

Lord Meher Appendices: updated as of 22 May 2021

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Appendix A: Baba's Scenario

The following adaptation, titled *A Touch of Maya*, was given by Baba and used as the basis for several screenplays:

First life, cast of characters:

X: Cannibal man who wins the woman;
Y: Cannibal woman;
Z: Jealous cannibal man who is killed.

Cannibals are eating a corpse around a fire in a jungle. One man, **X**, catches the eye of a young woman, **Y**. They smile at one another and he throws her a tasty piece of flesh. She eats it. Another man, **Z**, is jealous and a fight ensues between the two men. **X** wins and kills **Z**.

Second life, cast:

Z: The murdered cannibal is now a cruel king;
X: The lover of the cannibal woman is now a foreigner;
Y: The cannibal woman becomes the cruel king's wife who pities **X** and asks her husband to spare him.

A great but cruel king, **Z**, is reigning in Turkey; he kills all foreigners who fall into his hands. **X**, a Persian, is captured by the king and is tortured: he is bound to a tree and lashed; pins are thrust down his fingernails; he is hanged upside down while the soles of his feet are lashed.

The king's wife, **Y**, pities the Persian fellow and asks her husband to forgive **X** for her sake. **Z** loves his wife greatly and forgives **X**, who then becomes a court favorite. Eventually, Queen **Y** falls in love with the foreigner. The king discovers this and kills them both.

Third life, cast:

Y: The queen killed by her husband now is an honest merchant in China;
Z: The cruel king is now the merchant's son, a profligate;
X: The foreigner and queen's lover is now the merchant's wife who loves her son.

Y, a merchant in China and his wife, **X**, have three daughters and one son. They are millionaires and live lavishly. The merchant is very honest. However, his son, **Z**, is a corrupt rogue, interested only in

drink and drugs. Secretly, he uses his father's money to his own advantage. **Z** forges **Y**'s check for a large amount, and **Y** comes to know about it. Instead of helping his son, **Y** imprisons him.

The merchant's wife, **X**, loves **Z** and sorrows deeply. Gradually, she pines away. Soon **Y**, the merchant, becomes disgusted with his life and dies. **Z** suffers much in prison, and after being freed, he leads a good life and repents. He dies in peace.

Fourth life, cast:

X: The Chinese merchant's wife is now a reigning prince in India;

Y: The Chinese merchant is now the prince's wife;

Z: The rakish son is the prince's spiritually-minded slave.

X, a reigning prince in India, has **Y** as his wife. **Z** is **X**'s slave who is spiritually-minded and who daily goes to sit at the feet of a great yogi, who spends all day seated under a tree in Benares. The prince and princess love each other dearly.

One day the slave loses his wife to death, but remains calm. The prince wonders why and asks him, "How can you be serene when your wife has died?"

Z replies, "My Master has made me understand the secret of life and death." When he hears this, **X** longs to see the Master and the slave takes him. On seeing the Master, the prince is deeply impressed and says, "O Master, I surrender myself to you and will obey you implicitly."

The Master replies, "Leave all and come to me." Prince **X** renounces his kingdom and everything in it, dons the yellow robe and goes with his wife, **Y**, to the Master's retreat to await his order. The Master orders **X** to beg from his own subjects, and the prince obeys. The Master then orders **X** to wander through the jungle for one year.

X and **Y** go together; they live on fruits and nuts and continually meditate on the Master. One day in the jungle, a tiger approaches them, but **X** merely looks at him and utters the Master's name. Immediately the tiger is transformed into the Master who blesses them and disappears. After the blessing, the prince enters a trance and passes through the first five cosmic planes.

The prince in the first plane finds his gross body disconnected and set apart, and through his subtle body (which is like the gross body in every shape and detail, except that it is smoke like, vapory and transparent) attains the subtle experience. Into his subtle ears are poured forth streams of sweet, melodious, enchanting, thrilling and exquisite sound rhythms and beautiful tunes, the likes of which he never dreamt of. His subtle nose smells such a sweet, refreshing scent that he feels rejuvenated completely. His subtle eyes see different luminous ultra-colors and innumerable small circles of steady light with his Master's figure looming large in the circles. He now finds his gross body attached back to him and so returns to gross consciousness. But the tremendous impressions of the subtle experiences had such an effect on him as to leave him in a dazed condition.

In the second plane as in the first plane, the prince sees his gross body lying aloof and has more subtle experiences through his subtle body. He sees the innumerable, small circles of steady light becoming one limitless mass of shattered light. He experiences his subtle body traversing through the shattered mass of light, which he feels near him and with him during his travel. He thus feels inexpressible thrills of ecstasy during this sojourn. At times, he finds his subtle body merged in light. He sees millions of spirits without a dense body — vapory, smoke-like, transparent forms — moving about very rapidly and making signs to each other. He then sees these spirits dancing. This dancing of the spirits is so weird, so wonderful, and so fantastic that he is completely dumbfounded and enthralled. He now attains full knowledge from within himself of all that happens in the world. Through his subtle senses, he now exists and sees all the world affairs whenever he likes. From one corner of the world, he knows what is happening in the other corner of the world during the traversing in his subtle body through the subtle world.

Eventually he feels his gross body attached to him again, and so comes down to normal consciousness among other gross-minded people. Now, the deep impressions of the second plane have given him such powers as to be able to read the mind of anyone he likes if the person is nearby.

In the third plane, he again finds his gross body set apart and his subtle body so engulfed in the shattered mass of light and he finds himself to be a part of that light. The ecstasy is more intensified than it was in the second plane. He now sees millions of mental bodies of other advanced souls in the form of vapory seeds, and with his subtle body tries to make signs to them and to understand their signs. He feels inexpressible thrills all through his subtle senses.

In time, he again finds his gross body attached to him and comes down to gross consciousness. The supernatural impressions of the third plane have given him such powers as to be able to perform miracles of healing with touch or thought or sight, and of reading the mind of any person irrespective of the distance in the world, and also the minds of other souls on the subtle plane.

In the fourth plane, the prince again finds his gross body disconnected and sees with his subtle eyes the unlimited mass of shattered light as one whole undivided ocean of steady light. He finds his

subtle body traversing on the surface of the ocean of light. He sees other innumerable subtle bodies of other souls and also holds direct communication with the mental-bodied souls. The ecstasy is now tremendously more intensified.

When his gross body is reattached to him, he comes down to the level of other gross-conscious souls, but the super subtle-impressions of the fourth plane have now given him such supernatural powers as to enable him to raise the dead, give sight to the blind and also create temporary gross forms.

In the fifth plane, the prince finds both his gross and subtle bodies set aside and his mental (seed-like, vapory) body as the medium of his experiences. In the four lower planes, he sets aside his gross body and experiences his subtle body traversing in the light. In the fifth higher plane, he sets aside both his gross and subtle bodies, experiencing everything through his mental body. He now finds his mental body traversing the ocean of light and living on the same level as the mental-plane spirits. He not only has direct communication with them, but also feels attached to and linked with them. The ecstasy is immensely intensified and he finds in his mental-existence a regular flow of divine happiness.

Once again, he resumes both his gross and subtle bodies, and the lasting impressions of the fifth plane have given him such powers as to be able to know all the affairs and thoughts of the gross, subtle and mental worlds. But he does not use his powers, as he did when coming out the fourth plane.

Finally, the prince, **X**, and his wife, **Y**, die.

Fifth life, cast:

X: The former prince has become the elder brother who is a spiritual leader;

Y: The former wife of the prince has become a brother who follows **X**;

Z: The former slave of the prince has become a brother who also follows **X**.

X, **Y** and **Z** are born in the same family and are now brothers, sons of a grand multi-millionaire in America. They are all well-educated. **X** is the leader of the three. He is spiritually-minded, always studies spiritual subjects and the lives of the saints and Masters, and is a great benefactor of the poor. His two brothers, also spiritually-minded, always obey his wishes.

A Perfect Master comes to America from India. People are deeply impressed by him. They flock to him and are transformed by him. **X** hears of the Master and seeks him out. The Master, on seeing **X**, is very pleased and exclaims, "Here is my man at last!"

The Master embraces **X** and gives him illumination. He experiences the sixth plane. He finds his gross, subtle and mental bodies set apart, and his spiritual body as a dot of unfathomable light. With his spiritual body (which has eyes, ears and nose as one), he sees the Real Ocean of Light — God. His ecstasy is now at its zenith. He does not resume his gross, subtle and mental bodies. Being thus, he disregards the world and its affairs. He is conscious only of God and God alone. His gross, subtle and mental bodies are all merged in the spiritual existence.

