



IN HIS SERVICE

JANUARY / 2004

A NEWSLETTER FROM MEHERABAD

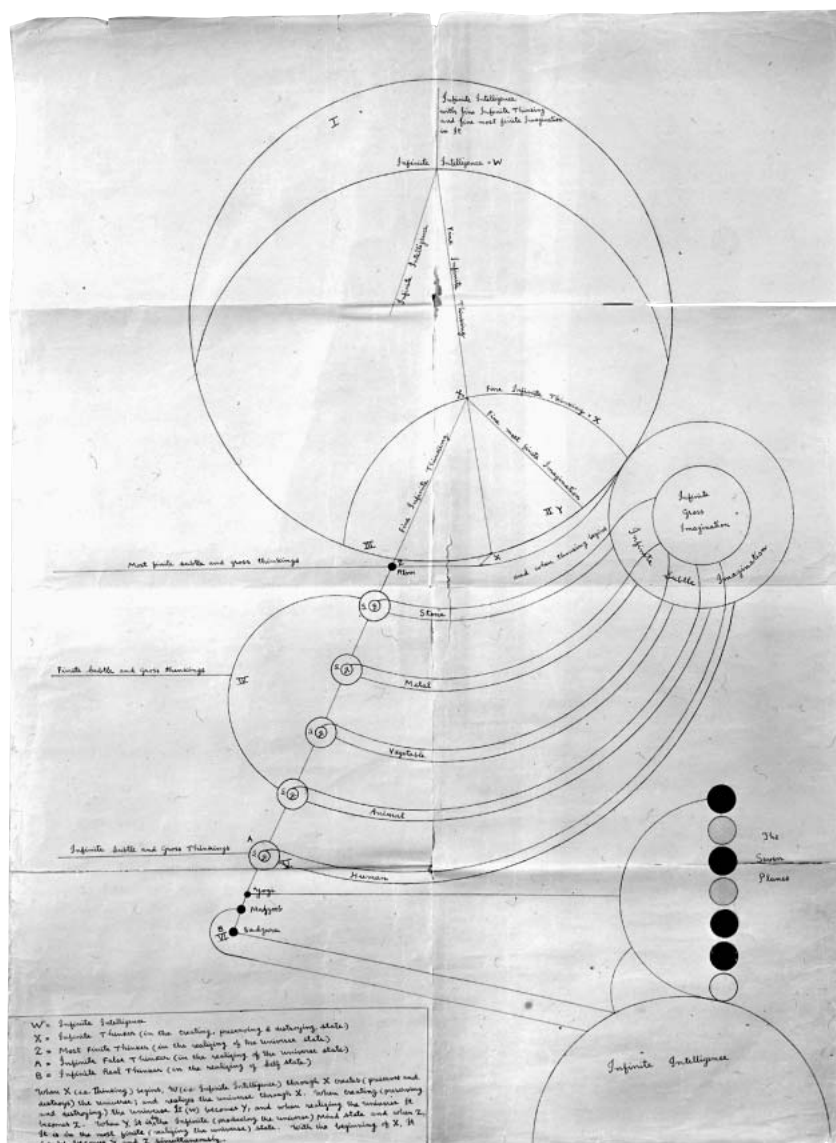
“Infinite Intelligence,” “Lord Meher” forthcoming

The Trust has entered into a significant period in its editing and publishing programs. Though the Trust does not itself directly engage in the publishing, distribution, and sales of Baba's books, Meher Baba did arrange for the Trust to come into possession of certain copyrights, and the Trust oversees publications related to these. At the same time, the Trust is actively engaged in the editing and preparation for publication of certain primary manuscripts.

THE MEHERAZAD MANUSCRIPT ON “INFINITE INTELLIGENCE.”

Four years ago the Trust edited a 39-page manuscript in Meher Baba's own handwriting that was published in facsimile by Glow International under the title *In God's Hand*. Since then, under the chief editorship of Bhau Kalchuri, the Trust has been working on another manuscript that will be published soon by Sheriar Foundation under the title *Infinite Intelligence*.

The published book will contain, in addition to the primary text, introductory materials, appendices, glossary, and index. *Infinite Intelligence* represents an extraordinary



THIS CHART, recently discovered in the Meherazad archives, illustrates conceptually the theme of Infinite Intelligence. It depicts Intelligence in its original state, the simultaneous emergence of the imagination (or universe) and the thinking (or embodied soul), and the culmination of the evolutionary process in Self-realization. Though the chart was not contained in the *Infinite Intelligence* manuscript, its relationship with that manuscript is unmistakable. Apparently Baba carried this manuscript with Him when He traveled to the West in 1935.

exposition and illumination of Meher Baba's teaching during the earliest years of His advent.

