Athornans were given Ashodads according to their respective positions and the dignities and the son of Jehangirji was congratulated and presented with a shawl by members of the Wadiaji's khandaan”.*

No mention is made of ladies being present. It appears from the accounts that in those days, ladies [perhaps widows] did not take part in public functions. Even though this function was more or less a family affair, Motlibai is believed to have remained absent from this function. Of course the Adaran is stated to have been founded and consecrated for the religious benefit of all Zarthostis.

In the book, “N. M. Wadia and his Foundation, ”the author, Sir Rustom P. Masani, a former Trustee of N. M. Wadia Charities, refers to the consecration day as under:

*“Consecration of the Fire Temple at Pitha Street, Bombay, the Agiary [Atash Adaran] founded by his [N.M. Wadia’s] devout mother in memory of her beloved father was one of the principal events in which all the members of the Wadia family were keenly interested at the time. On behalf of the elders of the Wadia family, Nowrojee and his brother Nusserwanjee were each presented with a shawl after the performance of the usual thanksgiving ceremony [10<sup>th</sup> June, 1863]. The Agiary supplied for more than 70 years a long-felt want of the Parsi residents in the locality.”*

The Adaran served the Parsi public in Mumbai’s Fort area for 70 years.

## **DEPLETION OF PATRONAGE**

With the shifting of a part of the Parsi population due to the considerable number of Parsis having relocated elsewhere on account of the demolition of old buildings in Fort area for the construction of the arterial Phirozeshah Mehta Road with modern buildings alongside, the Parsi population in the area was considerably depleted resulting in attendances at the Adaran being simultaneously reduced drastically. It is learned that the present building “Prospect Chambers” facing D. N. Road stands on the original Pitha Street property.

In 1941, the Trustees of N. M. Wadia Charities [NMWC] and the Motlibai Wadia Trust therefore decided to shift the Adaran to Malcolm Baug from Pitha Street. For this purpose, they both filed a suit before the Bombay High Court to sanction the

transfer. Accordingly, on 9<sup>th</sup> April, 1941 an Application under Suit No.345 was filed and Order and Decree dated 28<sup>th</sup> June, 1941 was received by the abovementioned Applicants.

By virtue of this Order and Decree, the Trustees of NMWC were authorized to take over the entire property of the Bai Motlibai Wadia Adaran from the Adaran Trust on the following principal conditions:

- 1. That the Trustees of the Bai Motlibai Wadia Adaran were authorized to sell all the properties of the Adaran to Trustees NMWC for a sum of Rupees one lac ten thousand only.*
- 2. That the Trustees, NMWC do construct on a plot of land at Jogeshwari known as Malcolm Baug a building suitable for an Agiary along with living quarters for the officiating priest.*

Pursuant to the abovementioned Decree, the Trustees, NMWC took over charge of the property of the Motlibai Wadia Adaran at Pitha Street.

## **TRANSFER OF ADARAN FIRE TO ATASH BEHRAM**

The Trustees were eager and willing to transfer the Holy Adaran to Malcolm Baug at Jogeshwari soon after their having acquired the Decree and possession. However, they were unable to carry out their noble intentions at that time.

The reason was that at that time, the Parsi population at Malcolm Baug, Jogeshwari was not only too small to support an Adaran, but objections were also raised from the then Trustees of the Patel Agiary at Andheri . They feared that their own Agiary which was being scarcely supported by a small population of Parsis residing in three buildings at Bharucha Baug and a few residents around Versova and Jogeshwari would cause a catastrophic loss of support to their Agiary.

Faced with this situation, the Trustees NMWC arranged to have the Holy Fire of the Motlibai Wadia Adaran to be shifted as a privately held Adaran to a room within the premises of the Seth Hormasji Bomanji Wadia Atash Behram till matters could be sorted out. The Holy Fire of the Adaran was therefore shifted with due rites to the Atash Behram and the original building demolished in 1945.

The sale of land of the original building realized Rs.2,00,652 which was set aside for the purpose of the new building to be constructed at Malcolm Baug.

The Holy Fire remained as a private Adaran for 21 years until it was once again enthroned at Malcolm Baug on Roj Ardibesht, Mah Adar, YZ. 1335, 29<sup>th</sup> April, 1966.

The Trustees, NMWC arranged for the Holy Fire to be carefully looked after at the Atash Behram. For all the Boye ceremonies and kathi requirements they engaged the continuous services of the Wadia family's personal priest, Ervad Ratanji Framji Vatcha's descendants including Ervad Edulji Burjorji Vatcha, Ervad Framroze Edulji Vatcha and Ervad Hoshang Framroze Vatcha.

On this happy occasion of the Adaran's 150<sup>th</sup> Anniversary, the Sponsors and Editors of this E-Volume would like to record their SPECIAL THANKS to the Trustees of the Seth Hormasji Bomanji Wadia Atash Behram for their forbearance in having permitted the use of their room in the Atash Behram premises for 21 years upto 1966.



**WADIAJI ATASH BEHRAM**

## **ENTRY OF MBZA**

The Malcolm Baug Zoroastrian Association [MBZA], a body registered under the Societies Registration Act, 1860 and subsequently registered under the provisions of Bombay Public Trusts Act, 1950 bearing Registration No. F/162, was established on 21<sup>st</sup> March, 1929 with the principal objects of advancement of religion and knowledge, care of safety and health of the residents of Malcolm Baug and other objects beneficial to the residents.

The founders of this Association were:

- Mr. Hormusji Dhunjibhoy Malegamwalla
- Mr. Kavasji Sorabji Pavri
- Mr. Pirojsha Hirjibhoy Divecha
- Mr. Kaikhusroo Muncherji Colah
- Mr. Framroze Edulji Dubash
- Mr. Nariman Merwanji Bhagalia
- Mr. Framroze Sorabji Parekh

## **MALCOLM BAUG**

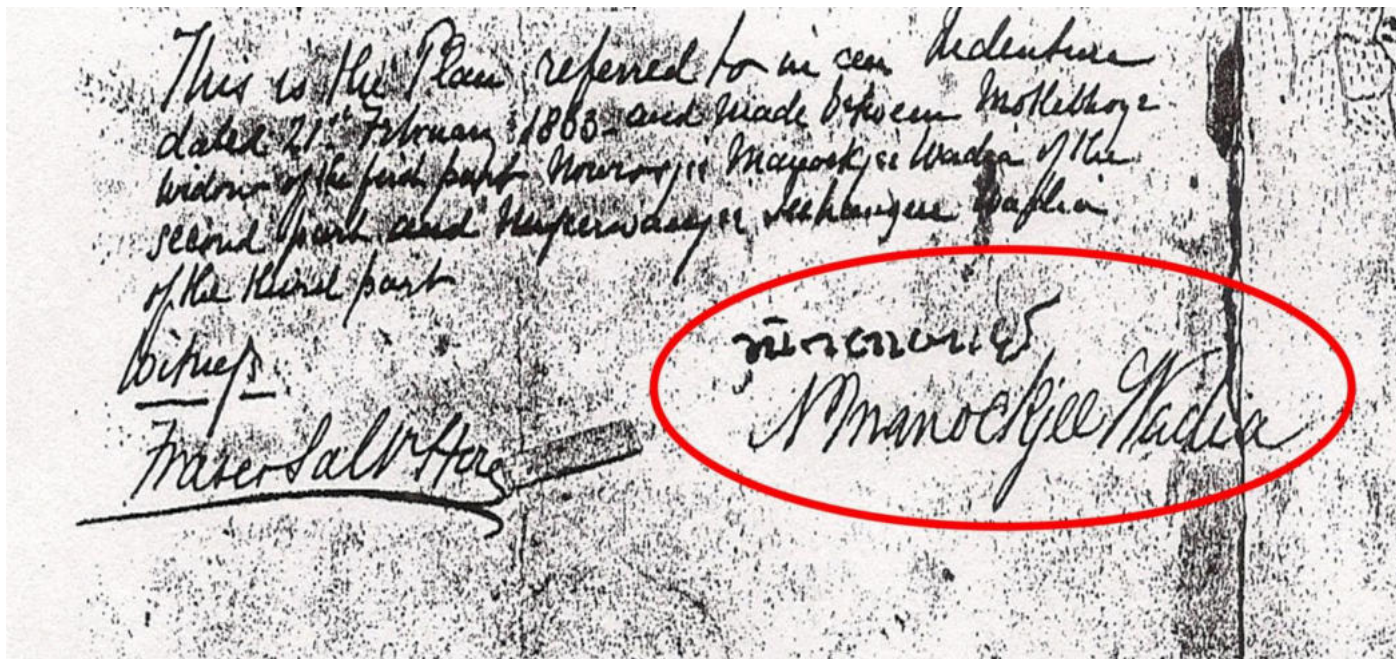
Malcolm Baug comprising of about 35 acres of land lies partly in the village of Ambivli and partly in the village of Bandivli in the Mullar district of the island of Salsette. It was given by the Directors of the East India Company by a Sannad (Property Entitlement Document) dated 19<sup>th</sup> May 1827 to Mrs. David Malcolm the executrix of Late David Malcolm. David Malcolm was the brother of Sir John Malcolm who was the Governor of Bombay from 1827 to 1830.

Mrs. David Malcolm assigned this Sannad to Jehangirjee (father of Motlibai) and Nawrojee (brother of Jehangirjee and father-in-law of Motlibai), on 23<sup>rd</sup> June 1827 for the then princely sum of Rs. 8,850/-.

Ultimately the estate devolved upon the two sons of Motlibai Wadia, i.e., Nowrojee Maneckji Wadia and Nusserwanji Jehangirjee Wadia and thereafter finally devolved on the Trustees, N. M. Wadia Charities.

In a Plan of late Mr. Malcolm's Estate referred to in a document of Indenture dated 21<sup>st</sup> February 1863 made between Motlibai with her sons Nowrojee and Nusserwanji, the existing Malcolm Hall is shown and referred to as Malcolm House. As a matter of interest, reproduced below is the writing on a facsimile of the

aforesaid plan which bears the signature of Motlibai in Gujarati and that of Nowrojee in English.



## ATASH PADSHAH TRANSFER NEGOTIATIONS

Soon after several new buildings at Bharucha Baug, Andheri were constructed, the Managing Committee of MBZA led by the Secretary, the late **MR. SORABJI ARDESHIR NENTIN**, along with the then senior residents, viz: late M/s. Burjorji D. Vakil, Rustomji Screwvala, Hiraji N. Baria, F.K.Boman-Behram, Dinyar S. Mistry and others **in around 1957**, very zealously took up the issue with the Trustees, NMWC for the transfer of the Adaran held privately, from the Wadiaji's Atash Behram to Malcolm Baug.



After discussions, the Trustees agreed to implement the request of the MBZA to take over the Adaran after the construction of suitable buildings for the purpose. However, a number of hurdles appeared before the plan for MBZA to take over the management of the Holy Fire at Jogeshwari could be implemented.

## CONSTRUCTION HURDLES

### [a] Need for Well Water

While a certain plot was initially selected for the building, it transpired that the plot did not have any suitable area where a well could be dug. This caused much concern and further plans were put under suspension even after the Foundation Stone had earlier been laid. [This stone now lies on the ground at the North East corner of the Adaran Building without any inscription].

However, on availing the services of an experienced Water Diviner, Colonel D. M. Hennesy, FRSA,JP,IA, a member of the British Society of Dowzers, who was good enough to give us his professional time on 29<sup>th</sup> May, 1958, water was divined within three hours of prospecting, in the very plot which was first selected.

From this day onward, somehow the date 29<sup>th</sup> of a month began to exert an important influence in the history of the Motlibai Wadia Adaran.



**Ervard Dr. Minocher D. Karkhanawala declaring the Well open on 29/07/1962**

Once the water was divined, it was decided to start the work on the Adaran. The First project was to dig the Well. It was decided that the residents of the Baug should gift the well to the Adaran to demonstrate their practical support to the Adaran project. The residents rose to the occasion and the full cost of the well amounting to Rs.8135.27 was collected from them.

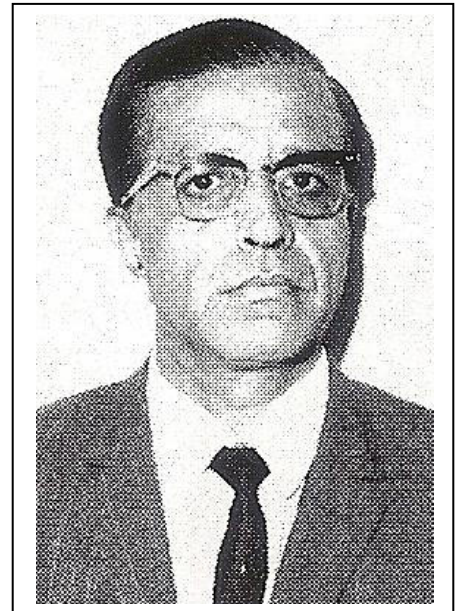
The foundation stone for the well was laid by Mr. Hormasji Bejonji Khori, the then oldest resident of Malcolm Baug aged 93 years. On completion, the well was inaugurated on 29<sup>th</sup> July, 1962 by the illustrious and highly learned Nominee Trustee of the Adaran, the late Dr. MINOCHER DADABHOY KARKHANAVALA and dedicated by him for religious use to the Motlibai Wadia Adaran as a gift from the residents of Malcolm Baug.



## **[b] Construction and Maintenance Costs**

When the time came for starting the other work for the construction of the Adaran building and its ancillary structures, the Trustees, NMWC were informed that the earmarked investments of Face Value Rs. 2,80,000 with them were not sufficient to construct the buildings at the prevailing prices of materials and labour and also to cover future maintenance expenses. They therefore once again contemplated to abandon the project and intended to move the Charity Commissioner for a radical and substantial variation in the scheme of 1941 as sanctioned by the High Court.

The MBZA once again took up this new challenge and Mr. Nentin, ably assisted by late Mr. Sohrab S. Mehta sought data from various Agiaries in Mumbai and some other places, to determine their costs and running expenses to maintain an Adaran, and the minimum population required to support it. Even at that time, the Trustees, NMWC were wary whether the increased number of residents within Malcolm Baug could support the Adaran if it were to be shifted, as the costs of construction and maintenance had further escalated.