X lies in trance in the superconscious state for four days and then regains his consciousness of the universe with partial illumination. **X** goes home permanently transformed. His parents and others do not understand and think him mad. His brothers understand and sympathize. **X** does not sleep or eat, but is always radiantly happy. His parents call in physicians who give him injections and other treatment, but **X** remains the same.

One day the two brothers tell their father about the Master from the East and beg him to take **X** to him. **X** is taken to the Master, who embraces him a second time and gives him divine knowledge (seventh plane consciousness). Here, he is one with this Divine Ocean of Infinite Light. He is now God — the Infinite. He becomes a Perfect Master and his two brothers become his most devoted disciples.

Appendix B: Discourses given to political leaders in India in 1942:

The Spiritual Significance of The Present War

Two kinds of forces are operative in the present war — first, the forces which make for love, justice, harmony and the well-being of mankind taken as a whole, and second, the forces which, in alliance with narrow racial or national loyalties, work toward the selfish exploitation of others. This war is bringing vast amounts of suffering and destruction to millions of people. But all this will not be in vain. Out of this chaos there will emerge a new world of freedom and happiness and understanding.

War can at best be only a means to an end; it can never be an end, in itself. It is, therefore, imperatively necessary for the warlords to search their own hearts and to make sure that the ends for

which they are fighting are a reflection of the divine plan, which is to lead humanity to a spiritual brotherhood, cemented by an inviolable sense of the unity of all human beings, irrespective of the distinctions based on class, color, nationality, race, religion or creed. War-effort will be justified or stand condemned not by the results which it produces, but by the ends by which it is inspired. The world has to face this war and go through its ordeal of fire, even at the cost of irreparable damage and unredeemable suffering; it is a necessary evil.

Even in itself, war is not an unmixed evil, since it calls forth and releases under the stress of imminent danger much action which is regardless of the limited self and which is inspired by the impersonal spirit of welcoming sacrifice and suffering for the safety and prosperity of fellow-beings. It is better that such unselfish action be released under the stimulus of danger than that it should not be released at all. It is better that men should forget their petty selves under the pressure of a collective calamity than that they should be permanently encased in the ignoble pursuit of personal safety and in the ruthless attempt to perpetuate separative existence and interests. War-effort generates and fosters many qualities of spiritual importance; it is, therefore, not altogether without spiritual significance, even when it is considered in itself. And when war-effort is forced upon a nation or a people for the sake of higher values and impersonal considerations of general well-being, it becomes not only spiritually defensible but inevitable.

People ought to face the incidents of war with courage and equanimity in the faith that no sacrifice or suffering is too much when the call of duty is clear and imperative. In the event of a direct and aggressive attack the clear duty of all is to resist it, even by direct participation in war, if there is no other alternative. But in offering such resistance they should make sure that they are prompted solely by the sense of duty and that they have no hatred or bitterness toward the aggressor who is acting under spiritual ignorance. Further, they should not be callous to the physical and mental suffering inflicted by air-raids or by warfare on land or sea. On the contrary, they shall render to the wounded and desolate victims of war every possible service, according to their individual ability and aptitude.

As a rule, spiritual aspirants are indifferent to purely material well-being. They are prone to be indifferent to war as well as war-effort on the grounds that most wars are actuated by purely material considerations. But it is a mistake to divorce spirituality from material considerations. Material considerations do have a spiritual aspect and importance. Even spiritual aspirants, who are wrapped up in the super-sensible realities of inner life, can ill afford to ignore war, particularly when they are directly involved in it. Spiritual aspirants take their stand upon the reality and the eternity of the Infinite Soul; it should, therefore, be easy for them to stake everything for the sake of a duty which springs from the claims of the spirit.

When truly understood, all conflicts and wars are seen to be a part of the divine game; they are thus a result of the Divine Will which finds expression in the world of manifestation, through the help of maya or the cosmic power which creates and sustains the illusory world of duality. The purpose served by maya in the divine game is twofold: First, it can be instrumental in entrapping the soul in the mazes of illusion, and second it can also be instrumental in freeing the soul from the clutches of spiritual ignorance and bondage. Maya should not be ignored; it must be handled with detachment and understanding. Wars are the working of maya; they would be spiritually disastrous or otherwise, according to whether they are inspired by attachment or detachment for the creations of maya.

From the spiritual point of view of the last and the only Truth, all souls are, in their essence, fundamentally one. War cannot create any real cleavage or division between the people who are fighting with each other. The people of the warring countries seem to be different from each other merely by virtue of having different bodies and minds; but from the point of view of their souls, all differences are not only secondary but false. The spiritual unity of all souls remains inviolable in spite of all wars; and from the point of view of ultimate reality, it remains true that no soul is really at war with any other soul. There is a war in different ideologies; and this war of ideologies extends to and involves not only the minds but also the bodies of the people; but the undivided and indivisible soul remains one in its unimpeachable and integral unity.

The spiritually advanced persons are alive to this Truth of the unity of all souls; and the role which they play in the game of God is necessarily determined by the spiritual understanding which they have. They perform their duty in co-operation with the divine will; and, being in tune with the Infinite Truth, they are, in playing their part, not only free from all thoughts of selfish gain, but also from the reactionary feelings of hate or malice or revenge.

The soul remains untouched and unscathed by the loss and the destruction of material things and possessions; and death is only a gateway to further life. Those who would play their part in the divine game shall remain unmoved by any bereavements or losses; and they shall also impart to others the spirit of cheerful resignation to the divine will. The incomprehensible sufferings of war will embitter many souls; they need to be helped in the restoration of unassailable faith and imperishable sweetness of life. Those who are initiated into the eternal values of inner life shall bear the burden of dispelling unwarranted gloom and depression and cheer up those who are in anguish.

In the hour of trial, let the thought of everyone be not for the limited self, but for others — not for the claims of the ego-life, but for the claims of the Divine Self which is equally in all. It is a mistake to ignore human suffering as merely a part of the illusory universe. Not by ignoring human suffering, but by handling it is the gateway opened for Life Eternal; and not through callous indifference, but through active and selfless service is secured the attainment of that transcendental and illimitable Truth, which is at the heart of the illusory universe.

The last but not the least duty of those who would stand by Reason and Love is to see war as well as war-effort in the right perspective, as being only the means for the goal of peace and understanding. It is not possible to justify war apart from the end which is sought through it. War does not stand justified merely by the spiritual qualities which it generates and fosters; these qualities can also be developed in times of peace. It is time that humanity is imbued by the spontaneous spirit of love and service, needing no stimulus of danger for the release of impersonal and unselfish action.

Although it seems difficult, humanity has to emerge out of this dreadful war with unimpaired spiritual integrity, with hearts free from the poison of malice or revenge, with minds disburdened of the blows given or received, with souls unscathed by suffering and filled with the spirit of unconditional surrenderance to the divine will which shall ensoul and inspire post-war humanity. In spite of its attendant evils, this war shall play its part in my mission of helping humanity to fulfill the Divine Plan on earth and to inherit the coming Era of Truth and Love, of Peace and Universal Brotherhood, of Spiritual Understanding and Unbounded Creativity.

Apropos of numerous inquiries from my followers, seeking guidance and instructions in the eventuality of the war directly and palpably affecting India, I have to call upon all concerned to go about their routine avocations, duties, and responsibilities, in a spirit of detachment, love, charity and hope, and to observe the following instructions meant for the category in which they are placed.

To my disciples:

1. They should be above party politics and should bear malice and ill-will toward none.
2. They should observe all the precautionary measures of war for civil population enforced by the Government of the day.
3. They should continue as usual discharging their special duties and work for my Spiritual Cause unless otherwise directed by me.
4. They should stick to their post and appointments anywhere in India, under any trying circumstances, unless ordered by the Government to evacuate under emergency regulations.
5. They may undertake humanitarian and relief work of a non-sectarian character, without identifying themselves with any party or political organization working in that direction, and strictly within the scope of time and leisure left over after the performance of spiritual duties enjoined by me.
6. They should extend spiritual solace and comfort to the people within the area of their contacts and influence with a view to counteracting the panicky state of their mind.
7. Exceptional cases and circumstances, requiring readjustment of routine lives may be communicated to me.

Meher Baba gave the following recommendations to his devotees:

- A. Items No. 1, 2, 3, 6 and 7 (from above) apply in toto to this category.
- B. They may adjust and arrange their family and business problems, as demanded by the urgency of the situation and local conditions.
- C. They may undertake humanitarian and relief work of a non-sectarian character and may if necessary join any party or political organization working in that direction.