“LORD MEHER” – THE EPIC OF MEHER BABA'S LIFE.

Meanwhile, the Trust is launching another major publishing project concerning the narrative of Meher Baba's life. Many of Meher Baba's lovers will already know that, several days before His passing in 1969, He instructed His mandali Bhau Kalchuri to write His

biography. Bhau subsequently composed *Meher Prabhu*, a Hindi prose narrative running to several thousand pages, and *Meher Darshan*, a Hindi poetic version that was published in the 1970s.

Over the last twenty years Bhau's prose account, somewhat expanded and supplemented with more than 2000 photographs, was published in English translation by Lawrence Reiter under the title *Lord Meher*. *Lord Meher* currently comprises twenty volumes (in twelve books) and fills more than 7000 pages. Publication of the series reached its completion in 2001.

Recently Lawrence Reiter transferred the copyright of *Lord Meher* to the Trust. He retains for a time the distributorship of the biography in the United States. But the Trust, for its part, is currently engaged in discussions with a publisher, having in prospect a release of the series primarily for the Indian Baba public which for the most part has been unable to buy the biography until now.

Mohammed, Krishna Nair, and Bal Natu Return to Baba

THE YEAR 2003 SAW THE PASSING of three of Baba's close lovers and disciples who had lived in Beloved Baba's association from the 1930s or 40s. Mohammed the mast, grand old man of the fifth plane in a stooped and diminutive form, shucked aside the gross garment at about the age of 95 at Meherabad on 17th June. Originally a hired employee and later Baba's night watchman, Krishna Nair died at his family residence in Kerala on 1st October. Six days later (October 7th), Bal Natu, both wise and childlike, the author of many books about Beloved Baba, passed away at Meherazad.

MOHAMMED THE MAST. For thirty-four years after Baba dropped His body in 1969, Mohammed was a visible reminder of one of the noteworthy phases of Baba's advent, His work with the masts. Kaikushru Pleader first found him in the streets of Mumbai in 1936 and brought him to the Rahuri Ashram. At the time, as Baba explained, he was caught in a state of enchantment (hairat) between the third and fourth plane. Jalali by nature, Mohammed was highly irritable in those days and would pour invective and vituperation on those who approached him. But his love for Baba was profound, and over the years he proved to be, as William Donkin said of him in *The Wayfarers*, one of Baba's "five favorites" among the masts. As a saint of the fifth plane, he was a master of that aspect of mind concerned with thought and could actually hear the voice of God or Brahm Nad. Baba once said that he would become a Perfect Master in several more lifetimes.

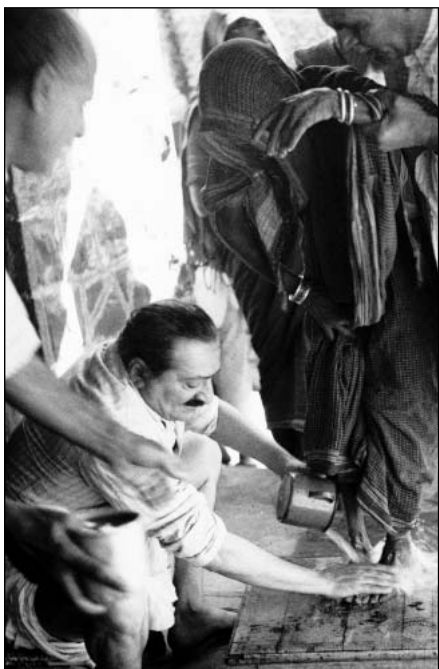
KRISHNA NAIR. In 1939, when Baba had established His ashram at an estate known as "the Links" in Bangalore, Krishna Nair was one of five boys hired to help out with the work there. When the ashram was dissolved some time thereafter, Baba asked each of the boys remaining what he wished to do. One wanted a tonga; another, a tea stall. But Krishna replied, "I want you, Baba." Thus began his career as one of the resident mandali, in which he served for several years as Baba's night watchman.

Krishna was sent home in 1947, resumed residence with Baba in 1952, and returned to Kerala once more in 1955. In 1989 he came back to Meherabad but two years ago, his failing health necessitated a last return to Kerala, where he lived with his daughter until his death.