They therefore took assurances from the residents by circular dated 28<sup>th</sup> September, 1959, to determine the extent of support, the Adaran would get. The residents readily came forward to offer monthly contributions and also to give full support towards the construction and maintenance of the Adaran. The Trustees NMWC sought written opinions and commitments from the residents of Malcolm Baug to assure themselves whether the residents were prepared to contribute subscriptions for the Adaran if the management and upkeep of the Adaran was to be entrusted to the MBZA and whether their family prayers would be performed at the Adaran.

On presenting relevant facts and prolonged discussions between MBZA and the Trustees, NMWC, the latter agreed to give a part of the area of land, which was about two-thirds in size of the present land.

## **[c] Area of Land**

The MBZA had to again convince the Trustees, NMWC the insufficiency of the contemplated area of the land to be allotted which was about two thirds of the

present area. The Trustees finally accepted MBZA's suggestion and agreed to give the present plot to the Association for constructing the main Adaran building and its ancillary structures. This present plot admeasures 2100 square yards [18,900 sq. feet]. The plot has been handed over to the Association under a lease by the Trustees, NMWC for 99 years commencing from 1<sup>st</sup> March, 1963 at a token lease rent of Rupee One per annum. This Lease Agreement is duly registered with the Office of the Sub-Registrar of Bombay under their Registration No. 1259 of 1963.

At last, with the physical and financial assistance from the MBZA, the Trustees, NMWC were able to fulfill the terms of the High Court Order of 1941 for providing land at Malcolm Baug for the construction of an Adaran building and ancillary structures thereby enabling the re-enthronement of the Holy Fire of the Motlibai Wadia Adaran for Zoroastrian public worship.

#### **[d] Other Pre-Construction Formalities**

At the behest of the Trustees, NMWC, the Rules & Regulations of the Association were revised and confirmed for which two separate general meetings of the Residents under the auspices of the MBZA were held in 1961.

On finalizing the changes to the Rules and Regulations of the Association, the Trustees, NMWC and the MBZA as joint plaintiffs, filed Suit No. 2773 of 1962 in the City Civil Court and the Scheme for the Project of MBZA taking over the Adaran with a commitment to perpetually maintain the Holy Fire along with its funds and furniture, was sanctioned by the Court's Order dated 29<sup>th</sup> August, 1962.

Accordingly an Agreement between the Trustees NMWC and the MBZA dated 22<sup>nd</sup> March, 1963 was duly executed. The principal terms are:

- 1. That Trustees of NMWC will hand over Investments of a face value of Rs. 2,81,000 and Cash held by them amounting to Rs. 37,019.17 along with furniture and utensils attached to the Adaran.*
- 2. The Association shall erect on the plot of 2100 square yards to be leased by the NMWC to the MBZA a suitable building for the Adaran and its ancillary structures to house the Holy Fire.*
- 3. Upon the Adaran and other buildings being completed, and the Holy Fire installed, the Management and Administration of the Adaran shall be in the hands of the Association which shall look after the maintenance and regular repair of the buildings and also the perpetual upkeep of the Holy Fire.*
- 4. The Association Rules shall provide for appointment of three Trustees - two to be appointed by the Association and one to be nominated by the*

*NMWC. [This Rule has since been revised to five Trustees of which NMWC shall nominate two].*

*5. The Adaran shall be known as the BAI MOTLIBAI WADIA ADARAN.*

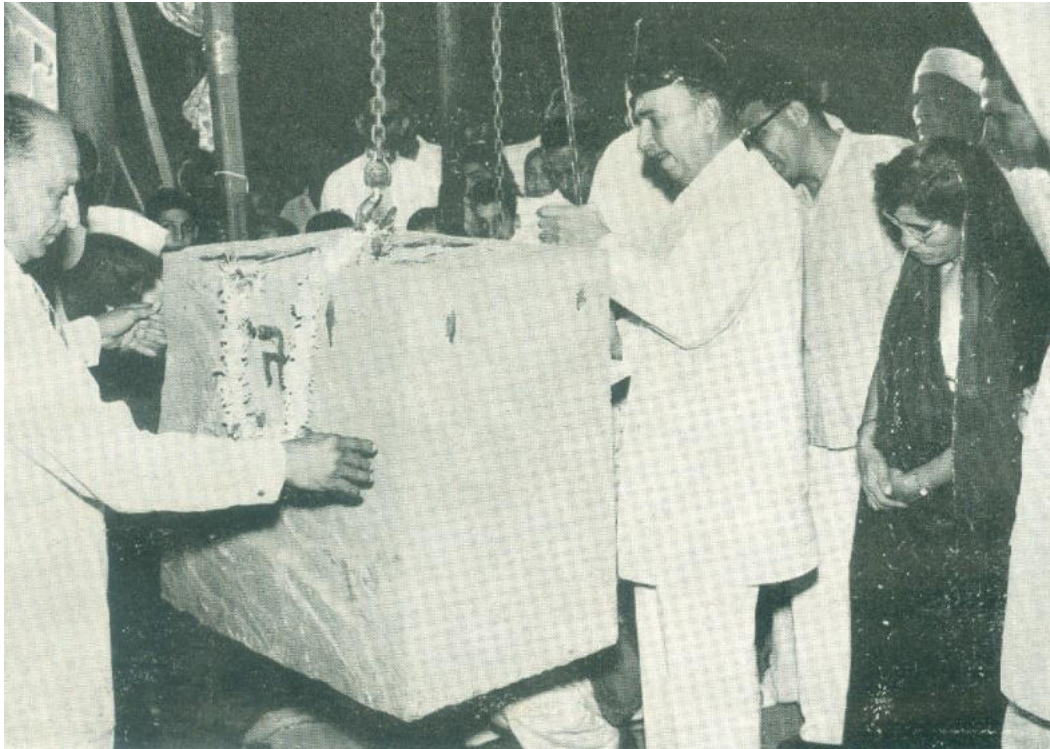
*6. Should, at any time, the Association be dissolved, the Adaran and all its assets, property and maintenance rights will revert to the Trustees, NMWC.*

## **CONSTRUCTION WORK BEGINS**

On 21<sup>st</sup> March, 1963, the Mahurat ceremony for the new Adaran building was held at the auspicious hands of Dr. Minocher Karkhanavala. The picture shows Dr. Karkhanavala digging the ground while the Trustee of MBZA, Mr. Sorabji M. Bacha looks on.



Later, the Foundation Stone for the new building was laid by Sir Jamshedji Jejeebhoy on 7<sup>th</sup> April, 1963.



As the late Mr. Nentin was closely associated with the late Mr. Shapoorji Pallonji, it was decided to construct the buildings departmentally. Expert knowhow was kindly provided for the same to the MBZA through Mr. Nentin by the late Mr. Shapoorji and his technical staff. There was severe shortage of cement and quantities were available only on ration against approved plans. The MBZA, assisted by various parties decided that the ancillary buildings housing the kitchen and mobed quarters would not use any cement. Only limestone mortar scientifically mixed was used for these buildings. Thereby the quota for these ancillary buildings was made available for generous use on the main Adaran building.

Once construction work was started, the Parsi public came forward to assist in various forms. Amongst the most notable of these were valuable gifts of a Bronze Afirghan and three Bronze Farohars which have added to the dignity and splendor of the building's exterior.

The front façade of the building is in Persian Assyrian style with pillars of Malad stone which were sculpted by stone masons from Kathiawar. The front steps are of marble including their wall and have blue Belgium risers with brass railings. The bronze Afirghan with bronze flames on top of the Kebla tower along with the three Farohars mark a climax to the whole structure.

The internal dome of the Kebla tower is a saucer type dome of bricks and cement masonry. These bricks were laid one by one, requiring great skill and patience. This unusual and difficult work was carried out under the direction of late Mr. Naoroji Sorabji Sethna of Bandra who, learning that an Adaran was being built and having experience for this type of work as a building contractor in Rajpipla State, came forward to voluntarily offer his assistance for the construction work. Mr. Sethna's wise guidance, advice and constant help were made available to MBZA from the very start. He made very valuable suggestions for the internal layout and essentials. He personally supervised the construction work in every detail and labored unceasingly for the benefit of a memorable edifice of the Adaran building. The MBZA is forever grateful to him for such yeoman services rendered gratis.

The official Architects were M/s Shapurji N. Chandabhoy & Co. under the direction of the late Mr. Jamshed B. Aga. The MBZA also owes a debt of gratitude to the late Mr. Minocher A Nentin, then the Deputy Chief Engineer of the Bombay Municipal Corporation for his assistance in the completion of the Adaran and for helping to acquire skilled labour for the architectural and delicate work of the façade.

## **APPOINTMENT OF HEAD PRIEST**

When the building was almost completed, it was first necessary to complete certain ceremonies before the re-enthronement of the Holy Fire. For this purpose it was first necessary for the MBZA to appoint a suitable Head Priest. The Trustees NMWC informed the MBZA that the Adaran, since its consecration, was meticulously being looked after by the Vatcha family commencing with Ervad Ratanj Framji Vatcha. They therefore advised that it would be fitting to appoint a family member of the Vatcha family as Head Priest. MBZA readily agreed to this suggestion. As the current incumbent was Ervad Framroze Edulji Vatcha, MBZA approached him for the position. However, owing to his advanced age, Ervad Framroze requested that his son Ervad Hoshang Framroze Vatcha who was assisting him in looking after the Holy Fire, be appointed as the Head Priest. The MBZA accordingly appointed Ervad Hoshang Vatcha as the Head Priest.

Ervad Hoshang was highly knowledgeable on all matters pertaining to religious ceremonies and even before the building was finished, recommended the position of "Pavis" [drains] and other purification requirements. Ervad Hoshang served the Adaran faithfully without remuneration upto the time of his demise in 1977.



## SHIFTING THE HOLY FIRE TO MALCOLM BAUG

It was finally decided to formalize the inauguration of the re-enthronement of the Holy Fire at Malcolm Baug on **Roj Ardibesht Mah Adar YZ 1335 [29<sup>th</sup> April, 1966]**.

It was necessary to carry the Holy Fire in an urn by foot from Wadiaji's Atash Behram to Jogeshwari - a distance of about 25 kilometres. Bearing in mind the immense interest shown by the Parsi public to this event and the distance to be covered, it was decided to shift the Holy Fire over a spread of three nights commencing from 26<sup>th</sup> April, 1966.

On 26<sup>th</sup> April, 1966, a large group of devout Parsis, both from Malcolm Baug as well as other Parsis gathered at about midnight outside Wadiaji's Atash Behram to witness and escort the Holy Fire on its first lap upto the Batlivala Agiary at Tardeo.

Immediately after the Ushain Geh Boye, the process of shifting began at about 1.30 AM. The procession then began under the guidance of Ervad Hoshang Vatcha.

First, the late Mr, Behramshah D. Desai [a zealous member of the Managing Committee], had his sons drive their Ambassador car in which supplies of sandalwood sticks, loban etc., were carried.

In front of the car, Parsi volunteers of the Road Safety Patrol [a division of the Bombay Police] led by the late Mr. Kersy Kaikhushru Santoke warned all traffic to get aside. Further, Malcolm Baug's young Parsi volunteers led by our Khushru E. Kapadia and an escort of the Bombay Police Force with lathis headed by Mr. Jamshed Karkaria was also arranged to prevent any untoward incident which happily never took place.

Just behind the car, four mobeds created a continuous KASH by scratching the road with a metal rod before the Holy Fire could pass. The Holy fire was carried by two other mobeds [of which one of them was Ervad Dadiba Vatcha] in an urn with two handles walking in between the four Pavi creating mobeds. The procession of devout Parsis then followed in pairs led by Mr. Behramshah Desai and another Committee member. Two buses and a Police van at the rear completed the procession. The buses were mostly empty as the escorting persons preferred to walk.

At the Batlivala Agiary, a large number of local Parsis awaited the arrival of the Holy Fire. Upon its arrival, the urn was placed atop an Afirghan provided by the Agiary and a large amount of sandalwood was offered by the Parsis present.

Two special buses were retained for transporting old persons desiring to escort the Holy Fire and also for the Jogeshwari Parsis to go home.

Likewise, on the 27<sup>th</sup> April, a similar procession took place after the Ushain Geh Boye ceremony for the next lap from Tardeo to the Tata Ajiary at Bandra, Here too there was much enthusiasm. Along the way at several places, Parsis waited at night on the road to pay obeisance to the Holy Fire as it passed by. Here too, Mr. Behramshah Desai with another Committee member led the procession of devout Parsis.

On the night of 28<sup>th</sup> April, third and final lap took place. After the Ushain Geh Boye, the Holy Fire and its procession left Bandra to proceed to its final destination at Jogeshwari. On this occasion the leaders of the procession of devout Parsis were late Mr. Behramshah Desai accompanied by the present sole survivor of the then Managing Committee [who is one of the editors of this E-Volume], Mr. Behramshaw [Bobby] Kalianwala.

When the procession entered Malcolm Baug, the residents of buildings had arranged light torans on both sides of the road from the main gate to the first cross roads. After turning right at the cross roads, the procession moved straight on and turned left after passing by Soona Villa [Marker's bungalow] to again turn left at the open space [now Palia's bungalow].

While the procession was stopped outside Khorshed Villa [now known as Banoo Villa], the Holy Fire continued its journey to enter the new building. At the steps of the Adaran building Ervad Hoshang Vatcha and Ervad Adi Raoji welcomed Ervad Dadiba and Ervad Rustom Mulla, his partner with the atash in their hands. Ervad Hoshang and Ervad Raoji then enthroned the Atash Saheb and put the Gumbaj on it. After this the people who had accompanied the Holy Fire all the way, entered the Adaran and the first morning's Havan Geh boye and Maachi was offered by Ervad Hoshang Vatcha, our Head Priest.

Kusti Padyab facilities were provided at Khorshed Villa for the accompanying Parsi public who, in large numbers entered the Adaran premises and after offering sandalwood and due prayers, retired.

Refreshment facilities were made available at the Gymkhana to enable city visitors and volunteers to wait for the first local train to return.