Regarding the war, Meher Baba's general recommendations to his devotees were:

1. They may join the A.R.P. and Home Guard Organizations of the Government and any such humanitarian activities undertaken by non-official bodies like the Red Cross Ambulance Society and the League of Mercy.
2. They may arrange their family affairs and business problems consistent with the urgency of the situation and in complete accord with the Ordinances of the Local Government.
3. They should undertake humanitarian and relief-work independently or conjointly with any sectarian or political organization of their choice.

In short, all should face the impending crisis, however painful and cruel it may turn out to be, with patience, fortitude and self-sacrifice, never for a moment forgetting the fact that the redemption of distracted humanity through divine love is very much nearer at hand than many care to believe.

Violence and Non-Violence

Man has a tendency to cling to catchwords and allow his action to be determined by them almost mechanically without bringing his action in direct relation to the living perception which these

words embody. Words have their own place and use in life; but if action is to be intelligent, it is imperatively necessary that the meaning which these words are intended to convey should be carefully analyzed and determined. Among the words which need this type of exploration, there are few which are as important as the words *violence* and *non-violence*. They have a direct bearing upon the ideologies which shape not only particular actions but also the entire tenor of life.

Spiritual life is a matter of perception and not a matter of mechanical conformity with rules, even when these rules are meant to stand for the highest values; it implies an understanding which goes beyond all words or formulations. All words and formulations have a tendency to limit the Truth: therefore, those who seek to bring out the spirit underlying these formulations have often to launch upon a searching analysis of the formulated principles, and supplement this analysis by constantly retaining touch with concrete examples taken from life. This is particularly true of those guiding principles of life which are formulated with the help of the opposite concepts of violence and non-violence.

The words *violence* and *non-violence* are, in ordinary references, applicable to such diverse situations in practical life that no exposition of the issues involved can be complete unless it takes note of these diverse situations and uses them as a starting point. However, for the purpose of exposition, it is not necessary to exhaust numerically all the possible diversities which would be covered by these words: it is enough to consider some of the most representative situations. The representative situations mentioned have been selected because of their capacity to yield abundant light on the fundamental values which center around the concepts of violence and non-violence.

Meher Baba's message continued by describing five recurrent situations of *human suffering and violence*.

First situation of helping a drowning man: Suppose a man who does not know how to swim has fallen into a lake and is drowning. And there is nearby another person who is good at swimming and who wants to save him from being drowned. The man who is drowning has a tendency to grasp desperately the person who comes to his help, and the clasping is often so awkward that it may not only make it impossible for the drowning man to be saved, but may even bring about the drowning of the one who has come to help him. One who desires to save a drowning man has, therefore, to render him unconscious by hitting him on the head before he begins to help him. The striking upon the head of the drowning man, under such circumstances, cannot be looked upon either as violence or as non-violence.

Second situation of disease and surgery: Suppose a man is suffering from some contagious disease, which can only be cured through a surgical operation. Now in order to cure this suffering man, as well as to protect others from catching this infection, a surgeon may have to remove the infected part from his body by the use of his knife. This cutting of the body by a knife is also among the things which cannot be looked upon either as violence or non-violence.

Third situation of facing an aggressive nation: Suppose an aggressive nation invades a weaker nation for selfish purposes and some other nation, which is inspired solely by the noble desire of saving the weak nation, resists this aggressive invasion by armed force. Fighting for such resistance in the defense of the weak nation cannot be looked upon as either violence or non-violence, but can be called "non-violent violence."

Fourth situation of killing a mad-dog: Suppose a mad dog has run amuck and is likely to bite schoolchildren, and the teachers in this school kill the mad dog in order to protect the children. This destruction of the mad dog does imply violence, but there is no hatred in it.

Fifth situation of resisting violence by a strong man: Suppose a physically strong man is insulted and spat upon by an arrogant man who is nevertheless weak, and suppose that the strong man, who has got the power to crush the arrogant man, not only desists from hurting the arrogant man but calmly explains to him the gospel of love. This action implies non-violence, but it is the non-violence of the strong.

Baba continued by commenting on these situations:

The first three situations mentioned clearly bring out that the question whether a situation implies violence or non-violence cannot be decided except by entering into many subtle and delicate considerations: first, with regard to the diverse details pertaining to the situation, and second, with regard to the nature of the motive which prompts action. And the last two situations bring out that even where it is easily possible to say that a particular situation implies violence or non-violence, the violence or non-violence may be characterized by the presence of certain other factors, which substantially give it a meaning which goes beyond the ordinary meaning attached to these words.

A detailed analysis of the case of the hit on the drowning man (situation one) shows that though it involves the use of force without the prior consent of the person on whom it is exerted, the force used is ultimately used with the motive of saving the man's life. The situation includes the application of force without the consent of the man against whom it is used: and in this sense, it may be said to be a case of

violence: but the force is used for the good of the drowning man and not with any desire to inflict injury or harm to him; and in that sense, it may also be said that it is not a case of violence. In these special senses, the situation can be said to involve violence and non-violence respectively; but in the ordinary sense of the words, it cannot be looked upon as a case either of violence or non-violence.

The case of the operation for the cure of contagious disease (situation two) is slightly different from the case of the drowning man. Here also there is application of force (amounting even to the cutting of the affected part of the body); and the application of force is for the good of the person against whom it is used: but in most cases of such operations, the patient gives his prior consent for the application of such force as may be necessary for the execution of the operation. Further, the operation is intended not only to protect the patient himself from the further ravages of the disease, but is also intended to protect others from the spread of infection. The application of force here springs out of the motive of doing unmixed good, both to the patient as well as many others who might come into contact with him. Since no harm or injury is intended, the application of force in this situation does not amount to violence, in the ordinary sense: and it also cannot be adequately looked upon as non-violence, since it is a clear case of cutting a part of a living body.

The case of fighting against an aggressive nation (situation three) is also interesting and instructive. Here the fighting which is involved in offering resistance to the aggression of the nation with no selfish motive or personal interest, but solely with the purpose of defending the weaker nation, may entail much injury and even destruction upon the aggressive nation. And the use of force is not only without the prior consent of the aggressive nation against which it is used, but it is definitely against its deliberate and conscious will. But even in this situation, we do not have a clear case of violence, since in spite of the injury and harm involved, the application of force is not only for the good of the weaker nation, which is its victim, but is also, in a very important sense, for the good of the aggressive nation itself, because through the resistance encountered in its aggression, it is gradually cured of its spiritual weakness or disease of having a tendency to invade and exploit the weaker nations. This violence is really not violent and so we call it “non-violent violence.”

Meher Baba then gave a comparison of an attacking aggressive nation:

The case of fighting against an aggressive nation is, in fact, very similar to the case of the operation of an infected body part. In the case of fighting with the aggressive nation, the good of the weaker nation appears to be the primary result, and the good of the aggressive nation (against which force is exercised) appears to be a secondary result. In the case of the operation, the good of the patient (against whom force is exercised) appears to be the primary result, and the good of others appears to be a secondary result. But this is only a minor difference and when the two situations are carefully analyzed and compared, it is found that they both equally promote the good of the target of force, as well as many others involved in the situation.

Defending the weak is an important form of selfless service and it is a part of karma yoga; and use of force, when necessary for this purpose, stands completely justified as an indispensable instrument for securing the desired objective. But any such fighting which may have to be undertaken to defend the weak must be without any selfish motives or hatred, if it is to have unalloyed spiritual importance. It resembles the case of a man defending a woman who is being attacked by another man for vile purposes, thus saving the woman’s honor and life, and correcting the attacking man by punishing him and making him repent.

Meher Baba then commented on the case of killing a mad dog and the case of non-violence of the strong:

The case of destroying the mad dog (situation four) is definitely a case of violence, but it is justified because there is no hatred in it and because it is intended to promote the greater good of the children who would be attacked by the mad dog. The case of the strong man, who gives a sermon instead of seeking revenge (situation five) implies non-violence, but it is not a case of inaction. It neither implies passivity nor weakness but strength and true creative action of an impersonal nature. It is non-violence of the strong.

The detailed analysis of the above diverse situations, as well as their mutual comparison, bring out the fact that questions concerning violence or non-violence, their justification or otherwise and the ascertainment of their true value or lack of value, cannot be decided by any formal enunciation of a universal rule. They involve many delicate spiritual issues and implications. A right understanding of the status of violence and non-violence in the scheme of spiritual values requires a true perception of the meaning of the purpose of existence. Action, therefore, should not be governed by means of any slogans (howsoever high sounding) based upon the incomplete and insufficient ideas of mere violence or mere non-violence; it should be a spontaneous outcome of divine love, which is above duality, and of spiritual understanding, which is above rules.