BAL NATU. Born in 1919, Bal Natu first set eyes on Meher Baba in a railway compartment fourteen years later, though at that time he did not know who Baba was. After almost dying of tuberculosis as a teenager, Bal turned to spirituality. He came into Baba's contact in 1943 and had Baba's darshan on the Nagpur railway platform the next year. As he gazed at Baba adoringly, a pickpocket stole his wallet and train ticket. So when he met Baba, as Bal wrote later, he became "penniless and directionless" all in a single moment.

Bal had Baba's permission to come for His darshan whenever he liked; so in the later years, whenever he had vacation from his job as school teacher, he would stay with Baba at Meherazad or Guruprasad. A meticulous recorder and note-taker, he often took notes of the proceedings in Baba's company, and these comprise the primary source for some of Baba's published words and messages.

Bal was elected as trustee of the Avatar Meher Baba Trust in 1975. After his retirement from his job two years later, he came to live at Meherazad, where he remained until his death.



Baba washing the feet of the poor in the 1940s. One of over 2000 photos in *Lord Meher*.

Pilgrim Life

MEHERABAD YOUNG ADULTS SAHAVAS.

The 2003 pilgrim season kicked off on 15th June, and ten days later 75 young adults (47 men and 18 women) between the ages of 19 and 30 came together for the third annual week-long Sahavas at Hostel C, Meherabad. As described in a *Tavern Talk* following the event, this year's



Musicians at Young Adult Sahavas

Sahavas group consisted of "a group of Bombay Parsis, some Lucknow dholak (drum) players, Maharashtrian bhajan singers, two lovely girls from North India, a group of Andhraites, a few university students from the East and West coasts of the United States and the Western residents (one Aussie, one Brit and six Yanks), one very special attendee from Paris and a four-month-old baby girl." In the enthusiastic manner of young people, the sahavasees played games and sports together, sang together, ate together, talked and discussed late into the night. One of many highlights was "Toddy Shop Night," with skits both comic and serious and songs both traditional and newly-minted during the Sahavas. Meheru, Katie, Meherwan, Sam, and Roshan shared with the sahavasees memories of their times with Baba; and Pratap Ahir sang bhajans, as in years past he had done before Baba Himself. As always, part of the Sahavas was devoted to service projects, such as planting trees or preparing a bhandara (feast) for Meherabad workers and the general community. "What more can I say, we lived together in the house of our Father as one family - it was a delight!"

The 2004 Sahavas is currently planned for the week of 2nd-9th August. The Trust web site and *Tavern Talk* will provide further details soon.

SILENCE DAY.

Shortly after the conclusion of the Sahavas, 700 pilgrims from around the world, and particularly from Andhra and Maharashtra, came to Meherabad to commemorate the seventy-eighth anniversary of Baba's Silence, which was inaugu-

rated by Him in the Meherabad Jhopdi on 10th July 1925. Since pilgrims and residents honor the occasion silently, the day passed without programs, except for a film showing in the theatre after supper. The usual accommodation facilities are inadequate for such a crowd, and so pilgrims slept on their own bedding on tarpaulins in Hostels B, C, and D. The Baba-group from Machhlipatnam in Andhra Pradesh cooked food for the occasion.

MANDALI HALL, MEHERAZAD.

For more than thirty years after Baba dropped His body, pilgrims visiting Mandali Hall, Meherazad got to enjoy the company of Baba's own companion, Eruch, and the matchless feast for the mind and heart that he gave out through his talks and stories. Though no one could fill Eruch's shoes, this past year in Mandali Hall Eruch's brother and sister, Meherwan and Manu, have begun to share their own, intimate glimpses of the God-Man, and the fare that they offer is a fine one indeed. The entire Jessawala family lived in Meher

Baba's close association from the 1930s, and their accounts are surcharged with the vividness of a first-hand intimacy with Him and His ways. Of course, Baba is the true Tavern-Keeper, and His wine will never fail. But this year's vintage has been a surprise and a delight to many of His children who came to Meherazad with fond memories of how it used to be.

FILM PROGRAMS. Another innovative element in pilgrim life during this season and the last has been a new flowering of film. Working partly or entirely with facilities on the Meherabad campus, pilgrims and residents, individually and in various groups, created a number of original films that were shown at the theatre in the Meherabad Music and Arts Centre, at the Pilgrim Centre during the usual Friday night film programs, at Mandali Hall, Meherazad on Sunday mornings, and at the Amartithi Gathering.