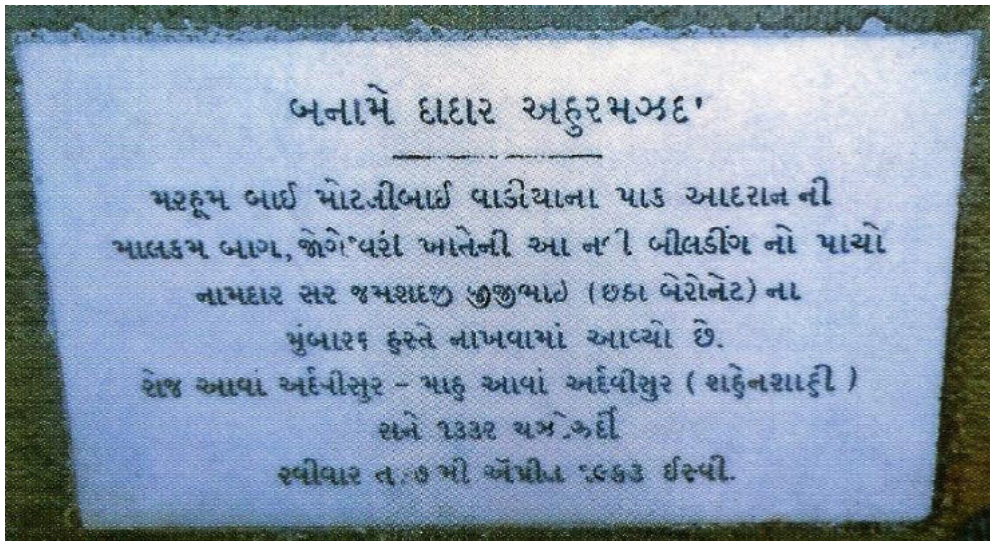
## OFFICIAL INAUGURATION

**INAUGURATION – 29<sup>TH</sup> APRIL, 1966**



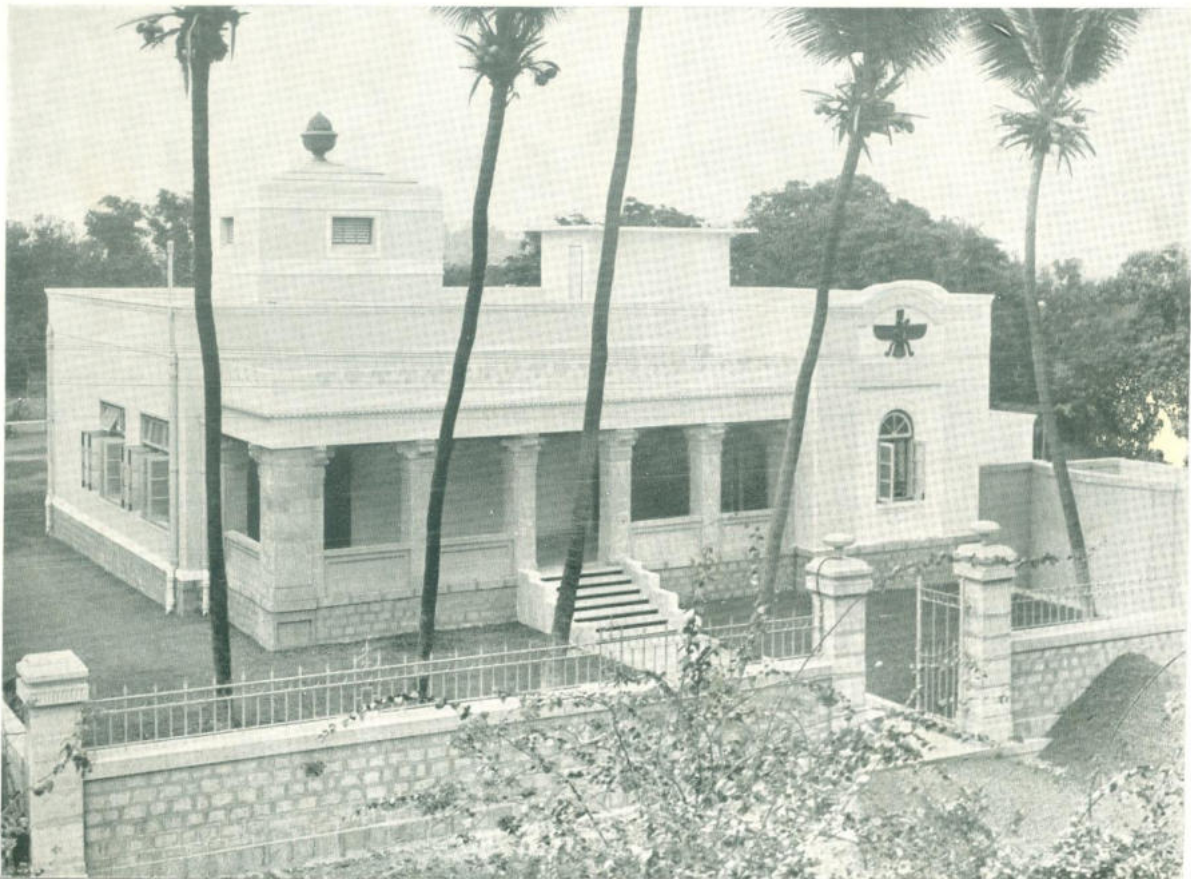
Sir Jamsetjee Jeejeeboy, Lady Soonnu Jeejeeboy and Mr. K. J. Khambatta

Between the Adaran building and the fence of Malcolm Hall, a large shamiana was erected. The then Chairman of the Board of Trustees of the NMWC, Sir Jamshedji Jeejeebhoy, Lady Soonnoo Jeejeebhoy, Mr. B. K. Boman-Behram, Mr. Kaikhushru J, Khambatta and others graced the occasion. After being welcomed by Mr. Hiraji N. Baria, President of MBZA and speeches by guests on the dais, Sir Jamshedji Jeejeebhoy formally inaugurated the new building. The vote of thanks was given by Mr. Dinyar S. Mistry. A religious discourse-cum-dinner was arranged at Malcolm Hall in the evening.





Mr. Dinyar Mistry Proposing Vote of Thanks  
Seated From L to R : Mr. Behramshah Desai, Lady Soonnu Jeejeeboy  
Mr. B. K. Boman-Behram, Sir Jamsetjee Jejeeboy and Mr. S. A. Nentin



Bai Motlibai Wadia Adaran (1966)

# **BAI MOTLIBAI WADIA ADARAN**

## **PART 2**

### **AT MALCOLM BAUG**

#### **APPOINTMENT OF TRUSTEES**

Initially when the Rules and Regulations of the MBZA were revised at the two meetings held in 1961, there was provision to have only one Nominee Trustee from NMWC and two to be selected by MBZA. The Nominee Trustee was Mr. Dinshaw B. Morris, [then Secretary of NMWC] while the two MBZA Trustees were Mr. Burjorji D. Vakil and Mr. Ratansha H. Ragi. On the demise of Mr. Burjorji Vakil, Mr. Minocher P. Bhagwager was appointed as MBZA's Trustee. Later, when Mr. M. P. Bhagwager also passed away, it became very inconvenient to get cheques signed from the NMWC's nominee as the MBZA Secretary or Treasurer had to make special trips to the city just to get cheques signed as it was necessary to have two signatures on the cheques.

It was therefore suggested by MBZA that the Rules be altered to provide for two Trustees from NMWC and three from MBZA. This was readily accepted by the Trustees of the NMWC and at MBZA's request the late Dr. Minocher D. Karkhanavala was nominated by NMWC as their additional Trustee.

At that time, Mr. R. H. Ragi, who was getting old, also requested to be relieved. Hence the MBZA appointed Mr. F.K. Boman-Behram, Mr. Sorabji M. Bacha and Dr. Sorabji C. Driver as its Trustees.

As the building was then still under construction, Dr. Karkhanavala's learned contributions towards various religious aspects was immense. It was he who had the Kitchen and Priest quarters kept detached from the main building. He also insisted on having a "Duplicate" external wall on the south side of the Kebla room. Thereby, the Kebla room remains within all the external walls of the main building.

Later, on Dr. Karkhanavala's untimely demise, the Trustees NMWC nominated Dasturji Dr. Firoze M. Kotwal as Trustee.

Whenever the Committee members have a major problem of a religious nature, Dr. Kotwal has always given his wise counsel. He continues as the Nominee Trustee of this Adaran to date. Soon after Dr. Kotwal became a Trustee, he arranged to have two mobeds attached to the Parsi Panchayat to daily perform Yajashni prayers at this Adaran. The mobeds were Ervad Nariman Panthaki and Ervad Bahdurji. These mobeds were also available on piece work payment basis for assisting the regular mobeds of the Adaran when the ceremony work from devotees was heavy.

On the retirement of Mr. D. B. Morris, the Trustees nominated Mr. Erach M. Kapadia as Trustee of the Adaran, and on his retirement, Mr. Naval J. Batlivala was appointed and continues as their Nominee to date.

Other Trustees of MBZA have been Mr. Homi S Talati, Mr. Ereuch H. Marker, Mr. Keki P Divecha, and Mr. Framroze J. Palia. The current Trustees appointed by MBZA are: Mr. Nariman S. Kotwal, Mr. Framroze M. Gotla and Mr. Minoos D. Siodia.

It is clarified that as per the current law, [Maharashtra Public Trusts Act, 1950] **all** members of the Managing Committee are **deemed Trustees** and are collectively responsible for the Management of the Adaran and the Association. The difference between a non-Trustee and a Trustee Managing Committee Member only exists within the Rules and Regulations of the Association, whereby Trustees do not have to retire by rotation like the other Committee Members and are signatories for investments and drawing of cheques.

## **APPOINTMENT OF PRIESTS**

### **POLICY DECISION FOR MBZA**

Ordinarily, in most other Agiaries, it is the practice of their Trustees to appoint a Panthaki to take on contract basis, all prayers required to be carried out by devotees. Such a Panthaki is generally given independent charge and authority to levy such fees as per his wish. This has unfortunately led to the practice of the Panthaki operating as a businessman and other educated Mobeds do not get paid their merited dues, resulting in the exploitation of the general priestly class. This practice has led to fewer young men taking up this noble theological profession even when they become Navars and Martabs to preserve their Athornan status. Strongly opposing the Panthaki system, the late Dr. Karkhanavala at one of the Committee meetings vehemently expounded an important philosophical statement [which still rings in this writer's ears] saying:

“PROFITS SHOULD GO TO THE INSTITUTION AND NOT TO THE INDIVIDUAL.”



**Dr. Minocher D. Karkhanavala**

The Managing Committee thereupon decided to accept Dr. Karkhanavala's recommendation and decided that all priests and staff at this Adaran will be on payroll or contract basis with MBZA and not with a Panthaki.'

Owing to this decision, while the members of the Managing Committee are often called upon to take Management decisions, involving their time and attention, the decisions taken have generally been sound and beneficial to both, the employees as well as the Adaran. Thus it has been possible for MBZA to not only pay well to their priests and staff, but also for the Adaran operating with surpluses in most years.

## **THE VATCHA FAMILY**

It is reported in the Jame-Jamshed of 7<sup>th</sup> May, 1963 by one Mr. Ratanji Ardeshir Wadia, [appears to be a descendant of Motlibai] that the fore- fathers of Ervad Edulji Burjorji Vatcha were not merely the family Panthakies of Motlibai, but also of her forefathers right upto Lowji Wadia.

He justifies this view on the basis of two "Dishapothis" seen by him.

This means that the Vatcha family would have served the illustrious Wadia families for over 100 years prior to serving Bai Motlibai in 1863. Therefore as on date of this Jame-Jamshed write up [of May 1963] the family would have served the Wadias for over 200 years.

On the basis of the above, as on 4<sup>th</sup> May, 2013 the Vatcha families would have served the Wadia families and their Consecrated Adaran for 250 years which appears to be a record of sorts.

### **Ervad Hoshang Framroze Vatcha**

Having taken the onerous responsibility of running the affairs of the Adaran, as earlier stated, MBZA first appointed the late **Ervad Hoshang Vatcha** as the Head Priest for the of all ceremonies to be carried out at the Adaran. Ervad Hoshang accepted the appointment and decided to offer his services without any salary for the benefit of the Adaran.



The eldest son in the late Framroze Vatcha's family, Hoshang was born in Mumbai in 1914 and was the first of the family of nine children. His father brought him up with strict discipline. After completing his Matriculation, from Bharda School, Hoshang's father took him on to assist him in maintaining the Holy Fire of the Adaran at Pitha Street. He thereupon became a full time Mobed for the Adaran and also worked as a free lance mobed at other agiaries and even Doongarwadi.

Hoshang was fully trained by his father to also perform high ceremonies. However as he was a bachelor, special permission of Dastoorji Daboo of the Wadiaji Atash Behram had to be obtained to let him be recognized as a "Sampoorna Mobed" which authorized him to perform "Pav Mahal" ceremonies. He himself performed about eight Nirang Din ceremonies along with Dasturji Edulji Antia of Navsari. He performed or attended various Navjotes or marriage ceremonies but never stayed on for meals or drinks.

Ervad Hoshang, along with Ervad Edulji Antia performed the first Nirang –Din ceremony at this Adaran at Jogeshwari when Dasturji Kaikhushru Jamaspasha was also present.

Ervad Hoshang had the privilege of looking after our Holy Fire at Pitha Street, at Wadiaji Atash Behram as well as at Malcolm Baug. For officiating as Head Priest at Malcolm Baug in 1966, he requested that his brother Dadi also be appointed as his Assistant.

Ervad Hoshang served this Adaran with spiritual dedication upto the time of his demise in 1977 at the age of 63 years, without any salary and he lived austere

without any active outside interests except reading the daily newspapers. As such, he was in his own world of Service, Selflessness and Sincerity.

The MBZA was particularly fortunate, that the dedication of service towards the Adaran and services to the devotees by the late Ervad Hoshang has left a benchmark for the quality of prayers at the Adaran.

**Ervad Dadiba Framroze Vatcha**, who had joined the services of the Adaran along with Ervad Hoshang was appointed as Head Priest on the demise of his elder brother Ervad Hoshang in 1977.