The Need for Creative Leadership in India

Throughout the hoary ages of the past, India has played the most prominent part in shaping the spiritual history of humanity. She has been a home of Avatars, Prophets, Masters, Seers and Sages, whose contribution to the spiritual evolution of humanity has been unparalleled. The contribution of India to the solution of mundane problems has also been remarkable, since she has produced scientists, poets, philosophers, emperors, leaders and statesmen of the first order. In the past, India has attained eminence in spiritual as well as mundane spheres of life: and her place in the post-war New World of the Future is going to be unique.

The problems which India has to face today are, in some ways, more complicated than the problems which any other country is called upon to solve. Men of all races, creeds, cults and religions have found a home in India: and if this lack of uniformity in composition has presented some difficulties in arriving at solidarity and concerted action in the national life of India, it must in no way be looked upon as a pure handicap. The various streams of culture, which have poured into the life-history of India, have added to the wealth of her national personality; and they have not only created a suitable opportunity for arriving at a new cultural synthesis, but have necessitated its emergence. If handled with creative leadership, the presence of conflicting elements in Indian life can be utilized for bringing into existence a rich world-culture, which shall not only rejuvenate and harmonize Indian life, but will also give a new tone to the life of the whole world.

The process by which we arrive at the new world-culture cannot be purely mechanical. We can never have any vigorous world-culture by merely piling together certain isolated elements, selected from the present diversity of culture; that way, we shall only succeed in getting a patchwork of little vitality. A hodgepodge of collected ideas can never be a substitute for a direct and fresh perception of the Goal. The new world-culture will have to emerge from an integral vision of the Truth independent of existing traditions and not from the laborious process of selection and compilation of conserved values.

The new world-culture, which will emerge from integral vision, will, however, automatically bring about cultural synthesis. Since the vision that inspires the new world-culture will be comprehensive, it will not negate the values of diverse traditions, nor will it have merely patronizing tolerance for them. On the contrary, it shall express itself through active appreciation of the essentials of diverse religions and cultures. The vast vision of the Truth cannot be limited by any creed, dogma or sect; however, it helps men to transcend these limitations, not by blind and total denial of any value to the existing creeds, dogmas and sects, but by discovering, accentuating, unfolding and developing such facets of the Truth as might have been hidden in them.

Evolving a transcendent and synthetic culture, which will express the Infinite Truth, is one task before India. The other task, for which India is particularly qualified, is to help other nations in arriving at mutual understanding and harmony. This second task, again, requires creative leadership which will have an unclouded perception of the mission which India has to fulfill in relation to the destinies of the other nations of the world.

In her foreign policy, India must in no way be a party to color-prejudice and color-war. Black, yellow and white are differences of the skin; they are not differences within the soul itself. Through her past history, India has been a link between the East and the West, and the two have come closer to each other through her.

The third task before the creative leadership in India is to strive for political poise in spite of the difficult situation in which she is placed. India can never make her full contribution to the world unless she is free from political domination and the fear of foreign aggression or conquest. If she is to fulfill her mission in the sisterhood of nations, India must be free to shape her own national life and to determine her policy toward other nations. But insistence upon this fundamental need should not be allowed to disturb her political poise.

While leadership in India would be justified in striving for national freedom and self-determination, it must not allow itself to be vitiated by reactionary isolationism. In the same way, while discharging the clear duty of resisting foreign aggression, India should try to keep free from hate, malice or revenge.

Aggression must be met with resistance, and here it is unpractical to insist upon non-violence. Pure non-violence or incorruptible love can come spontaneously only where duality has been completely transcended in the realization of the last and the only Truth. And non-violence of the brave is possible only for advanced souls who have, through rigorous discipline, eradicated from their minds all forms of greed and hate. But so far as the masses are concerned, it is undesirable to ask them to stick to the external formula of non-violence, when it is their clear duty to resist aggression in self-defense or in the defense of other weak brothers. In the case of the unevolved masses, universal insistence upon non-violence can only lead to their being cowardly, irresponsible and inert.

True love is no game of the faint-hearted and the weak; it is born of strength and understanding. The ideal of non-violence, in the face of aggression, is impracticable for the masses: and it will have a

tendency to be readily used as a subterfuge for servile acceptance of ignoble conditions and contemptible desertion of a clear duty. In its enthusiasm for the highest ideal, wise leadership can in no way afford to lose all sense of the relative and the practical. Human evolution proceeds by gradual stages from selfish violence to unselfish violence, and then from non-violence of the brave to the pure and incorruptible non-violence of Truth as Infinite Love.

All narrowness limits love. In India, as well as in every other part of the world, humanity is breaking itself into narrow groups based upon the superficial and ultimately false differences of caste, creed, race, nationality, religion or culture: and since these groups have been long accustomed to separative distrust and fear, they have indifference, contempt or hostility towards each other. All this is due to ignorance, prejudice and selfishness: and it can only be mended by fostering the spirit of mutuality which breaks through artificial isolationism, and which derives its strength from the sense of the inviolable unity of life as a whole.

Creative leadership (which has so much scope in the soil of India) will have to recognize and emphasize the fact that all men are already united with each other not only by their co-partnership in the Great Divine Plan for earth, but also by virtue of their all being equally the expression of One Life. No line of action can be really helpful or fruitful unless it is in entire harmony with this deep Truth.

The future of humanity is in the hands of those who have this vision.

Appendix C: Prayers

Prayer of Repentance

We repent, O God most merciful, for all our sins; for every thought that was false or unjust or unclean; for every word spoken that ought not to have been spoken; for every deed done that ought not to have been done.

We repent for every deed and word and thought inspired by selfishness, and for every deed and word and thought inspired by hatred.

We repent most specially for every lustful thought and every lustful action; for every lie; for all hypocrisy; for every promise given but not fulfilled, and for all slander and backbiting.

Most specially also, we repent for every action that has brought ruin to others, for every word and deed that has given others pain; and for every wish that pain should befall others.

In your unbounded mercy, we ask you to forgive us, O God, for all these sins committed by us, and to forgive us for our constant failures to think and speak and act according to Your will.

Parvardigar or Master's Prayer

O Parvardigar — the Preserver and Protector of All,

You are without beginning and without end;

Non-dual, beyond comparison; and none can measure You.

You are without color, without expression, without form, and without attributes.

You are unlimited and unfathomable, beyond imagination and conception; eternal and imperishable.

You are indivisible, and none can see You but with eyes divine.

You always were, You always are, and You always will be;

You are everywhere; You are in everything; and You are also beyond everywhere and beyond everything.

You are in the firmament and in the depths; You are manifest and unmanifest; on all planes and beyond all planes.

You are in the three worlds, and also beyond the three worlds. You are imperceptible and independent.

You are the Creator, the Lord of Lords, the Knower of all minds and hearts; You are Omnipotent and Omnipresent.

You are Knowledge Infinite, Power Infinite, and Bliss Infinite.

You are the Ocean of Knowledge, All-knowing, Infinitely knowing; the Knower of the past, the present and the future, and You are Knowledge itself.

You are all-merciful and eternally benevolent;

You are the Soul of souls; the One with infinite attributes;

You are the trinity of Truth, Knowledge, and Bliss.

You are the Source of Truth; the Ocean of Love;

You are the Ancient One, the Highest of the High; You are Prabhu and Parameshwar; You are the Beyond God, and the Beyond, Beyond God also; You are Parabrahma, Allah, Elahi, Yezdan, Ahuramazda, and God the Beloved.

You are named Ezad — the only One Worthy of Worship.

Appendix D: LIST OF DEPARTED ONES 21 DECEMBER 1951

1. Sheriarji (Baba's father, *Bobo*)
2. Buasaheb (Beheram F. Irani; first disciple Behramji)
3. Dr. Ghani (Abdul Ghani Munsiff)
4. Chanji (Framroze H. Dadachanji)
5. Masaji (Rustom Masa Irani; Pendu and Naja's father)
6. Munshi Saheb (Munshiji; Munshi Rahim)
7. Naval Talati
8. Khak Saheb
9. Jamshed S. Irani (Baba's elder brother)
10. Walter Mertens (Switzerland)
11. Nervous (Khodadad Irani)
12. Sampath Aiyangar (Madras)
13. Swamiji (Madras)
14. Arjun Supekar (Kasba Peth, Manzil-e-Meem)
15. Kondiram (Manzil-e-Meem)
16. Sayyed Jamadar (Kasba Peth, Manzil-e-Meem)
17. Lattoos (Kaikhushru Khodadad Irani; boyhood friend of Baba, Poona)
18. Faredoon Masa (Faredoon Shermard Irani; Baba's maternal uncle; husband of Shireenmai's sister Dowla)
19. Khansaheb Kaikhushru Irani (Gulmai's husband)
20. Biharilal G. Agrawal (lived in Meherabad in 1929)
21. Kaikhushru Masa (Soonamasi's husband, Bombay)
22. Kunj Behari Choubey (Raipur) ¹
23. Maneck Ranji (Nasik)
24. Sadhu Christian Leik
25. Nadirsha Bharucha (lived at Meherabad in the 1920s)
26. Chimam Chowdhary (Kasba Peth cook in Manzil-e-Meem)
27. Barsoap (Abdur Rehman, Manzil-e-Meem)
28. Daulat Padir (Meher Ashram student)
29. Louis Henry Cox Nelmes
30. Garrett Fort
31. Jamboo Mama (Buasaheb's maternal uncle, Poona)
32. Quentin Tod (died 5 May 1947)
33. Sohrabji M. Desai (Soma Desai, Navsari)

¹ Kunj Behari Choubey translated Meher Baba's *Discourses* into Hindi; he committed suicide.