A December 2002 commemoration of the fiftieth anniversary of Bhau's first meeting with Baba included a short, largely humorous film with clips of Bhau with Baba. Mani's birthday on 15th December featured a forty-minute original documentary about her lifelong discipleship to her God-Brother. 54 minutes long, "A History of the Films of Avatar Meher Baba, 1932-68" was shown before the gathered thousands under the pandal on Meherabad Hill at Amartithi. In October a Saturday afternoon programme at the theatre featured



Manu



Meherwan

an original 40-minute documentary on Baba's visit to Dehra Dun in 1953. Another original film, "God in Human Form," an hour-long introduction to Meher Baba's life, has been displayed on several occasions, as has "Meher Baba's Grace," a twelve-minute assemblage of select film clips of

Baba with musical accompaniment. All of this original work seems to represent the fresh germination of a major new creative art activity at Meherabad.

Water Shortage, Security Problems at Meherazad

FROM THE BEGINNING of Meher Baba's ministry, He chose to situate His headquarters in the heart of the drought-afflicted Deccan plateau. Meherazad, Baba's home and residence in the later years, came into being as a result of Meherabad's continual water shortages. With the Pimpalgaon lake nearby and a hill in close proximity well-suited to the purposes of Baba's seclusion work, Meherazad perfectly fit the bill for Baba's requirements for much of the period from the mid-1940s through the 1960s.

Meherazad has typically enjoyed better water supply than Meherabad - but not this year. While Meherabad was able to cull a meager 12.5 inches, at Meherazad the 2003 monsoon was a true disaster: 7.5 inches, as contrasted with the 27.5-inch average over the last 16 years. The water table has completely disappeared, the wells have run dry, and since November Meherazad has had to rely on water from tankers.

Part of the water need stems from the requirements of Meherazad residence and visiting pilgrims. Construction of the new Meherazad archives building,

dispensary, and staff quarters makes major demands on water supply. At the same time, the trees and gardens comprise an important part of the Meherazad legacy.

As described in the last issue of this newsletter, the Trust is participating in a new government water project that upon completion will hopefully provide a water supply sufficient to Meherazad's needs. As the evidence of this year's monsoon shows, this project cannot be completed too soon.

NEED FOR PROTECTION. At the same time Meherazad is facing another problem: the need for protection from local criminals and dacoits. This issue propelled itself dramatically to the foreground of Meherazad awareness through an episode one night in January 2002. The Meherazad garden at that time included several mature sandalwood trees, whose core wood fetches high prices in local markets owing to the perfume that can be extracted from it. In recent years certain bands of outlaws have come to specialize in this peculiar form of theft. In the middle of the night the criminals take over

a property, cut down the sandalwood trees, and make off with them before the police can arrive.

Meherazad passed through an unhappy encounter of this type when a local gang of about a dozen tree-robbers invaded Meherazad at about midnight, hooded in black masks and brandishing swords, knives, sticks, and band saws. They held Meherwan Jessawala captive for several hours while hacking down and carrying off three beautiful sandalwood trees. Fortunately, no one was injured. But several months later the night watchman, noticing a door ajar, found another group of thieves in one of the Meherazad offices. They had stuffed computers and various accessories into gunny sacks and were about to make off with them. Luckily, when the watchman sounded the alarm the hoodlums bolted, and nothing was lost.

Clearly Meherazad must now address the matter of security in a serious way. But since the property is so isolated and the ashram population so small, no easy solution presents itself. The Trust is currently exploring options, both in the short and long term.

Meher Pilgrim Retreat Update

Looking down toward the courtyard from the roof of the new Meher Pilgrim Retreat.



Construction continues on the Meher Pilgrim Retreat, which is the Trust's new two-story pilgrim accommodation facility situated slightly more than half a

nished, pilgrims will use them as sleeping quarters during the 2004 Amartithi gathering.

Meanwhile, Baba artists around the globe are engaged in creating murals, stained glass windows, steel grill gates, ornamental wooden balconies, and other works of art and craftsman-

ceramic tiles that have been hand-painted by individual Baba lovers from around the world. Most of the 2500 tiles for the wall are now finished, and if all goes well, the completed tile wall will greet pilgrims when the Retreat opens its doors in 2006.



mile to the west of Baba's Samadhi along the ridge behind Meherabad Hill. The Trust plans to open the Retreat at the beginning of the 2006 pilgrim season.