Ervad Dadiba informed MBZA that he too had the privilege of performing Boye ceremonies at the old building in Pitha Street on casual basis, as well as at the Wadiaji's Atash Behram. He also had the privilege of him personally carrying the Holy Fire with another mobed at the time of its transfer from the Atash Behram to Jogeshwari. Ervad Dadiba continued to give excellent services to devotees maintaining the benchmark standards set by his elder brother. Even though Ervad Dadiba retired from service in 2007, he continues rendering service at the Adaran. His continued services were much appreciated by the Trustees, NMWC who, on the occasion of Motlibai's Birth Bi-centenary, in 2011, felicitated Ervad Dadiba with a shawl and awarded him a Citation with the rare designation of **"HONORARY HEAD PRIEST EMERITUS FOR LIFE"**.

# N. M. WADIA CHARITIES

October 30, 2011

To,  
Ervad Dadiba Framroze Pacha  
Malcolm Baug,  
Jyeshwari (W°),  
Mumbai 400 102



Dear Ervad Dadiba,

On the occasion of Bai Motilal Wadia's Bicentenary Birth Anniversary, the Trustees of N. M. Wadia Charities are happy to note your continued interest in the activities of Bai Motilal Wadia Adaran even after your retirement as the Head Priest in 2007.

The Trustees have noted that you and your ancestors have continuously attended to the protection and ceremonies for the Holy Atash Padshah since its consecration in 1843. The Trustees also learn that you have personally, in one way or another, constantly involved yourself to serve the Holy Padshah throughout your life with great zeal, devotion and efficiency.

In view of the above, in celebration of this auspicious occasion, the Trustees are pleased to designate you with immediate effect as

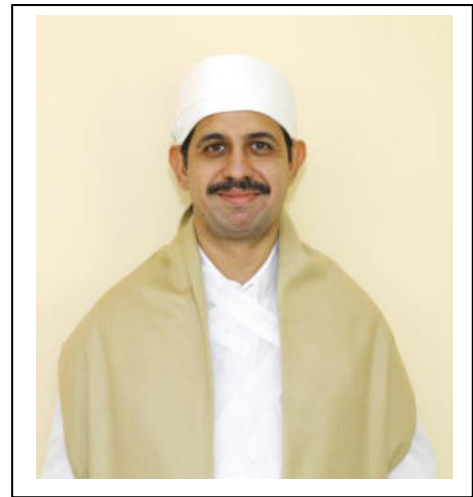
**HONORARY HEAD PRIEST EMERITUS FOR LIFE  
OF THE BAI MOTILAL WADIA ADARAN.**

May Ahura Mazda grant you a happy and healthy life to enable you to continue to give the benefit of your wisdom and knowledge to all.

*(Signature)*  
(H. S. TALATI)  
MANAGING TRUSTEE

*(Signature)*  
(B. H. ANJAN)  
CHAIRMAN

**Ervad Framroze Dadi Vatcha** was inducted by MBZA in November 1997 as an assistant priest in a continuing effort to maintain the tradition since the consecration of the Adaran whereby a scion of the Vatcha family has always been in charge of the sacred fire of this Motlibai Wadia Adaran. On the retirement of Ervad Dadiba Vatcha in 2007, Ervad Framroze was promoted to become the Head Priest in charge.



Ervad Framroze has also earned the love and esteem of the devotees by rendering the same quality of services to them.

## OTHER PRIESTS

**Ervad Erachshaw Jamasji Fatakia** joined the services of the Adaran in October 1983. He is a regular employee and continues to give services diligently in spite of his advanced age. He was originally a resident of Nargol and carried on farming in village Varoli for 35 years till 1982. He took on this employment when his lands were acquired by government as his farm land was to be submerged in water on the construction of a dam in the area.



**Ervad Dara Balaporja** joined the services of the Adaran in November 2002 on his retirement from the Maharashtra State Electricity Board. His technical education as a handyman has been useful to the Adaran in many ways for minor repair and electrical work in addition to his impressive rendition of all prayers. At Mukhtad time, when the work load is very heavy, his son Barjis also assists in the prayers for devotees. His grandson has recently become a Navar and a Martab at our Adaran.



**Ervad Keki Dossabhai Panthaki** has been attached to us since Muktabad 1999 after he retired from service with State Bank of India. He is the brother of Ervad Nariman Panthaky who earlier served at the Adaran as a representative of the Parsi Panchayet. Between them to date 101 Navars and 13 Martabs have been ordained at the Adaran.



A list of the names of these ordained Ervads, as provided by Ervad Keki, is shown at the end of this Volume. Ervad Khushru Erach Nariman was the first Navar ordained on 25<sup>th</sup> December, 1974

**Ervad Eric Dastur** joined the services of this Adaran in November, 2008, as a mobed with capability to carry out high Pav Mahal ceremonies. He is a graduate in Commerce and studied Pav Mahal ceremonies at the Dadar Athornan Institute.



It is learned that earlier, since 2003, he used to visit this Adaran for its Pav Mahal ceremonies on casual basis. In addition to his salary, the MBZA has provided him rent free accommodation in Malcolm Baug, as a perquisite.

**Ervad Keki Daruwala** has all along been a part –time priest and has been regularly rendering assistance towards the prayers of devotees with dedication that has earned him the respect of all.



Sitting : L to R Er. Dara Balaporia, Er. Framroze Vatcha – Head Priest, Er. Dadiba Vatcha – Head Priest Emeritus, Er. Erachshaw Fatakia Er. Eric Dastur  
 Standing: L to R Mr. Yazdi Tangri, Mr. Ronie Patel  
 (Not in the picture Er. Keki Panthaki and Mr. Dara Jivasa)

## VOLUNTEER SERVICES

The Adaran has always been looked upon with reverence and dedication, not only by members of the Managing Committee but also by the residents. In the early years, late Ervad Hoshang needed special assistance towards several matters. He naturally, was not familiar with the residents as well as the environment of having come to stay in the suburbs. This left him quite confused about how to go about meeting both his personal needs as well as that of the Adaran.

The late Mrs Banoobai Boman-Behram realized his difficulties and made daily inquiries of Ervad Hoshang whether he needed any problem to be sorted out. She would then seek assistance of the right volunteers to solve the problem. At Mukta time, there was severe shortage of helpers for cleaning the Mukta Vases. She immediately organized a team of volunteers, both young and old. Ervad Hoshang was so pleased to find that many youngsters were coming at night for this work, that in later years, even though there was no real need for the young volunteers, he

strongly suggested that the practice should continue to instill a sense of religious fervor among the youngsters. This practice is continuing at Muktaf times even now.

The first Vandidad ceremony is said to have been performed on 30<sup>th</sup> October, 1971. Over seven Nirang Din ceremonies were also performed, when on some occasions different High Priests also attended.

## EXPANSION, RENOVATIONS AND REPAIRS

### R. H. RAGI MEMORIAL PRAYER HALL

The late **Mrs. Jerbanoo Rattansha Ragi** donated a sum of Rs. 32,000 to construct a hall to be known as the **R. H. Ragi Memorial Prayer Hall in memory of her late husband, Mr. Rattansha Hormasji Ragi** who was one of the Trustees of MBZA.



**MR. R. H. RAGI**

In order to build it as close to the main Adaran building as possible, it was decided to construct it atop the kitchen unit after taking assurance from civil engineers that

the ground floor building will accept the weight of the new construction and its crowd load. This work was supervised by the late Mr S. M. Bacha [Trustee].

The Hall was inaugurated by Lady Soonnu Jeeebhoy, then Chairperson of NMWC on 1<sup>st</sup> January, 1969.

Originally it was intended that MBZA would hold its own religious discussion and prayer meetings in the hall. However as attendances at such meetings were very poor, the Hall has become indispensable during the Muktaf period. In the absence of the Hall, it would have been impossible to handle the Muktaf work at the Adaran.



**Lady Soonnu Jeeebhoy Inaugurating the Hall on her left is Ervad Hoshang Vatcha and Mr. B. K. Boman-Behram.  
The portrait of the Late Mr. Ratanshah Ragi with garland is on the wall**

## **OTHER ITEMS**

After a few years of use, the original goat shed had collapsed. Likewise it was necessary to increase the height of the Kathi godown for convenience in entering the room and loading/unloading kathi materials.

Mr. S.M. Bacha ably supervised both these works.

When the Adaran was newly built, the access for the devotees to the well was only from the Idhora Room which was often barred when certain ceremonies were in progress. At the suggestion of Ervad Hoshang F. Vatcha, the late Mrs. Gulcher P. Munshy arranged for a door and steps with side railings for getting access to the well from the Kusti Padyab Room.

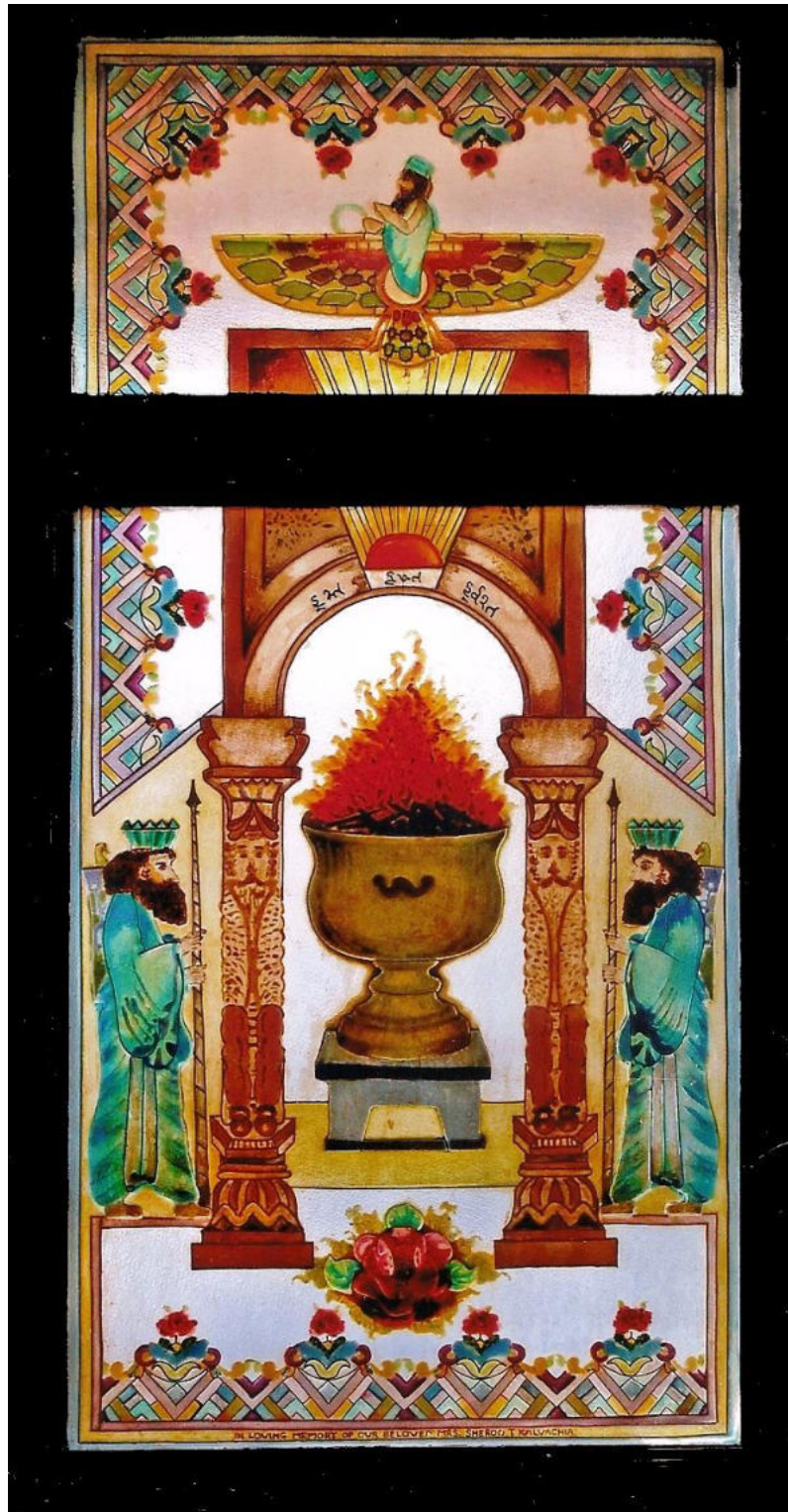
Ever since the re-enthronement of the Adaran, a large variety of furniture, utensils, carpets, etc., were continuously being donated by well wishers.

It was felt in 1998 that a major repair work needed to be carried out to the buildings. The Committee therefore sent out appeals to the residents of Malcolm Baug and others for donations to cover the estimated expenses. To the Committee's delight, Malcolm Baug's own **Mr. [now Mr. Justice] Shahrukh Jimmy Kathawala** came forward with a munificent offer to meet the entire cost in memory of his younger sister Nawaz and major repairs and renovations were carried out to the buildings in 1999 at a cost of Rs. 12,00,000. During the course of these repairs, the late Mr. Sorabji Bamboat [formerly attached to the BARC] gave active assistance and technical expertise in Civil Engineering matters for which MBZA is most grateful. MBZA also records its appreciation of architect, Mr. Ronnie Balsara for his honorary professional services during this period.

One more surprise item came from a lady resident who is an artist. Miss Ruby Kalvachia presented a religious painting on a glass panel done by her. This painting adorns the south side window and its ventilator and gives the Adaran Hall a distinguishing look. She presented the glass panel painting at the right time in 1998, when the major repairs were in progress, in memory of her dear mother.



When she learned of our preparations for this E-Volume, she readily offered to prepare a suitable design for the cover for which we are again grateful to her.



Later, in 2002, the main Kebla area of the Hall was cladded with large polished tiles in memory of late Mrs. Mehrbanu Dastur by her sons Mr. Agreras and Ervad Jal Dastur.

The late Mr. Homi E. Bilimoria, a Past President of MBZA and a very dedicated resident, was always vigilant towards the needs of the Adaran.

Respecting his wishes, we refrain from detailing his philanthropies. The MBZA sincerely thanks him for his positive approach.

MBZA's former Trustee, late Mr. Framroze J. Palia who served the Adaran for several years, was the principal donor for the renovation of the kitchen including its tiling work for which the MBZA was very grateful.

**A Capital Donation of Rs. 1 Crore** was received from the Kathawala family in May, 2007 for constructing a new larger sized prayer hall for performing Navjotes, Weddings, Muktdad and other prayers where the main Hall of the Adaran falls short. It is also contemplated to provide additional facilities for residence to employees. This project is still at a nebulous stage. Presently, the Capital Donation amount is separately invested in Bank Fixed Deposits and the interest thereon is being added to the "Jimmy Kathawala Fund" being held by the MBZA.