34. Ajoba (Gangaram Pawar; first disciple from Arangaon)
35. Ahmed Khan Gavai (Manzil-e-Meem)
36. Tehemtan Dadachanji (eldest son of Naoroji Dadachanji)
37. Khodadad Kaka (Sheriarji's brother, Iran)
38. Shah (Shayr) Khodadad (Baba's cousin; son of Khodadad Kaka)
39. Pulad Khodadad (Baba's cousin; son of Khodadad Kaka)
40. Bhabananda Swami
41. Nusserwan Kerawala (Banumasi's husband)
42. Dr. Karkal (early Meherabad physician)
43. Genu Chambhar (Prem Ashram boy)
44. John (Meher Ashram Christian boy; corrected to James [Titus] on the November 1967 list)
45. Ramnath (Baba's childhood friend)
46. Bala Supekar (brother of Arjun Supekar)
47. Ali Akbar (Persian Prem Ashram boy, nicknamed *Majnun*)
48. Sohrabji Vakil (Surat)
49. Faredoon R. Irani (Baidul's son)
50. Beheram R. Irani (Baidul's son)
51. Hormazdiar R. Irani (Baidul's son)
52. Bapu Ghante (Bapu Brahmin, Poona, Manzil-e-Meem)
53. Kashinath (Kashiya; the dhobi [laundryman] at Manzil-e-Meem)
54. Lala Pathan (night watchman in Ranchi, Nasik and Meherabad)
55. Chintaman Rao (Ahmednagar)
56. Soli Kotwal (brother of Savak Kotwal)
57. Beheram M. Desai (Mansari's father; Soma Desai's brother, Navsari)
58. Ardeshir N. Desai (Keki Desai's father, Delhi)
59. Manekji Confectioner (Kaka Baria's brother-in-law)
60. N. Namdar Dastur (lived in Meherabad late 1920s)
61. Rustom Dinyar Irani (Kharmen Masi's husband, who had lived in Meherabad, late 1920s)
62. Bhausahab Mehendarge (teacher in Meherabad school; Dattu Mehendarge's uncle)
63. Rashid Khusroo Irani (Jafrabad, Iran)
64. Jamshed Beheram Shirmed (Baidul's father-in-law)
65. Shermard Khorband Irani (Prem Ashram boy from Iran)
66. Sohrab Jehangir Irani (Goher's paternal uncle)
67. Khan Bahadur Pudumjee (Bombay)
68. Palanji Motiwala (Parsi friend of Pappa Jessawala from Jabalpur)
69. Motabava Khajotia (Adi Khajotia's grandfather; Jessawala family friend of Nagpur)
70. Naoroji R. Satha (Nusserwan Satha and Gaimai Jessawala's father)
71. Merwan Kaikhushru Irani
72. Golvadwala (Sohrabji Irani; Masaji's cousin from Golvad)²

² Four brothers and two sisters of this Irani family of Golvad met Baba at the Links in Bangalore on 20 September 1939.

73. Golvadwala's son
74. Dhunjibhoy Kerawalla (Jal Kerawalla's father)
75. Sakkur (servant in Prem Ashram)
76. Beheram Irani & Rustom Salengi (Baba's orderlies of Elphinstone Road, Bombay)
77. Ardeshir Khodaram Irani (Meher Ashram boy)
78. Meherwan Kaikhushru Irani (may be same as 71)
79. Rustom B. Irani (Bomanji's brother, Karachi)
80. Kaikhushru Icecreamwala (owner of Poona ice-cream shop during Baba's boyhood)
81. Hormuzd Boman Irani (Pilamai's husband, Karachi)
82. Kasam (Ramjoo's son; suffered from epilepsy and died on 24 August 1951, two days after a brain operation)
83. Faredoon Irani (Dowla Mondhi's cousin or son, Poona)
84. Otto Billo (Irene's father, Switzerland)
85. Rustom Jamshed Irani (Baily's brother)
86. Sohrab Shirzad Irani (Sailor's brother)
87. Burjori Beheramji Desai (or Bejanji Ramji; close friend or relative of Soma Desai)

The following are the names of the 37 departed women:

1. Shireenmai (Baba's mother, *Memo*)
2. Nonny Gayley
3. Nadine Tolstoy
4. Mabel Ryan (friend of Margaret Craske, London)
5. Dowla Masi F. Irani (Baba's maternal aunt)
6. Pilamasi R. Irani (Baba's maternal aunt; Pendu & Naja's mother)
7. Kakubai Deorukhkar (Vishnu's mother, Poona)
8. Naja Khodadad Irani (Sailor's wife; died at Civil Hospital, Ahmednagar, circa 1944-45)
9. Bachamai (Naoroji Dadachanji's wife, Bombay; died 1 October 1946.)
10. Jibboo Irshad Farooqi (Ramjoo's daughter; died 15 March 1951)
11. Freiny Masi N. Driver (Padri's mother)
12. Yashoda Gadekar (Ramchandra Gadekar's first wife)
13. Kamlabai Dhakephalkar (Dhake's first wife)³
14. Janki Kale (wife of Kalemama) [died at Meherabad, 14 March 1934]
15. Christine McNaughton (U.K.)
16. Shanti (Shanta, daughter of Kaka Shahane)
17. Gita S. Patil (Sadashiv Patil's wife, Poona)
18. Banubai M. Confectioner (Kaka Baria's sister)
19. Banubai Lakdawala (Nergiz Kotwal's paternal aunt, Bombay — died 19 July 1949)
20. Gulu A. Irani (Adi Jr.'s first wife)
21. Khorshedbanu Pastakia (a Parsi friend of Pilamai's from Karachi; resided in early Meherabad)
22. Banu Irani (Baidul's daughter)

³ A later list prepared for the Memorial Tower has her name as Kashibai.

23. Zohra Pirzade (Sayyed Saheb's wife, Nasik)
24. Daughter of Sayyed Saheb
25. Aimai Burjor Dahiwala (neighbor at Manzil-e-Meem)
26. Dhakubai (Arangaon; willed her property to Baba)
27. Khodadad Circlewala's daughter (milkman's wife, Bombay)
28. Mehera Khodaram Irani (wife of Circle Cinema canteen owner in Nasik)
29. C. D. Deshmukh's mother (of Nagpur)
30. Shirinbai Sohrab Irani (Mehera's maternal grandmother)
31. Bhikaiji N. Hansotia (Gustadji's mother)
32. Dhondibai (Baba's *ayah* [nanny] when he was an infant)
33. Sita (cook at Meherabad from Arangaon)
34. Helena Davy (Kitty's mother, London)
35. Dinamai Satha (wife of Jemi Mama Satha; Eruch's aunt)
36. Shanta (Meherabad servant, wife of Kashinath [#53])
37. Sunder Bhagaji (servant at Meherabad)

In June 1953, Baba had added the following sixteen names to the men's list and nine names to the women's list.