In 2010, the Adaran once again underwent a major renovation when the main hall and rooms on the ground floor were clad with large wall tiles. This renovation was funded from the interest earned from the Fixed Deposits of the Jimmy Kathawala Fund with the permission of the donor.

Further major repairs and waterproofing were carried out atop the Kebla room in 2011

## **CONCLUSION**

Over the years with the blessings of Ahura Mazda, this Adaran enjoys the distinction of having become a prime Agiary of Mumbai on account of its ambience and the quality of services being rendered to devotees.

The First NAVJOTE in the main Hall of this Adaran was that of ZARIR DHABHAR. Since then it has been used for several other Navjotes, Weddings, Jashans, Uthamnas, etc. Also several Navars and Martabs have been ordained at this Adaran. Humbandagi prayers are held every Friday at 8.00 PM.

It is a delight to see large crowds of Parsis and Irani Zoroastrians attending the Adaran on Parsi New Year and other important days.

# BAI MOTLIBAI WADIA ADARAN

## PART 3

### THE WAY FORWARD

by Mr. B. S. Bacha, President MBZA

#### Vision:

To ensure that we make the MOTLIBAI WADIA ADARAN at Malcolm Baug, a **Major Religious and Knowledge Centre** and a **distinct Adaran** in the Western Suburbs of Mumbai where all our Zoroastrian humdins can carry out any religious prayers.

We propose to encourage and provide opportunities to young boys to become Navars / Martabs and provide possible future employment in our Adaran, if they so desire.

A special Hall is being built where major prayers, Mukta ceremonies, religious lectures, conferences, Navjotes, Lagan, etc., would be carried out.

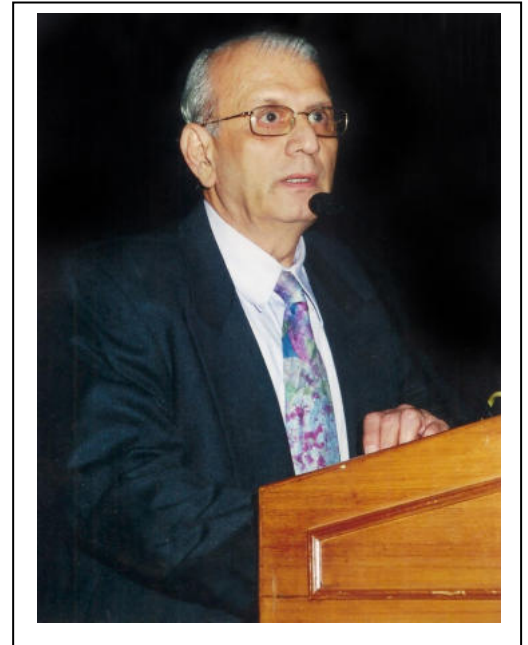
A unique library stocked with religious books, magazines, old and new for reference or reading and would become a seat of learning for Zoroastrian knowledge.

Have special shelters for housing “Varasyaji”, a new goat shed and ensure a good stock pile of Kathi which would last at least two years.

#### Action Plan:

On 4<sup>th</sup> May, 2013, we shall perform the “Bhoomi Pujan” for the construction of the New Hall which would become operational by late 2014.

**The present Managing Committee is looking forward to an exciting period ahead.**



**MY REMINISCES**  
By **ERVAD DADIBA FRAMROZE VATCHA**  
**HEAD PRIEST EMERITUS, MOTLIBAI WADIA ADRAN**

My association with the Motlibai Wadia Adaran started after I completed my Navar ceremony. As a child I stayed at Dhobhitalao with my family and completed my schooling from Sir J.J. School.

My Navjote was performed by Dastoorji Minocher Jamasp-asha at the age of seven years at Cama Baug. My Navar and Martab ceremonies were performed at Navsari at the Vadi Dar-e-Meher by Ervad Manchersha Antia.



My elder brother Ervad Hoshang's Navar and Martab were also performed at the Vadi Dar-e-Meher.

The Padsha Saheb had to be transferred from Pitha Street to the Wadiaji Atash Behram as the Trustees had decided to sell off the Pitha Street Agiary.

My family started serving the Padsha Saheb at Wadiaji Atash Behram from around 1944. My brother started performing boye and took charge of the Padshah Saheb at the Atash Behram from the year 1951.

Before shifting the Padshah Saheb to Malcolm Baug a lot of difficulties were faced as it was difficult to get cement for building purpose. Also there was a scarcity of water and where to dig the well for the Adaran was a big question.

At midnight of Mah Ava and Roj Aneran after the Ushain geh prayers, I along with Late Er. Fardoonji Antia purified the Sarposh and put the Holy Atash on it. Then after putting the Taj on the Atash, I along with Ervad Rustom Mulla and four other mobeds, started our journey from the Atash Behram, all through we drew a Kash with an iron nail to protect our Atash Sahib. Our first stop was the Batliwala Agiary.

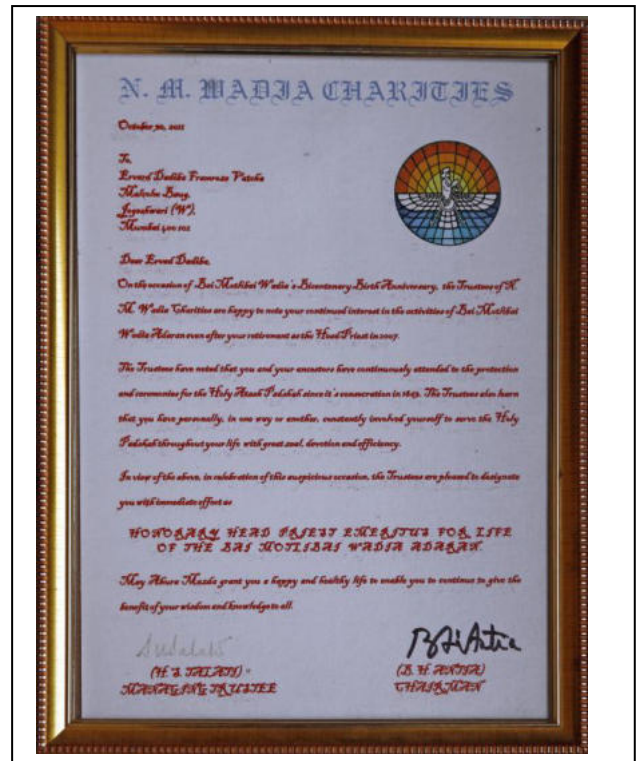
Next night i.e. Hormazd Roj after the Ushain geh boye was offered, we resumed our journey by drawing the Kash we reached the Bandra Tata Agiary. In the same manner the next night i.e Bahman Roj after the Ushain Geh we proceeded towards Malcolm Baug. At the steps of the Adaran building Er. Hoshang and Er. Adi Raoji welcomed us with the atash in our hands. Then they enthroned the Atash Saheb and put the Gumbaj on it. After this the people who had accompanied us all the way, entered the Adaran and the first morning's Havan Geh boye and Maachi was offered by Ervad Hoshang.

I married Zarine on 1<sup>st</sup> Dec 1968. Our son Cyrus went through the Navar and Martab ceremony in Dec 1979 at Navsari. Framroze completed his Navar and Martab in May 1982 also in Navsari.

My elder brother Hoshang died on Mah Ardibehesht and Roj Ardibehesht in 1977, after which I took over his responsibilities as the Head Priest.

Framroze joined the agiary as a full time mobed from the year 1997. He became the Head Priest in the year 2007 after my retirement.

The Trustees *N. M. Wadia Charities* honoured me with the designation – ‘Head Priest Emeritus’ in the year 2011.



In my experience as a Head Priest from 1966 I have come across all kinds of behdins, some very kind and respectable people and some not so pleasant.

During muktad altogether there are almost 15 to 16 mobeds who come to help. There are five chasniwalas , three cooks and six non-Parsee helpers.

At present we have around 85 to 90 tables during muktad.

**BAI MOTLIBAI WADIA ADARAN**  
**1863 SESQUICENTENARY 2013**  
**Y Z 1232 = 1382**

**CONSECRATION OF THE SECOND GRADE OF FIRE “ATASH-E-ADARAN”.**

By Ervad. Dr. Ramiyar P. Karanjia

Zoroastrian Fire Temples are specially built and consecrated structures housing a sacred consecrated fire. of either of the three grades: 1. Atash Behram, 2. Atash Adaran or 3. Atash Dadgah. In ancient Iran, there were spiritually burning and spiritually manifested fires, which did not need special consecration. From Vendidad (Ch.VIII) as well as Rig Veda we learn that consecrating fires and installing them in sanctified places was an old Indo-Iranian practice.



The concept of the second grade of fire, **Atash-e-Adaran** was introduced in India after the 16th century CE through the Persian Revayats, wherein it was advised to have an **Atash-e-Adaran** fire wherever there were ten or more Zoroastrian houses. The word Adaran is a plural of the word Adar, which means “a fire.” An Adaran fire is made up from fires taken from different sources. It is a continuously burning fire and needs to be attended at least five times a day when the Boi ritual is performed by a fully qualified priest.

The consecration of an **Atash Adaran** can be divided in six stages:

**I Collection of 4 Fires:**

**Atash Adaran** requires gathering of hearth fires from representatives of four professional groups: the priests (*athornan*), the soldiers / warriors / rulers

(*ratheshtaran*), the farmers or herdsmen (*vastryoshan*) and the artisans like blacksmith, goldsmith, tinsmith or potter (*hutokhshan*). After their gathering they are kept separately till they undergo the second stage of consecration.

### **II Purification of the 4 Fires:**

The four fires collected as above, are then purified, each separately, as follows:-

Some sandal wood shavings are kept on a ladle with holes, which are then ignited from one of the fires in the Afarganyu.

Once ignited, this fire is kept on another empty Afarganyu.

This process is repeated four times for the fire from the priest's house and thrice for the other three fires. The priests mentally recite certain prayers while this process is going on.

### **III Consecration of the 4 Fires:**

After each of the four fires is purified, four pairs of priests consecrate each of the fires separately. On the first day two Yasnas with the invocations of Mino Navar and Saorsh Yazad and a Vendidad with the invocation to Sarosh Yazad are performed. On the second day a Yasna and a Vendidad with the invocation to Dādār Ahura Mazda is performed.

### **IV Amalgamation of the 4 Fires:**

On the following day the four fires are amalgamated. The three fires from other professions are kept with the fire from the house of the priest. The four fire-vases are kept connected till the ashes cool down. Thereafter the priest pair who had performed rituals over the fire from the priest's house, perform a Yasna and Vendidad with the invocation to Sarosh Yazad and the following day a Yasna with the invocation to Dādār Ahura Mazda is performed concluding the preliminary rituals of consecration.

### **V Consecration of the Sanctum Sanctorum and the Building:**

The Sanctum sanctorum and the building housing the sacred fire have also to be consecrated. The Sanctum sanctorum also referred to as *keblā/qiblā*. is the place where the consecrated fire is kept. It is in the main prayer hall. It is a special room with a dome (Guj. **Gumbaj**) over it. A metallic canopy, symbolising the crown of the sacred fire, hangs above the fire-vase. This most important room in the fire temple is closed on three sides, and has a big wooden door on the fourth side. On two of the three closed sides there is window each. Generally the south side wall has no window as Zoroastrians are enjoined not to pray facing the North.

The building and the **keblā** are thrice swabbed with bull's urine and then thrice with water. Then for four days two priests perform Yasna and Vendidad in the fire temple building and within the keblā and then perform a special Afringan.

#### **VI Establishment of the consecrated fire:**

The amalgamated consecrated fire is then ceremoniously brought in a procession by priests in their complete priesthood regalia with weapons like spears, swords and **gurz** (mace) in their hands. They are followed by lay people. Then the fire is respectfully enthroned (Guj. **Takhtanashin**) in the sanctum sanctorum (**keblā**). Now it is given the status of a King (Guj. **pādshāh**). The stone **hindholā** is regarded as its throne. This sacred fire will now be kept continuously burning. Priests offer prayers and fuel to the fire at least five times during the day at the turn of the five **gāhs** (watches of the day).

The process of consecration unites the physical fire with its original source in the spiritual world and to Ahura Mazda's **Khvarenah** "divine energy" from where it draws divine energy. The consecrated fire has consciousness. It carries our prayers to the divine world and brings blessings for us in the material world.

Zoroastrians are required to stay in vicinity of a consecrated fire temple and visit it whenever possible as divine beings are present therein.

## **BAI MOTLIBAI WADIA ADARAN**

**1863 SESQUICENTENARY 2013**

**Y Z 1232 = 1382**

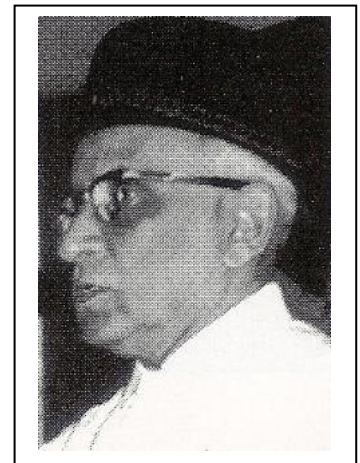
### **SOME PERSONALITIES**

The MBZA has constantly been fortunate to get the benefit of several personalities who have served the Adaran in various ways. Among the foremost have been:

#### **MR. SORABJI ARDESHIR NENTIN**

This was the gentleman, to whom the full credit for overcoming all obstacles to ensure that the Adaran be reinstated at Malcolm Baug must be given.

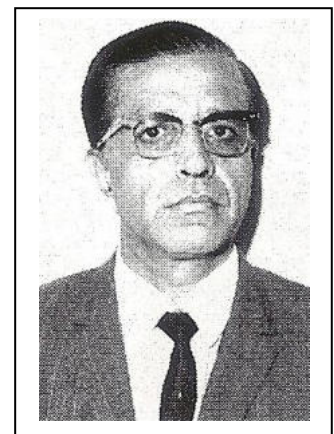
He had “fire in his belly” and sincere dedication towards the project in his heart. The MBZA and the Zoroastrian Community at large owe him a deep debt of gratitude for ensuring the successful transfer of this Adaran’s Holy Fire from its silent existence at the Wadiaji’s Atash Behram.