Men:

- Dr. K. Daruwala (medical physician in Meher Ashram)
- Jamshed Mehta (friend of Mahatma Gandhi, Karachi; died on 1 August 1952)
- Sadashiv Patil's uncle (Poona)
- Jaka Seth (Ramjoo's father-in-law)
- Jamshed Irani (perhaps one of Baba's cousins)
- Khodadad Masa (Shireenmai's brother-in-law; husband of Banu Masi)
- Dinsha Mama (Shireenmai's brother)
- Dagdu Supekar (Arjun's father, Kasba Peth)
- Jal D. Kerawalla (Nagpur)
- Jehangir Damania (Nusserwan and Gaimai's sister Shirin's husband, Ahmednagar)
- Rustom Limjibhai Elavia (Gustadji's cousin from Bombay)
- Sohrab Mavali
- Rashid Irani (Baba's cousin; son of Banu Masi & Khodadad Masa)
- Hormusdiar Beheram Irani (Khorramshah, Iran)
- Faredoon Irani (nicknamed *Pedroo*)
- Babu (Anna 104's brother-in-law, Ahmednagar)

Women:

- Bhikaiji Desai (Navsari)
- Baijimai Boman Desai (Soma Desai's sister, Navsari)
- Mrs. Anna Jakkal (wife of Anna 104, Ahmednagar)
- Rawat Mami (Baba's aunt; wife of Shireenmai's brother Dinsha)

Chingutai (Kalemama's daughter, Ahmednagar)
Pilla Satha (Piroja Satha, Homi Mama's wife, Ahmednagar)
Khorshedmai Damania (nicknamed *Fuimai* [paternal aunt])
Maina Patil (Sadashiv Patil's daughter)
Jeejabai (Sadashiv Patil's mother-in-law)⁴

Appendix E: Lists of Those Who Attended the Myrtle Beach Sahavas and the Avatar's Abode Sahavas, 1958

Myrtle Beach Sahavas, 1958:

Adair, Marie – New York City
Al Faqih, Aida – Lebanon
Alvarado, Helen – Calif.
Alvarado, Herman – Calif.
Alvarado, Magdalena – Calif.
Alvarado, Sandra – Calif.
Andriani, Mary – New York
Bahjajian, Zaronhi – NYC
Baron, Agnes – Ojai
Barnum, (daughter) Helen – Virginia
Barnum, (daughter) Dora Jean – Virginia
Barnum, Mrs. A. J. (Dorothy) – Virginia
Bass, John – NYC
Belote, Sparkie Lukes – Virginia
Ben Shammai, Carrie – Israel
Berry, Florine – Florida
Bevan, Christobel – Mexico (Spring 2005 No. Ca newsletter)
Bird, Joyce B. – England
Blake, Joseph – South Carolina
Boone, Amie A. – S. Carolina
Bradbury, Edith – NYC
Brockmeyer, Eva M. (twin sister of Eva Solomon) – Indiana
Bryan, Jim – Florida
De Buday, Cameron – NYC
De Buday, Pia – NYC
De Buday, Tanit – NYC

⁴ A later list prepared for the Memorial Tower has her name as Gajabai Dokey. One other name — Jacqueline de Caro — appears on a handwritten list made by Eruch in June 1953, but does not appear on any subsequent list.

Campen, Jean – Paris
Campen, Marvin – Paris
Carpenter, Chip – Myrtle Beach
Carpenter, Virginia & 2 sons – Myrtle Beach
Carvalho, Bernie – Wash DC
Cebrun, Jean – NYC
Chace, Ruth – Calif.
Chamberlain, James Allen – Houston
Clark, John – Florida
Coates, Eileen – Myrtle Beach
Cohen, Sam – NYC
Corfe, Enid – NYC
Corrinet, Charmian – NYC
Cox, Janice – N. Carolina (only 2 days; daughter of Eileen Coates)
Craske, Margaret – NYC
Damon, Cathryn – NYC
Davy, Kitty – Myrtle Beach
DeBlasio, Theresa – NYC
DeGray, Julian – NYC
DeLavigne, Laura – Myrtle Beach
DeLavigne, Lee – Myrtle Beach
DeLong, Hilda – Florida
DeLong, Leland – Florida
DeLong, Sylvia – Florida
Dimpfl, Claudia - Calif
Dimpfl, Diane - Calif
Dimpfl, Joan – Calif
Dimpfl, Lud – Calif
Donaldson, Elsie – NYC (dancer and friend of Margaret's)
Drake, Daphne – Ohio (Elizabeth's niece)
Duce, Ivy – Calif
DuFresne, Stella – NYC
Eaton, Bili – NYC
Eaton, Frank Jr. – Myrtle Beach
Ellsworth, Mr. & Mrs. Kenneth
Fabian, Joe – NYC (one of Margaret's dancers)
Farber, Viola – NYC
Ferenz, Stella – NYC
Field, Dana – Calif
Fisher, Faye – NYC
Florsheim, Harry – NYC

Florsheim, Marion – NYC
Foote, Dorothea – Wash DC
Foote, Ned – Wash DC
Frederick, Filis – NYC
Frese, Clara – NYC
Frey, Carolyn – Calif
Frey, Fred Jr. – Calif
Frey, Malcolm – Calif
Frey, Tara – Calif
Frey, Tory Ann – Calif
Gaines, Sylvia – NYC
Galor, Richard F. – Maryland
Garbade, Rose – NYC
Ginsberg, Anne – NYC
Gloor, Deirdre – NY
Gloor, Virginia – NY
Graham, Jessie – Myrtle Beach
Graham, Kathryn – Florida
Grauer, Evelyn – NY
Gregoire, Miriam – NYC
Harb, Joseph – Calif
Harb, Kari – Calif
Hard, Delores – S. Carolina
Hartshorne, Harry – Wisconsin
Hassen, Selma – Oklahoma
Hayman, Ben – Texas
Haynes, Charles – Myrtle Beach
Haynes, Jane – Myrtle Beach
Haynes, John – Myrtle Beach
Haynes, Wendy – Myrtle Beach
Healy, Warren – Seattle
Hendrickson, Margaret – NY
Hernandez, Bob – Florida
Hernandez, Libbie – Florida
Hernandez, Ralph – Florida
Hernandez, Rickie – Florida
Hernandez, Stella – Florida
Hightower, Tex – NYC
Houston, Muriel – Myrtle Beach
Hutchins, Dr. Arnold & Mrs. Violette – N. Carolina
Inabinett, Marguerite – S. Carolina

Ivory, Bernice – NYC
Jansson, Alf – Maryland
Jansson, Verna – Maryland
Karrasch, Annarosa – NYC
Karrasch, Larry – NYC
Kashouty, Henry – Virginia
Kashouty, Kecha – Virginia
Kelley, Buntly – NYC
Kenmore, Harry – NYC
Kenyon, Mrs. Teddy – Conn.
Killian, Hilda – Wash DC
Kohanow, Ann – NYC
Kohanow, Michael – NYC
Kramer, Mrs. M. – NYC
Kussevich, Marko – NY
Kussevich, Stella – NY
Kyle, Mildred – Florida
Lamour, Emma – NY
Lane, Joseph – Wash DC
Lawton, Dawn – Wales
Lawton, John – Wales
Levy, Dorothy – NYC
Locke, Gladys – S. Carolina
Loftus, Mike – Maryland
Long, Lois – S. Carolina
MacDonald, Daphne – Calif
Mahler, Donald – NYC
Mahon, Barbara – N. Carolina
Marks, Fred – London
Martin, Sadie – Myrtle Beach
Maugham, Olivia – NY
Mays, Cynthia – NYC
McLean, Lauren – Florida
Mehdy, Etta – Calif
Meisenheimer, Lenora – Myrtle Beach
Mertens, Hedi – Switz
Miller, Mary Jane – Florida
Muir, Andy – Wash DC
Muir, Peggy – Wash DC
Mungo, Emma – S. Carolina
Nelson, Helen – NYC

Nevins, Zebra – NYC
Nichols, Martha – NYC
Parry, Mary – England
Patterson, Elizabeth – Myrtle Beach
Poley, Marguerite – Calif
Pollock, Marianna – NYC
Price, Biddie Hill – N. Carolina
Prue, Eloise – Calif
Purdom, Charles – England
Riley, Tom – NYC
Riley, Yvonne – NYC
Ringer, Ruth – NYC
Rogers, Corina – Wash DC
Rogers, Elsie – NY
Roothbert, Toni – Conn
Rossin, Alfred – NYC
Rossin, Susan Sessions – NYC
Roth, Helen – NYC
Royce, Ellison – Wash DC
Rudd, Harold – NJ
Rudd, Raphael – NJ
Rudd, Virginia – NJ
Sacalis, Liz – NY
Sanborn, Harriet – Florida
Saul, Peter – NYC
Schulman, Charles – NYC
Sessions, Mrs. Lee – S. Carolina
Shaw, Aaron – NY
Shaw, Darwin – NY
Shaw, Helen – NY
Shaw, Jeanne – NY
Shaw, Leatrice – NY
Shaw, Lowell – NY
Shaw, Norine – NY
Shaw, Renae – NY
Shore, Marie & 2 children – NY
Smith, Eleanor – Calif
Smith, Elizabeth – S. Carolina
Smith, Joanna – NYC
Smith, Wanda G. – Florida
Snow, Mary Doreen – Maryland