But for his tireless efforts and dogged perseverance over nine years from 1957 to 1966, the project of having this Adaran at Jogeshwari would not have come to fruition. No doubt, he was encouraged and supported by several stalwarts of yester years. After the re-enthronement of the Holy Fire, he continued giving directions for four years towards the working of the Adaran and solved its initial teething operational problems, particularly in the area of acquiring fruits and kitchen management matters. May his soul Rest in Peace.

#### **MR. SORAB SHAPURJI MEHTA**

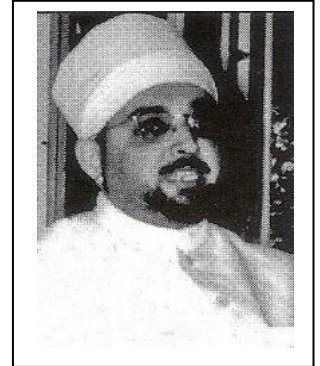
Popularly known as Soli Mehta, he was the right hand man [virtually Man Friday] of the late Mr. Nentin. His constant readiness to give willing and able physical support to fulfill Mr. Nentin’s thoughts and actions was admirable. The late Mr. Mehta was often seen spending long hours at Mr. Nentin’s residence, immersed in issues and finding solutions.



He carried out a large number of outdoor chores. His contribution towards gathering data from Agiaries all over India to statistically determine the viability for our Agiary was most valuable. As the Treasurer, he served MBZA up to the time of his untimely demise.

### **ERVAD DR. MINOCHER DADABHOY KARKHANAVALA**

Ervad Dr. Karkhanavala was a Scientist and served the Bhabha Atomic Research Center as Head of the Department of Chemistry. He founded THE INDIAN THERMAL ANALYSIS SOCIETY [ITAS] in 1977 [a registered Society] which is actively engaged in promoting science and technology of thermal analysis in India.



He was also a highly respected and well known scholar of Zoroastrian theology and has authored several books on our religion. In order to ensure that all our religious requirements are properly fulfilled, MBZA requested the Trustees, NMWC to nominate him as their Trustee. He was regularly attending Committee meetings and also in between when necessity arose. He gave sound advice on various issues before the consecration of the new building prior to the re-enthronement of the Holy Fire

His untimely demise in an accident in Rajasthan was a severe loss to the Zoroastrian and Scientific communities, but more so to the MBZA.

### **MR. SORABJI M. BACHA**

The late Mr. Sorabji Bacha became a Trustee while the Adaran building was still under construction. He was always ready to find suppliers for steel furniture and building materials. The initial lot of Muktaf Tables were fabricated through him and the late Mr. Marker. When the goat shed was found to be too low and had collapsed, he arranged to construct a new one at nominal cost which is still in use.

He also arranged for renovation of the Kathi Godown and, when the R. H. Ragi Hall was under construction, he meticulously supervised the same. Happily, his son, Mr. Bomi S. Bacha has been a capable President to date since around 11 years.

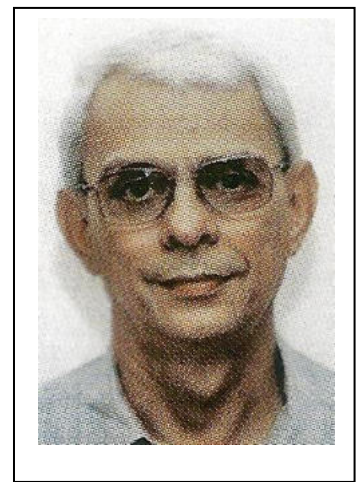
## **MRS. BANOObAI F. BOMAN-BEHRAM**

The late Banoobai, wife of MBZA's Trustee Mr. F. K. Boman-Behram was a very enthusiastic volunteer. Immediately after the Holy Fire was enthroned, she operated as a coordinator between the Agiary staff and the senior Committee members.

As would be natural in every project of this nature, a multitude of teething problems came up for being attended to on very urgent basis. Skillfully she would search out volunteers for the requisite work. If the problem was labour oriented due to absences by the concerned persons or other reasons, she would even herself go about to fill the gap if no suitable volunteer for the requisite work was available.

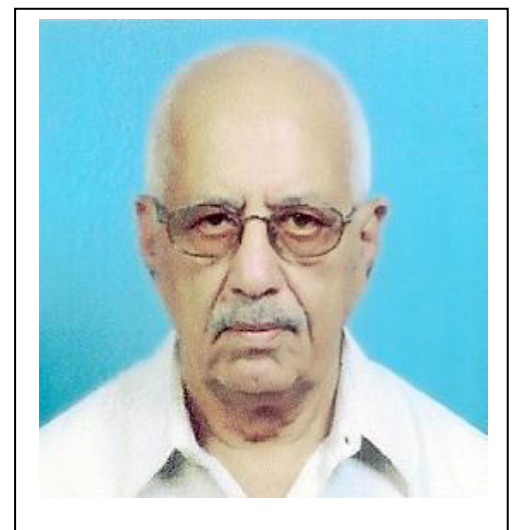
## **MR. EDUL P. BHARUCHA**

Mr. Bharucha is presently a Senior Counsel attached to the High Court, and is now residing at Cama Park, Andheri. As a resident of Malcolm Baug, he served on the MBZA Committee as Secretary and later as President for an unbroken period of 12 years. He has maintained his links with Malcolm Baug and its residents where he has his roots. Whenever there is need to call upon his wise counsel, he continues to readily give the same without fees, for which MBZA is most grateful.



## **MR. HOMI S. TALATI**

Mr. Talati, popularly known as Homi or Homi Uncle has contributed immensely for the welfare of individuals in the Colony with practical assistance. He was President of MBZA in 1977-78 and later served as MBZA's Trustee member on the Managing Committee for a record period of 25 years. His tact, patience and perseverance was noticed by the then Trustees of NMWC so that when a vacancy arose on their Board, he was selected to become a Trustee of NMWC. Hence he had to resign as a Trustee of MBZA in 2003.



His further contributions to the Board of Trustees of NMWC earned him the merited position of Managing Trustee, on the demise of the previous Chairman, the late Mr. Sam F. Joshi.

Mr. Talati's soft spoken and cooperative nature has earned him the love and esteem of all residents.

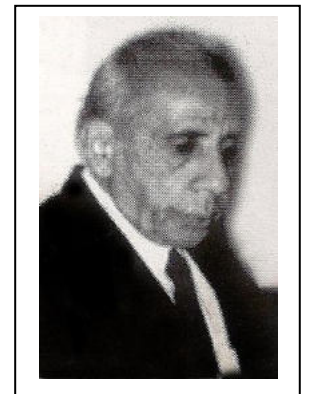
### **MR. EREUCH H. MARKER**

The late Mr. Marker came to stay at Soona Villa while the Agiary construction work was going on. His pleasant and amiable nature along with a willingness to do work for the Adaran project, earned him the love of the residents. He was soon taken on the Managing Committee of MBZA. On the demise of the late Mr. Hiraji N. Baria, he was appointed as President and later as MBZA's Trustee.



### **MR. DINYAR S. MISTRY**

The late Mr. Dinyar Mistry was virtually an "inner cabinet" member of the Managing Committee since pre-construction days. He took great interest in religious discourses and often recorded lectures on Tape. Thereby he became close to the late Dr. Karkhanavala and was instrumental in introducing Dr. Karkhanavala as additional Trustee. He was later appointed as President in 1972-73.



### **MR. KAIKHUSHRU P. DIVECHA**

The late Keki, as he was popularly known, was the son of MBZA's founder the late Mr. Pirojsha H. Divecha. As such he was one of Malcolm Baug's very old residents. He was very popular with both, young and old and while in employment with Philips India Ltd., he developed expertise in Lighting Systems and illuminations. This expertise was put to use at the Adaran on its completion. He was later appointed as MBZA's Trustee and held this position for many years till 2003, when he resigned due to ill health.

### **MR. FRAMROZE J. PALIA**

The late Mr. Palia was an Athornan and had his own businesses which he ran successfully with his brothers. He often gave advice on religious ceremonies. He was a Trustee for many years and like Mr. Divecha, he too sought retirement on account of his ill health in 2003.

## FRENCH VIEWS ON BAI MOTLIBAI'S LIFE

The following account has been taken from a French Magazine entitled Revue Encyclopedique Larousse, November 28, 1896:-

### BAI MOTLIBAI MANAKJI WADIA

La vie de Bai Motlibai Manakji Wadia nous fait connaître la position exceptionnelle de la veuve parsie.

Bien que la religion zoroastrienne ne défende pas en principe les seconds mariages, il est rare que les femmes âgées ou ayant des enfants profitent de cette permission, qui constitue pourtant de réels avantages au point de vue de la législation hindoue ; mais les intérêts des dames parsies ont toujours été si loyalement sauvegardés par leurs parents ou leurs tuteurs, les partages dans les successions si équitables, que leur personne civile était parfaitement définie et leur situation aussi indépendante qu'honorable, même avant la promulgation du Parsi Succession Act (No. XXI, 1865).

Bai Motlibai pour son long veuvage, sa vie austère et retirée, offre le meilleur exemple que nous puissions donner ici en opposition au douloureux abaissement de la veuve hindoue de haute caste. Le portrait, que nous devons à sa bienveillance, nous la montre à l'âge de quatre-vingt-quatre ans, pareille à une religieuse catholique, le sari noir rabattu sur son blanc mathabana ramené sur le front. Sa devise : « Bonnes pensées, bonnes paroles, bonnes actions, » pivot de la morale zoroastrienne, a été la règle de sa longue vie. Elle naquit à Bombay le 30 octobre 1811 ; elle appartient à l'une des familles les plus distinguées de la communauté parsie et à laquelle depuis d'un demi-siècle la ville de Bombay doit une partie de sa grandeur et de sa prospérité. Un de ses ancêtres, Lavji Nasarvanji, né à Surate en 1710, était employé en qualité de constructeur dans les chantiers de l'East India Company; il fut appelé à Bombay en 1735 pour prendre la direction des docks nouvellement créés, et ses descendants conservèrent jusqu'à nos jours les fonctions de masters builders. Pendant plus de cent cinquante ans, trois cent cinquante vaisseaux de guerre ou de commerce sortirent de leurs chantiers, sans compter le radoubage de bon nombre de navires de faible tonnage.

Les Wadia (1) ne suivirent pas toute la carrière des constructions navales ; certains s'adonnèrent au commerce. C'est ainsi que le père de Bai Motlibai, Jehangir N. Wadia, se fit un nom dans le monde des affaires comme courtier de plusieurs grandes maisons européennes et agent de notre marine française. Bai Motlibai continua à l'égard de la France ces bons et loyaux services. A l'époque où il n'y avait pas de banque française à Bombay, elle avançait de l'argent à nos nationaux et à nos capitaines de la marine militaire et marchande. (2)

Bai Motlibai perdit son mari, Manakji Naorozji Wadia en 1837 ; elle avait vingt-six ans. La mort de son père, en 1843, la laissa avec sa mère, Bai Manakbai, libre d'administrer une immense fortune au profit de des deux fils, M. M. Naorozji M. Wadia et Nasarvanji J. Wadia. A partir de cette époque, elle s'adonna entièrement à la direction des affaires de sa maison; Zoroastrienne, elle vécut dans la retraite et se consacra à des pratiques pieuses et à des œuvres de charité. (3)

En 1894, elle couronnait sa longue carrière de bienfaisance par l'érection, à Udwada, d'un Temple, qui lui a couté plus de 1,50,000 roupies, et par l'affection d'une somme de 54,000 roupies pour le trace et l'achèvement d'une route entre la ville et la station. Voici la reproduction d'une photographie qui nous montre l'aspect extérieur du Temple le jour de sa consécration (31 octobre 1894) (4).

La façade est de style persépolitain. De massives colonnes, terminées par des chapiteaux aux taureaux adossés, soutiennent l'entablement. L'artiste s'est inspiré des belles restitutions de M. M. Coste et Flandin.

Des escaliers conduisent à un vaste hall pavé de mosaïques. A droite, on entre dans l'Edhora, où sont disposés des sièges bas et des tables en Pierre bleue pour les cérémonies religieuses. A gauches, on pénètre dans la salle des prières; au fond, se trouve l'Ateshgah, ou le feu sacré brûle nuit et jour. (5) Ce sanctuaire est entouré de grilles de cuivre; une seule porte y donne accès, et il n'y a que le prêtre officiant qui ait le droit d'y pénétrer. (6) Au premier étage, dans une belle salle de 100 pieds de long et de 50 de large, les prêtres célébrèrent les cérémonies de l'action de grâce et de la dédicace, le mercredi 31 octobre, à neuf heures du matin, au milieu d'un immense concours de Parsis venus de Surate, de Daman, de Pardi, de Bulsar, de Nausari, et de diverses localités du Gujarat. Bai Motlibai, à cause de son grand âge, était resté à Bombay ; elle fut représentée par ses deux fils et son portrait, placé dans la grande salle, fut respectueusement dévoilé par Sir Dinsha Petit.

Foot Notes :

Le nom de Wadia signifie constructeur de navire. Le dernier représentant de cette estimable famille, Khan Bahadur Jamshedji Dhanjibhai, se retira du service en 1885 et mourut le 20 août 1893, à l'âge de soixante – six ans.

Le France se montra reconnaissante, et sous tous les régimes elle a su faire parvenir à la famille Wadia l'expression de sa gratitude et des gages de sa sympathie ; ainsi le duc de Dalmatie fut chargée par Louis-Philippe d'envoyer à Jehangir N. Wadia une médaille d'or frappée à l'effigie du Roi et ce souvenir fut confié à notre consul aux Philippines, pour être remis entre les mains même du digne Parsi (1839). Le fils aîné de Bai Motlibai, M. Naorozji Manakji Wadia, reçut de Napoléon III une autre médaille en témoignage des services rendus à notre marine.