Solomon, Eeva – NYC
Sprinkle, Donald – NYC
Stevens, Don – NJ
Stevens, Dorothy – NYC
Stover, Wilma – NYC
Thorpe, Hilda – England
Thorpe, Simon – England
Timur, Kenneth – NYC
Troegel, Otto – Florida
Troegel, Ruth – Florida
Turner, Mr. & Mrs. Charles C. & 2 children
Vanderbogart, Mrs. Larry – NY
Vieliard, Anita – Paris
Webb, Helen – Calif
Weller, Loretta – Florida
Weller, Ted – Florida
Westervelt, Naomi – NY
White, Ruth – Myrtle Beach
Williams, Benita – NYC
Williams, Beryl – NYC
Willoughby, Mr. Leonard & Mrs. Dulcina – NY
[224 is the Mrs.]
Winterfeldt, Ella – NYC
Winterfeldt, Fred – NYC
Wise, Christine – Wisconsin
Wolkin, Adele – NYC

Australian Sahavas, 1958:

Oswald Hall
Robert Rouse
Lorna Rouse
Master Cain
Bill Le Page
Joan Le Page
Stanley Adams
Clarice Adams
Noel Adams
Cynthia Adams
Reginald Paffle
John Bruford
Joan Bruford

Joanna Bruford
Bernard Bruford
Diana Snow
Roy Baulch
Meryle Baulch
Millie Chant
Emily Firmstone
Denis O'Brien
Joan O'Brien
Frank Cordell
Beryl Giddens
Giffen Alston
Robert Buchanan
Ethel Woodford
Craig Woodford
Ken Davis
John Grant
Jack Paynter
Dot Harris
Elsie Smart
Renee Rose
Eleanor Jennings
May Lundquist
Judith Humphries
Marjorie Donaldson
Roy Le Page
Alma Le Page
Doris O'Keefe
Celia Callaghan
Francis Brabazon
Betty Burston
Laurence Adolphus
Wallace Ainsworth
Frances Lee
Norman Lee
Grace Swan
Ena Lemon
Peter Baulch
Joan Baulch
Phillip Baulch
Colin Adams

Jean Woodford
Ruth Le Page
Michael Le Page
Jenny Le Page

Appendix F: List of Those Who Attended Meherabad Gathering, July 1958

Ahmednagar

1. Adi Sr.
2. Aloba
3. Baidul
4. Bhau
5. Chhagan
6. Dhake
7. Dhake, Sanjeevani
8. Don
9. Eruch
10. Feram
11. Jangle
12. Kaikobad
13. Kaka Baria
14. Padri
15. Pendu
16. Ramjoo
17. Rustom Kaka
18. Sarosh
19. Satha, Meherjee
20. Sidhu
21. Vishnu

Andhra

22. Bapiraju, B.
23. Bharati, Shuddhanand
24. Bhaskara Raju
25. Brahmaiah Naidu, G.
26. Chinta Sarvarao
27. Dhanapathy Rao
28. Dharmarao
29. Kanakadandi, Dr.

30. Kandula, Radha
31. Katta Subba Rao
32. Koduri Krishna Rao
33. Kutumba Sastri
34. Lokhanadha Rao, P.
35. Majety Ramamohan Rao
36. Mallikarjuna Rao
37. Manikyala Rao
38. Murthi, N. S.
39. Murty, Eduri Narasimha
40. Narasimha Rao, Y. V.
41. Narayana Rao, V. V.
42. Narayan Rao, K.
43. Raja Muhammad
44. Ramalingeshwara Rao, P.
45. Ranga Rao, Yerramsetti
46. Sastri, Baba
47. Sastri, Subramanyam
48. Sathiraju, Ala
49. Sathiraju, Editha
50. Seshagiri, Rao, I. V.
51. Subbanna, Jupudi
52. Suryanarayana Murty, R.
53. Thirumala Rao
54. Venkateswara Rao, Josyula

Bombay/Gujarat

55. Bachoobhai
56. Baroda, Maharani Shantadevi of
57. Bharucha, Hoshang
58. Bharucha, Minoo
59. Boman Khudabunda Irani
60. Dadachanji, Homa
61. Dadachanji, Nariman
62. Damania, Savak
63. Desai, Ader
64. Gandhi, Thakuri
65. Gajwani
66. Lapsiwala
67. Mehta, Burjor
68. Mistry, Jim

69. Mistry, Kishore
70. Nair, Krishna
71. Noshir Khodabunda Irani
72. Panchal, Gulabdas
73. Panchal, Ratilal
74. Patel, Haribhai
75. Patel, Pилоo D.
76. Pleader (unable to come)
77. Raosaheb
78. Rawal, Ravikant
79. Satha, Dorab
80. Shinde, D. M.
81. Siganporia
82. Vesuna, Cowas

Delhi/Calcutta

83. Agrawal, Madon Mohan
84. Chari, A. C. S.
85. Debavath, Dr. Chakravarty (unable to come)
86. Harjiwan, Lal
87. Iyer, P. S. V.
88. Jagindar Singh
89. Jagindar Singh, Mrs.
90. Jaiswal, B. P.
91. Kain, Prabha
92. Kain, Was Deo
93. Kumar
94. Moorthy, G. S. N.
95. Murty, M. S.
96. Nalavala, Keki
97. Nath, Baij
98. Niranjana Singh
99. Niranjana Singh, Mrs.
 100. Raghavulu, A. V.
 101. Ramashankar, Raisaheb
 102. Ramarao, V.
 103. Rangarao, K.
 104. Sakhare, Manohar
 105. Sakhare, Mona
 106. Srivastava, G. S.
 107. Tehlram, Lala

Hamirpur

108. Gauri Shankar
109. Khare, Adarsh
110. Khare, Gaya Prasad
111. Meherdas
112. Nigam, Bhavani Prasad
113. Nigam, Keshav
114. Paliwal, Laxmichand
115. Pukar
116. Raghuraj Singh, Raja
117. Ramprasad, Babu
118. Ramprasad, Janak
119. Sahai, Shripat
120. Sharma, Vishnu
121. Shastri, Matra Dutta

Poona

122. Aidoon, Zal
123. Beheram
124. Bhavsar
125. Bhikubhai
126. Bhor, Raja of
127. Bundellu, Narayan
128. Bundellu, Subhadra
129. Dhavle
130. Doifode
131. Dorabjee, Jal
132. Gadekar, Digambar
133. Gadekar, Gunatai
134. Gadekar, R. K.
135. Jalbhai
136. Jath, Rani of
137. Jessawala, Meherwan
138. Jog, S. G.
139. Kamble
140. Karhanis Pleader, Kaka
141. Kerawala, Dadi
142. Kerawala, Sam
143. Kurundwad, Raja of
144. Kurundwad, Rani of

145. Madhusudan
146. Meherjee
147. Natu, Bal
148. Pesi Irani
149. Ramakrishnan
150. Rangole
151. Raste, M. A.
152. Raste, Mrs. M.
153. Sadashiv Patil
154. Satarawala, Kohiyar
155. Shinde
156. Soman
157. Thade

Sakori

158. Godavri Mai (unable to come)
159. Bharucha, Nusserwan
160. Yeshwant Rao

U.P./ M.P.

161. Daulat Singh [?]
162. Deshmukh, C. D.
163. Deshmukh, Indu
164. Deshmukh, Prabodh
165. Deshmukh, Sanjeevani
166. Hazra, A. K.
167. Kale, Murlı (unable to come)
168. Khan, Abdul Majid
169. Kher, Nana
170. Kher, Raja Saheb
171. Kishan Singh
172. Lokhande
173. Meshram, Suloo
174. Muniraj
175. Nafde
176. Pankhraj
177. Pophali Pleader
178. Pritam Singh
179. Sharma, Ram Lakhān
180. Upadhyaya, Rajnikant
181. Vibhuti

**Appendix G: Some of the Westerners Who Attended East-West
Gathering, 1962**

Adams, Clarice (Australia)
Agostini, Louis (NY)
Agostini, Vivian (NY)
Al-Faqih, Khaled
Alvarado, Herman (Calif)
Ameen, Nancy
Andriani, Mary (NY)
Ansen, Nancy
Ault, Delia
Bahjejian, Zaroohi
Barnes, Gavin Baynard
Bass, John (NY)
Belton, Denis
Belton's brother, Denis
Ben Shammai, Carrie (Israel)
Bernstein, Bunty Kelley (NY)
Bernstein, Harry (NY)
Boles, Mrs. John M.
Bradbury, Edith (NY)
Bruford, Bernard (Australia)
Bruford, Joanna (Australia)
Bruford, John (Australia)
Bullard, Clarence (Calif)
Bullard, Rita (Calif)
Burke, Nell J.
Burnes, Larry (Florida)
Campen, Marvin
Campen, Jeannie
Ceglie, Barbara (Florida)
Chamberlain, James Allen (Texas)
Chant, Millie (Australia)
Chace, Ruth (Calif)
Christie, Katherine (NY)
Coates, Eileen (Myrtle Beach)
Conlon, Ann (NY)

Corfe, Enid (NY)
Cowans, Phil
Craske, Margaret (NY)
Cronchite, Eric (Nevada)
Cronchite, Renae (Nevada)
Davy, Kitty (Myrtle Beach)
Dedolchow, Harry
Delavigne, Laura
DeLong, Hilda (Florida)
DeLong, Leland (Florida)
DeLong, Sylvia (Florida)
Dimpfl, Bea
Dimpfl, Bill
Dimpfl, Diane
Dimpfl, Lud (Abadan, Iran)
Dimpfl, Joan
Donaldson, Marjorie (Australia)
Duce Corrinet, Charmian
Duce, Ivy (Calif)
Eaton, Bili (NY)
Eve, Douglas (UK)
Eve, Mollie (UK)
Farber, Viola (NY)
Field, Dana (Calif)
Firmstone, Emily (Australia)
Florsheim, Marion (NY)
Foote, Dorothea (Wash DC)
Foote, Ned (Wash DC)
Frederick, Filis (Calif)
Frey, Carolyn (Calif)
Frey, Fred (Calif)
Garbett, Judith (Australia)
Giddens, Beryl (Australia)
Gould, Norma
Grant, John (Australia)
Gregoire, Miriam (NY)
Hamady, Mrs. Saniya
Hamil, Mrs. Sam
Hassen, Aneece W.
Hassen, Selma
Hayman, Ben (Texas)

Haynes, Charles (NY)
Haynes, Jane (NY)
Haynes, John (NY)
Haynes, Wendy (NY)
Healy, Warren (Washington)
Heikes, Ruth
Hewitt, Gladys (Australia)
Hightower, Tex (NY)
Humphries, Judith (Australia)
Ivory, Bernice (NY)
Karrasch, Annarosa (NY)
Karrasch, Larry (NY)
Kashouty, Henry (Virginia)
Kenmore, Harry (NY)
Kohanow, Michael (NY)
Krauzlis, Amora
Lemmon, Ena (Australia)
Lima, Norma
Le Page, Bill (Australia)
Le Page, Jenny (Australia)
Le Page, Joan (Australia)
Le Page, Michael (Australia)
Luck, Edward (Florida)
Luck, Irwin (Florida)
Lundquist, May (Australia)
MacGregor, Marion
Marks, Fred (UK)
Maugham, Olivia (NY)
Mavris, Joulia
Mehl, Jimmy
Miller, Sheila K. (Arizona)
Mullins, Gary E.
Nichols, Martha (NY)
O'Brien, Denis (Australia)
Paffle, Reg (Australia)
Parry, Mary (UK)
Patterson, Elizabeth (Myrtle Beach)
Pollock, Marian
Purdom, Charles (UK)
Raybok, Ann (NY)
Riley, Tom (NY)

Ringer, Ruth (NY)
Rogers, Elsie (NY)
Rolfe, Ruby
Rossin, Alfred (NY)
Rossin, Susan (NY)
Rouse, Lorna (Australia)
Rouse, Radha (Australia)
Rouse, Robert (Australia)
Rudd, Virginia
Sacalis, Liz (NY)
Salbert, Lela Shanti
Saul, Peter (NY)
Shaw, Darwin (NY)
Shaw, Jeanne (NY)
Shaw, Leatrice (NY)
Shipway, Christine (Australia)
Shipway, Hazel
Short, Ed (Florida)
Skeels, Marvel (NY)
Snow, Diana (Australia)
Sprinkle, Donald (NY)
Stevens, Don (Calif)
Stover, Wilma (NY)
Swan, Grace (Australia)
Thorpe, Anthony (N.Z.)
Thorpe, Hilda (N.Z.)
Thorpe, Simon (N.Z.)
Troegel, Otto E. (Florida)
Troegel, Ruth (Florida)
Vicillard, Anita (France)
Webb, Helen (Calif)
Westervelt, Naomi (NY)
White, Ruth (Myrtle Beach)
Williams, Beryl (NY)
Winterfeldt, Ella (NY)
Winterfeldt, Fred (NY)
Wise, Louise
Wolkin, Adele (NY)
Wren, Makine

Appendix H: Meher Baba's Last Will and Testament

This is the Last Will and Testament of me, Merwan Sheriar Irani, otherwise known as Meher Baba, aged 73 years, at present residing at No. 24, Guruprasad, Bund Garden Road, Poona.

1. I hereby revoke all Wills and Codicils heretofore made by me.

2. I have executed a Declaration of Trust on 6th day of April 1959, in respect of property which is known as Avatar Meher Baba Trust. The persons who shall be the Trustees of the said Avatar Meher Baba Trust at the time of my demise, shall be the Executors and Trustees of this my Will.

3. The only immovable property owned and possessed by me, viz., Meherabad-on-Hill, near the village of Arangaon in the District of Ahmednagar, together with buildings, et cetera, thereon including my future tomb, has been irrevocably transferred and given possession of by me to the Trustees of Avatar Meher Baba Trust executed by me on the 6th day of April 1959, before the Sub-Registrar, Ahmednagar.

4. Excepting such copyrights as may have been specifically transferred by me during my physical life as has already been done by me in respect of my copyrights for my works

(1) *God Speaks*

(2) *Listen, Humanity*

(3) *Life At Its Best*, and

(4) *Beams on the Spiritual Panorama from Meher Baba* which copyrights have been permanently gifted by me to the Sufism Reoriented Incorporation of California, U. S. A., I own copyrights in all my literary works, direct and indirect, published and unpublished, including my

"Sayings,"

"Poems,"

"Messages,"

"Articles,"

"Discourses,"

"Books,"

"Charts,"

"Maps," et cetera, as well as the copyrights already gifted to me and those that may be gifted to me in future by other writers who love me, and hereinafter collectively called "the copyrights."

5. As per my letter of confirmation dated the 4th day of February 1956, addressed to Adi K. Irani of Ahmednagar, I have allowed him temporarily to use, control and exploit the copyrights for his personal benefit during his lifetime on condition that after his demise the copyrights shall *ipso facto* remain solely my own and at my disposal or at the disposal of my legal representatives.

6. Subject to the said confirmation in favor of the said Adi K. Irani, I hereby grant, bequeath and assign unto the said Trustees of the said "Avatar Meher Baba Trust" all the copyrights to have and to hold the same unto the Trustees subject to the powers and provisions declared and contained in the said Declaration of Trust by me.

7. Some of my disciples in various parts of the world have bequeathed or some may hereafter bequeath to me legacies. I give devise and bequeath to the Trustees of the said Avatar Meher Baba Trust upon the Trusts mentioned in the said Declaration of Trust all the property, tangible and intangible of or to which I shall be possessed or entitled at my death and property over which I shall then have testamentary power of appointment and the property so bequeathed to me as aforesaid (except the property hereby otherwise disposed of) with power to the said Trustees to sell, call in and convert into money all such parts of the same as shall not consist of money.

IN WITNESS WHEREOF I, the said Merwan Sheriar Irani, have this day my Will executed in triplicate set my hand this 17th day of June, One thousand nine hundred and sixty-seven.

Signed by the above Testator in the joint presence of us who in his presence and that of each other have hereunto subscribed our names as witnesses.

Signature: M. S. Irani

Signature: Mani S. Irani

Signature: Eruch B. Jessawala

Dated: 17 June 1967

Appendix I: English translation of Bhau's Hindi Arti, Aadi Sachetana

*O the One from whose whim sprang the universe,
how can intellect fathom his divinity?
O Primordial life-giving consciousness,
my salutations to you. O Brahma, come!
Lord Meher, accept my arti.*

*May I light the lamp of love in my heart
and find the deep darkness annihilated.
I offer you everything that belongs to me.
Accept me, Lord Meher. Accept my arti.*

*May every breath of my life, O Lord,
become your pleasure.
O Compassionate One, master of the divine game,
shower your mercy upon me.
Lord Meher, accept my arti.*

*May my arti become my very life!
May the cycle of births and deaths be ended.
May my eyes open and behold the dawn,
and may your presence permeate through me.
Lord Meher, accept my arti.*