C'est ainsi qu'elle dotait, en 1851, le Temple du Feu, à Navsari, de plus de 20,000 roupies; en 1857 elle envoyait 5,000 roupies aux Parsis qui avaient souffert lors des émeutes de Bharuch, et en 1862, 1,500 roupies aux «Funds» créés en faveur des Parsis indigents pour subvenir aux frais des funérailles. En 1863, elle bâtit un temple (agairi), à Bombay, en 1864, elle fournit des subsides aux victimes d'un cyclone d'un cyclone à Calcutta ; en 1872, elle participait pour 25,000 roupies aux «Funds» qui servent à défrayer les dépenses des Gambhars, fêtes qui réunissent tous les ans la communauté entière. En 1873, elle fonda un dispensaire ; en 1883, elle consacrait 25,000 roupies aux inondés de Surate, lors du débordement de la Tapti. En 1888, la ville de Bombay recevait de ses mains généreuses un don princier : 1,50,000 roupies et 20,000 yards de terre estimés à plus de 2,00,000 roupies pour la construction d'un hôpital affecté aux femmes et aux enfants.

Udwada est une petite ville située au Nord de Daman. C'est dans cette localité que se trouve le plus antique sanctuaire Zoroastrien de l'Inde. Quand les Parsis fugitifs abordèrent aux rivages du Guzerate, leur premier soin fut d'élever, grâce à la généreuse hospitalité du Rana de Sanjan, un temple au feu sacré. Après la destruction de la ville de Sanjan par les Musulmans, le feu sacré fut successivement porté dans diverses localités. A Udwada, le premier temple fut construit, en 1742, par un Parsi de Nargol, Mancherji Bomanji ; peu d'années après, l'édifice fut restauré par Bhikaji Edulji, de Surate; un troisième fut construit en 1830 par Dadabhai et Mancherji Pestonji Wadia et fut en usage jusqu'à ce que Bai Motlibai eut la pieuse pensée de bâtir un sanctuaire de proportions grandioses, dont elle confia l'exécution à un architecte Parsi de grande réputation, M. Dinsha Dorabji Mistry.

Les Parsis sont appelés à tort Adorateurs du Feu. Citons à ce sujet les belles paroles de Mgr. Meurin, évêque catholique de Bombay, mort récemment évêque de Port-Louis (Ile Maurice). «Quiconque accuse les Parsis de ce crime odieux entre tous (idolâtrie du feu) et ne peut prouver qu'ils croient que le feu ou le soleil est Dieu lui-même, est certainement coupable du plus détestable péché de calomnie qui se puisse commettre.» (Zoroaster and Christ, p.565)

Aucun infidèle n'est admis dans les temples Parsis de l'Inde. Le seul qui ait pu y pénétrer est un Français, Anquetil Duperron, accompagné de son fidèle ami Dorab, lors de sa mémorable visite au Derimeher de Surate le 20 juin 1760). En Perse, où les sanctuaires; sont exposés aux violations des Musulmans, les voyageurs Européens, toujours sympathiques aux Guebres, ont vu le feu sacré. Le dernier qui a séjourné à Yezd, M. Edward S. Browne, l'hôte sympathique de M. Ardashir Mihraban, le chef laïque de la communauté a pu l'apercevoir ; «I was allowed a glimpse of the sacred Fire, etc., etc.» (A year amongst the Persians, etc., D 374.)

## ENGLISH TRANSLATION OF FRENCH MAGAZINE ARTICLE IN REVUE ENCYCLOPEDIQUE LAROUSSE, NOVEMBER 28, 1896:-

[Translation by Ms. Tenaz Zareer Gotla]



### BAI MOTLIBAI MANAKJI WADIA

Life of Bai Motlibai Manakji Wadia shows us the unique position of the Parsi widow. Although the Zoroastrian religion supports second marriages in principle, it is rare that older women or children benefit from having this permission, which constitutes real benefits in terms of Hindu law; but the interest of the Parsi ladies have always been so faithfully guarded by their parents or their guardians, giving fair shares in the inheritance that their civil personality was well defined and their status as honorably independent even before the enactment of the Parsi Succession Act (No. XXI, 1865).

Bai Motlibai for her long widowhood, her austere and withdrawn life, offers the best example that we can give here as opposed to the painful reduction of the Hindu widows of the high caste. The portrait, which we owe to her benevolence, shows her to us at the age of eighty-four, similar to a Catholic nun, the black sari pulled over her white mathabana back on the front. Her motto: "Good thoughts, good words, good deeds", which is pivotal to the Zoroastrian morality, has been the rule of her long life. She was born in Mumbai on October 30, 1811; she belonged to one of the most distinguished families of the Parsi community and to whom the city of Bombay owes part of its greatness and prosperity since half a century. One of her ancestors, Lavji Nasarvanji born in Surat in 1710, was employed as a builder in the shipyards of the East India Company; was called to Bombay in 1735 to head the newly created docks, which his descendants retained until today function as masters builders. For over a hundred and fifty years, three hundred and fifty war and merchant ships went out of their yards, not counting the refitting of many small vessels.

The Wadias (1) do not all follow the careers of shipbuilding, some devoted themselves to trade. Thus the father of Motlibai Bai, Jehangir N. Wadia, made a name in the world of business as a dealer of several major European houses and agent of our French navy. Bai Motlibai continued her loyal service towards France. At that time there was no French bank in Bombay. She advanced the money to our country and our captains of the navy and merchant. (2)

When Bai Motlibai lost her husband, Manakji Naorozji Wadia in 1837, she was twenty-six years old. The death of her father in 1843 left her with her mother, Bai Manakbai, free to administer an immense fortune in favor of her two sons, M. M. Naorozji M. Wadia and Nasarvanji J. Wadia. From that time she devoted herself entirely to the management of the affairs of her house. As a

Zoroastrian, she lived in retirement and devoted herself to pious practices and charitable organizations. (3)

In 1894, she crowned her long career of charity by the erection, at Udwada, of a Temple, that cost her more than 1,50,000 Rupees, and by an additional 54,000 rupees towards laying and completion of a road from the city to the station. Here is the reproduction of the photograph which shows us the outside aspect of the Temple on the day of its consecration (on October 31st, 1894) (4). [This photo not available]

The facade is of Persepolitan style. Massive columns terminated by the capitals with backed bulls, support the entablature. The artist is inspired by the beautiful rendition of Mr. M. Coste and Flandin.

Stairs lead to a large hall paved with mosaics. On the right, you enter the Edhora where there are low seats and tables arranged in Bluestone for religious ceremonies. At the left, one enters the prayer hall, at the bottom, is the Ateshgah, a sacred fire that burns day and night. (5) This sanctuary is surrounded by copper grids, one door provides access and only the officiating priest has the right to enter. (6) On the first floor in a beautiful room 100 feet long and 50 wide, the priests performed the ceremonies of thanksgiving and dedication on Wednesday, Oct. 31, at nine o'clock in the morning, in the middle of a vast concourse of Parsis from Surat, Daman, Pardi, Bulsar Navsari, and various localities of Gujarat. Bai Motlibai because of her age, was still in Bombay, and was represented by her two sons and her portrait placed in the great hall was unveiled by Sir Dinsha Petit.

#### **FOOTNOTES:**

The name Wadia refers to the shipbuilder. The last representative of this estimable family, Khan Bahadur Jamshedji Dhanjibhai, retired from the service in 1885 and died August 20, 1893, at the age of sixty - six years.

France was grateful, and sent to the Wadia family an expression of gratitude and tokens of sympathy; the Duke of Dalmatia was commissioned by Louis-Philippe to send to Jehangir N. Wadia a gold medal with the effigy of the King and the memory was entrusted to our consul to the Philippines, to be handed over even worthy Parsi (1839).

The eldest son of Bai Motlibai Mr. Naoroji Manakji Wadia, received another medal of Napoleon III in recognition of services rendered to our navy.

This way she endowed, in 1851, the Fire Temple in Navsari, more than 20,000 rupees; in 1857 she sent 5,000 rupees to the Parsis which had suffered during the riots of Bharuch, and in 1862, 1,500 rupees in "Funds" created to help needy Parsis to meet the expense of the burial. In 1863, she built a temple (Agairi), in Bombay, [our Motlibai Wadia Adaran], in 1864, she supplied subsidies to the victims of a cyclone in Calcutta; in 1872, she donated 25,000 rupees in "Funds" which served to pay the expenses of the Gambhars, every year of the whole community. In 1873, she established a health center; in 1883, she dedicated 25,000 rupees to the floods of Surat, during the overflowing of Tapti. In 1888, the city of Bombay received from her generous hands a princely donation: 1,50,000 rupees and 20,000 yards of earth estimated at more than 2,00,000 rupees for the construction of a hospital allocated to the women and to the children.

Udwada is a town situated in the North of Daman. It is in this locality that one finds the most antique Zoroastrian sanctuary of India. When the fleeing Parsis landed on the banks of Gujarat, their first priority was to raise, thanks to the generous hospitality of the Rana of Sanjan, a fire temple. After the destruction of the city of Sanjan by the Muslims, the sacred fire was successively taken to diverse localities. At Udwada, the first temple was built, in 1742, by a Parsi of Nargol, Mancherji Bomanji; few years later, the building was restored by Bhikaji Edulji, of Surat; the third was built in 1830 by Dadabhai and Mancherji Pestonji Wadia and was used until Bai Motlibai had a pious thought to build a sanctuary of grand proportions whose execution she entrusted to a Parsi architect of repute, Mr. Dinsha Dorabji Mistry.

Parsis are wrongly called Admirers of the Fire. Let us quote on this subject Mgr. Meurin's fine words, Catholic Bishop of Bombay, who died recently as Bishop of Port Louis (Island Maurice). "Whoever accused Parsis of this heinous crime between all (idolization of the fire(light) and cannot prove that they believe that the fire or the sun is God himself, is certainly guilty of the most terrible sin of slander which he can commit. " (Zoroaster and Christ, p. 565).

No non-Parse is admitted in the temples of Parsis in India. The only one who was able to enter is a Frenchman there, Anquetil Duperron, who was accompanied by his friendly Parsi friend Darab, during his memorable visit to the Derimeher of Surat on 20th June, 1760. In Persia, where sanctuaries; were exposed to the violations of the Muslims, the European, always nice travelers in Guebres, saw the consecrated fire. The last one who has stays has Yezd, mister Edward S. Browne, the nice host of mister Ardashir Mihraban, the laic leader of the community was able to perceive him; " I was allowed has glimpse of the sacred Fire, etc., etc. " (A year amongst the Persians, etc., P 374.)

**LIST OF NAVARS ORDAINED AT MOTLIBAI WADIA ADARAN**  
**[Details as provided by Ervad Keki Dossabhoy Panthaky]**

Sr. No.	DATE	ROJ	MAH	NAME	FATHER'S NAME	SURNAME	REMARKS
1	25-12-1974	ANERAN	TIR	KHUSHROO	ERUCH	NARIMAN	MASI'S SON OF HOSHANGJI VATCHA
2	1976	RAM	ASFANDAD YZ 1346	HORMUZ	ERUCH	NARIMAN	
3	27-05-1975	ARDIBEHESHT	DEH	FARAMROZ	DARA	POCHARA	
4	16-05-1979	DAEPDIN	ADAR	HOMIAR	PHEROZE	KATRAK	
5	14-11-1980	RAM	KHORDAD	CAWAS	KOBAD	PANTHAKI	SON OF ERVAD KEKI PANTHAKI
6	22-11-1980	MARESPAND	KHORDAD	JAMSHED	KEKI	PANTHAKI	
7	30-12-1980	AMARDAD	TIR	HOSHEDAR	DARA	POCHARA	
8	30-12-1980	AMARDAD	TIR	VISTASP	DARA	POCHARA	
9	09-01-1981	SAROSH	AMARDAD	FARZAD	NARIMAN	MADON	
10	10-05-1981	RASHNE	ADAR	ADIL	NOSHIR	MITHAIWALA	
11	24-12-1981	HORMUZD	AMARDAD	KERMAN	SHAVAKSHA	KARKARIA	
12	02-01-1982	AVAN	AMARDAD	ZUBIN	PHEROZE	PANTHAKI	
13	06-05-1982	GOSH	ADAR	JAVID	BEHRAM	FATAKIA	
14	19-05-1982	ASMAN	ADAR	ZERIR	DARA	PATEL	
15	07-05-1983	DAEP-MEHER	ADAR	BURZIN	NOSHIR	BHADHA	
16	01-05-1984	AVAN	ADAR	CYRUS	DARAYAS	KOTVAL	
17	12-05-1984	RAM	ADAR	HOSHANG	KERSI	KARKARIA	NAVSARI
18	20-05-1984	MARESPAND	ADAR	BEHRAM	FAREDOON	BAJAN	
19	27-05-1984	KHORDAD	DEH	RAYOMAND	DARA	PANTHAKI	
20	28-04-1985	AMARDAD	ADAR	ZUBIN	RUSI	VAID	



Sr. No.	DATE	ROJ	MAH	NAME	FATHER'S NAME	SURNAME	REMARKS
21	12-05-1985	RAM	ADAR	KAIVAN	DINIYAR	UMRIGAR	
22	21-11-1985	MARESPAND	KHORDAD	HOMIAR	MINOCHER	SANJANA	NAGPUR
23	28-12-1985	AMARDAD	AMARDAD	CYRUS	KERSI	BALSARA	
24	04-05-1986	TIR	ADAR	SHARUKH	KEKI	PANTHAKI	
25	22-05-1986	HORMUZD	DEH	YEZDI	PHEROZE	DHABHAR	
26	12-05-1987	DAEPMEHER	ADAR	RUZBEH	ROHINTON	BHARDA	
27	24-05-1987	ARDIBAHESHT	DEH	FIRDOSH	NOSHIR	KOTVAL	THANA
28	01-06-1987	KHORSHEH	DEH	KAIZAD	SAROSH	BHADHA	
29	07-05-1988	SAROSH	ADAR	PORUS	HOSHANG	KARKARIA	
30	22-12-1988	HORMUZD	AMARDAD	RUHSHAD	CYRUS	BALAPORIA	
31	25-04-1989	ASPANDAD	ADAR	CYRUS	ASPI	NARIMAN	
32	03-05-1989	TIR	ADAR	MALCOLM	FAROKH	KHAMBATTA	
33	14-05-1989	DIN	ADAR	KHUSHRU	ASPI	NARIMAN	
34	28-05-1989	DAEPADAR	DEH	CHERAG	SAM	KARKARIA	
35	04-05-1990	GOSH	ADAR	PORUS	ASPI	MOBEDJINA	
36	13-05-1990	DAEPDIN	ADAR	HOISHEDAR	KEKOBAD	DASTUR	
37	21-05-1990	HORMUZD	DEH	KAIZAD	RUSI	CHINOY	
38	30-05-1990	AVAN	DEH	JEHAN	BEHRAM	PANTHAKI	
39	01-05-1991	KHORSHEH	ADAR	NAUZER	MANECKSHAW MEHERNOSH FARAMROZE	GOVADIA	
40	21-05-1991	HORMUZD	DEH	KHUSHROO	RUSTOM	DASTUR MEHERJJIRANA	JAMSHEDPUR



Sr. No.	DATE	ROJ	MAH	NAME	FATHER'S NAME	SURNAME	REMARKS
41	04-05-1992	DAPMEHER	ADAR	SHAHRUKH	MANECKSHAW	PAVRI	
42	06-05-1992	SAROSH	ADAR	CYRUS	MANECKSHAW	PAVRI	
43	16-05-1992	ASMAN	ADAR	VISPI	PHEROZE	KARKARIA	
44	18-05-1992	MARESPAND	ADAR	SHIRAZ	CAWSI	BALAPORIA	
45	19-05-1992	ANERAN	ADAR	RUSHAD	HOMI	SANJANA	
46	20-12-1992	ANERAN	TIR	CYRUS	FAREDOON	JALKHORI	
47	27-12-1992	AMARDAD	AMARDAD	DARAUS	TEHMTON FARAMROZE	MIRZA	
48	06-05-1993	SAROSH	ADAR	MEHERDAD	DOSU	DORDI	
49	10-05-1993	RAM	ADAR	HANOZ	KHURSHED	PATEL	
50	16-05-1993	ASMAN	ADAR	MEHERNOSH	ERUCHSHAH	SUBEDAR	
51	20-05-1993	HORMUZD	DEH	MARAZBAN	NOSHIR	SHROFF	
52	23-05-1993	SHEREVAR	DEH	SOHRAB	RUSTOM	BHARUCHA	AHMEDABAD
53	25-05-1993	KHORDAD	DEH	NOZER	RUSTOM	BHARUCHA	AHMEDABAD
54	30-05-1993	KHORSHED	DEH	PORUS	ROHINTON	GOVADIA	
55	28-12-1993	DAEPADAR	AMARDAD	KAIRUZ	ADIL	NAVDAR	DUBAI
56	07-05-1994	RASHNE	AMARDAD	MEHERZAD	NEVILLE	KUTAR	
57	06-11-1994	MEHER	KHORDAD	BEZAD	HOSHANG NARIMAN	PANTHAKI	AHMEDABAD
58	07-05-1995	RASHNE	ADAR	ZARIR	ROHINTON	KAVASMANECK	
59	02-01-1996	TIR	AMARDAD	HOSHANG	ROHINTON	GARDA	
60	05-05-1996	SAROSH	ADAR	YEZAD	RUSI	KARKARIA	



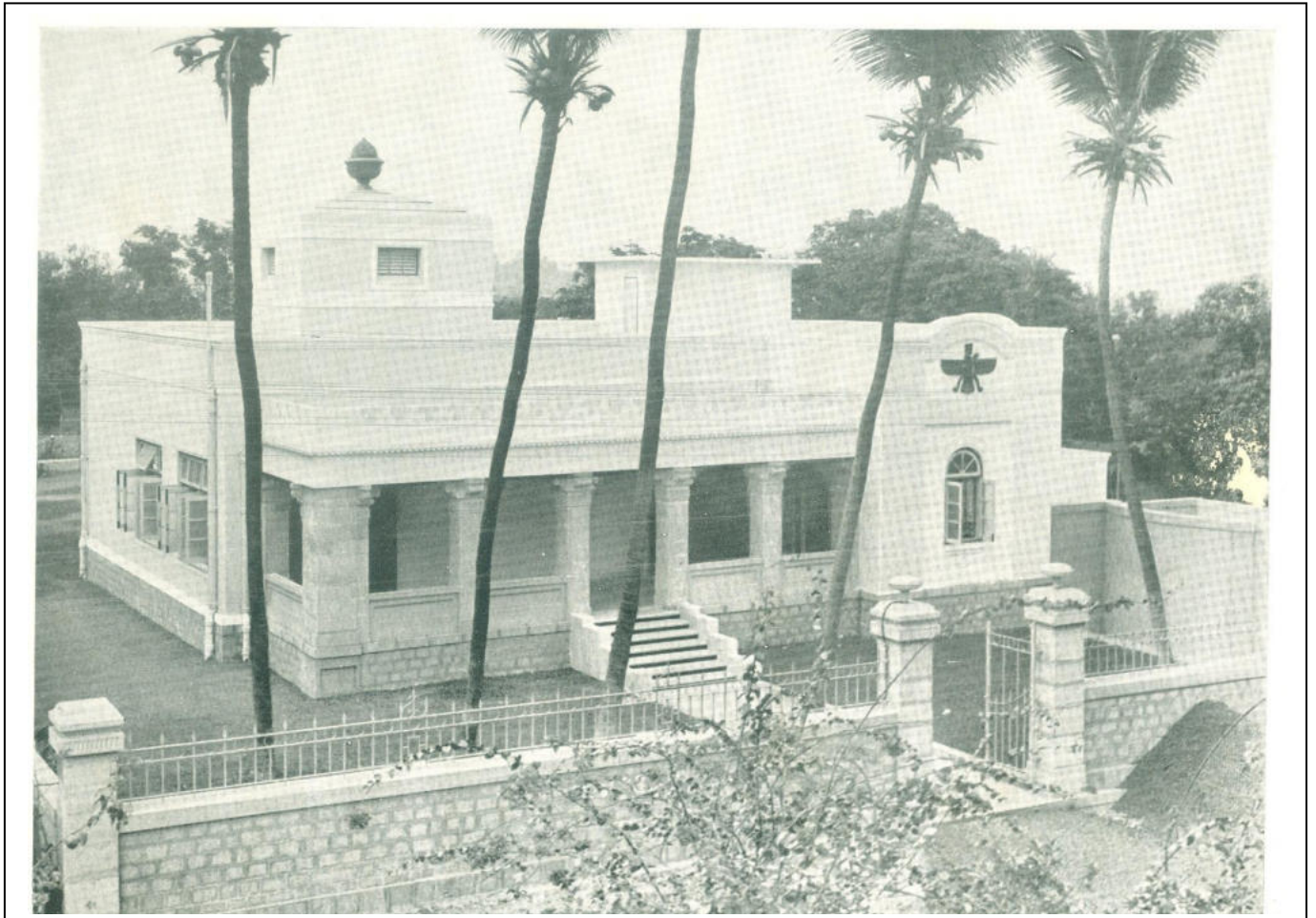
Sr. No.	DATE	ROJ	MAH	NAME	FATHER'S NAME	SURNAME	REMARKS
61	06-05-1996	RASHNE	ADAR	SAROSH	ASPI	MINOCHERHOMJI	
62	19-05-1996	HORMUZD	DEH	FAROKH	MANECK	GHADIALI	SECUNDERABAD
63	21-12-1996	BEHMAN	AMARDAD	CYRUS	TEHMTON FARAMROZE KHUSHRU NARIMAN	MIRZA	CANADA
64	07-05-1997	MEHER	ADAR	ARIZ	TEHMTON	PANTHAKI	AHMEDABAD
65	12-05-1997	DIN	ADAR	KHIRAD	KAYOMURZ	DHABHAR	BANGALORE
66	31-10-1987	KHORSHED	KHORDAD	BURZIN	ERUCHSHA PHEROZE	KARKARIA	
67	07-11-1997	SAROSH	KHORDAD	HOMIAR	PESHOTAN	PATEL	
68	09-11-1997	FARVARDIN	KHORDAD ADAR Y.Z.	JEHAN	BOMI DINSHAH	DASTUR	
69	15-05-2001	JAMIYAD	1370	ARZAN	DHANJI	ICHCHAPORIA	
70	30-05-2002	TIR	DEH	FARSHOGARD	MINOO	UMRIGAR	
71	09-06-2002	DAEPDIN	DEH	ARZAN	KHURSHED	PATEL	
72	25-12-2002	AMARDAD	AMARDAD	MEHERZAD	BEHZAD	SHROFF	AUSTRALIA
73	04-01-2004	SAROSH	AMARDAD YZ 1373	SHAHZAD	JAMSHED	SIDHWA	NEWZEALAND
74	06-02-2004	BEHRAM	SHREVAR	JAMSHEED	FAROKH	BHANJA	AUSTRALIA
75	30-04-2005	GOSH	ADAR YZ 1374	URVAX	HOSHANG	MOTAFRAM	
76	30-04-2006	GOSH	ADAR	KAIZAD	SHAHROUKH	GOVADIA	
77	07-05-2006	RAM	ADAR	URVAX	POURUS	GOVADIA	
78	21-05-2006	ASFANDAD	DAE	ARZAN	DARAYAS	BHADHA	
79	21-05-2006	ASFANDAD	DAE	RUZAN	ROHINTON	BHADHA	
80	12-05-2007	ASTAD	ADAR	MALCOLM	VIRAF	KATRAK	



<b>Sr. No.</b>	<b>DATE</b>	<b>ROJ</b>	<b>MAH</b>	<b>NAME</b>	<b>FATHER'S NAME</b>	<b>SURNAME</b>	<b>REMARKS</b>
81	13-05-2007	ASMAN	ADAR	SOHRAB	ZARIR	RAO	
82	20-05-2007	SHEREVAR	DAE	KAIRUS	MEHERWAN	PARBHOO	
83	20-05-2007	SHEREVAR	DAE	MALCOLM	RUZBEH	PARBHOO	
84	03-06-2007	RASHNE	DAE	CHERAG	SOLI	DESAI	
85	11-05-2008	ASTAD	ADAR	FARZAAN	NESS	WADIA	
86	11-05-2008	ASTAD	ADAR	ZORAYAS	NESS	KAMDIN	
87	25-05-2008	AVAN	DAE	VASPAN	BEHRAM	KAPADIA	KASHMIRA RUSTOM HAVEWALA
88	25-05-2008	AVAN	DAE	MALCOLM	VISPI	AIBARA	
89	10-01-2009	ASHISHANG	SHEREVAR	PEACHERS	ROHINTON	JAVAT	AUSTRALIA ORIGINALLY FROM KARACHI
90	02-05-2009	SAROSH	ADAR	DANESH	ROHINTON	FATAKIA	
91	19-10-2009	BEHMAN	ARDIBAHESHT	VASPAN	ADIL	ANKLESARIA	BLDG 5, BEHRAM BAUG
92	01-11-2009	DAEPMEHER	ARDIBAHESHT	HORMUZ	CYRUS	KATRAK	BLDG. B, MALCOLM BAUG
93	07-05-2010	GOVAD	ADAR	KAIZAD	HOMYAR	PESTONJAMASP	CAMA PARK
94	20-12-2010	SHREVAR	AMARDAD	ZAL	FARHAD	PANTHAKI	BOSTON C/O KASHMIRA BALA
95	04-01-2011	FARVARDIN	AMARDAD	URVAKSH	JAMSHED	SIDHWA	NEW ZEALAND
96	30-04-2011	DAEPMEHER	ADAR	BEHRAM	YEZDI	KARANJIA	
97	07-05-2011	GOVAD	ADAR	ARSHISH	BARJIS	BALAPORIA	DASTURJI CYRUS DASTUR OF SURAT ATTENDED. GRANDSON OF ERVAD DARA BALAPORIA
98	11-05-2012	MARESPAND	ADAR	ANOSHAK	FAROKH	MINOCHERHOMJI	SALSETTE, PARSI COLONY
99	18-05-2012	SHEREVAR	DAE	HUZRAV	KAIZAD	SUKHIA	M1/52, CAMA PARK
100	16-01-2013	ANERAN	AMARDAD	ZARIAV	KAIZAD	KARKARIA	NEWZEALAND / AHMEDABAD
101	16-01-2013	ANERAN	AMARDAD	BEHZAD	KAIZAD	KARKARIA	NEWZEALAND / AHMEDABAD
102	UNDER	TRAINING		KAYAN	VIRAF	KATRAK	SALSETTE PARSI COLONY

**LIST OF MARTABS ORDAINED AT MOTLIBAI WADIA ADARAN**  
**[Details as provided by Ervad Keki Dossabhoy Panthaky]**

<b>Sr. #</b>	<b>DATE</b>	<b>ROJ</b>	<b>MAH</b>	<b>NAME</b>	<b>FATHER'S NAME</b>	<b>SURNAME</b>	
1	30-04-1992	KHORSHED	ADAR	PORUS	ASPI NOSHIR	MOBEDJI	
2	23-04-1994	SHEREVAR	ADAR	MEHERDAD	DOSU	DORDI	
3	30-04-1994	KHORSHED	ADAR	MEHERNOSH	ERUCHSHAH	SUBEDAR	
4	15-05-1994	ASMAN	ADAR	NAUZER	RUSTOM	BHARUCHA	Ahmedabad
5	02-12-1995	MOHOR	TIR	SOHRAB	RUSTOM	BHARUCHA	Ahmedabad
6	23-11-2001	ASPANDAD	TIR	TEHMTON	RUSTOM	DABOO	



Sr. #	DATE	ROJ	MAH	NAME	FATHER'S NAME	SURNAME	
7	30-10-2002	KHORSHED	KHORDAD YZ 1372	ARZAN	DHANJI	ICHCHAPORIA	
8	27-10-2006	ADAR	KHORDAD	URVAX	HOSHANG	MOTAFRAM	U.K.
9	23-12-2008	AMARDAD	SHEREVAR	JAMSHEED	FAROKH	BHANJA	Australia
10	28-04-2009	TIR	ADAR	MALCOLM	RUZBEH	PARBHOO	
11	13-05-2009	JAMYAD	ADAR	KAIRUS	MEHERWAN	PARBHOO	
12	31-12-2012	MEHER	AMARDAD	ARSHISH	BARJIS	BALAPORIA	Grandson of Ervad Dara Balaporia
13	25-04-2013	KHORSHED	ADAR	KAIWAN	PORUS	MISTRY	VALSAD



**ERVAD ARSHISH BARJIS BALAPORIA - GRANDSON OF ERVAD DARA BALAPORIA**

THANK YOU