Both the men's and women's side have risen to their full height, and the view from the roof of the Retreat is spectacular. Though the rooms still remain unfur-

ished, pilgrims will use them as sleeping quarters during the 2004 Amartithi gathering.

One special project for the Retreat that many people have been able to participate in is the tile wall, which will be located in a courtyard outside the dining hall. Ten feet high and 80 feet long, this unique work of art will be a mosaic of colorful six-by-six-inch

Meheru and Goher painting tiles at Meherabad to be used on the tile wall at the Meher Pilgrim Retreat.



Bhau Writes Booklet on Spiritual Training

The provision of spiritual training to all personnel, including spiritual trainees, stands among the paramount objects of the Avatar Meher Baba Trust. In its real meaning, spiritual training denotes nothing less than the effacement of the false self and the trainee's preparation to embark in the life of true service to God.

Since the mid-1970s a number of Baba's lovers from around the world have resided on the Trust estate as a part of the Trust's spiritual training programme. Spiritual training transpires in the practice and not in the preaching. Baba's mandali communicated it through their very way of life. But since the era of Baba's mandali is gradually coming to a close, in August of 2003 Bhau Kalchuri, the Trust's Chairman, released a booklet entitled *The Spiritual Training Programme* that explains something of the significance of spiritual training and the spirit in which the trainees should embrace it.

As Bhau has explained it, spiritual training can never be reduced to a set of rules or precepts. It originates in the Avatar's gift of love to His creation and the lover's longing to serve the wish and pleasure of his Beloved. Many of the critical themes of spiritual training Bhau has drawn from Baba's New Life, particularly the Labor Phase. The book narrates stories and anecdotes from the mandali's experiences with Baba, particularly incidents illustrating the need for humility and acceptance of blame as a means of effacing the false self. In its later pages the book offers general suggestions and guidelines relating to the duties of trustees, the selection and activities of the trainees, management of material needs, and harmony.

Sharing Old Letters, Diary through the Internet

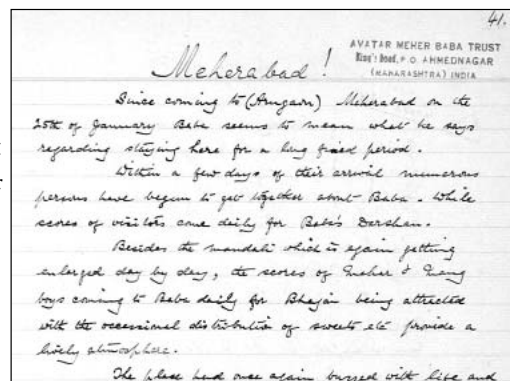
Over the past year the Trust, in its on-going archival effort, has launched a new program: sharing old letters and precious manuscripts with the greater Baba world through publication on the internet. All this material has been sent out to the subscribers of *Tavern Talk*, the Trust's electronic newsletter. It is also available on a permanent basis on the Trust's web site.

HEART TALK. Launched on Mani's birthday in December 2002, the "Heart Talk" series had by mid-December 2003 reproduced nearly 40 letters, eight between Baba and His Western disciple Donkin, nine more from Baba to his old-time mandali Ramjoo, and another twenty (with more to come) from His mother Shireen. All these letters have been transcribed for easy circulation on the Trust listserv; Shireen's letters have been translated as well, since the originals are in Gujarati.

Baba's letters to "Don," whom He would sometimes address as "my dear boy" and even "Peachy," reveal an extraordinary tenderness that one would not have guessed at in communications between Baba and his men mandali - customarily a rough and hardy crew. The letters from Baba's Mother, on the other hand, are, in rapid alternation, sweet, nagging, heart-wrenching, pleading, filled with worry and love and concern for her children, family, and above all, "Son Merwan." The remarkable personality of the Mother of the Avatar of the age and her relationship with her Son is shown through these letters in greater intimacy than in anything published to date.

COMBINED DIARY. On October 16th (New Life Day) 2003, the Trust archives project launched a new

internet publication, this time in facsimile. The manuscript concerned, entitled "The Combined Diary," running to 750 handwritten pages in two notebooks, was a collaborative creation on the part of five early mandali: Padri, Pandoba, Pawar, Nadirshah, and Chanji, and covers a period from July 1924 through August 1927. This extraordinarily dynamic period in Baba's advent, which witnessed the first great flowering of the Meherabad ashram, is described from the intimate vantage point of close disciples who recognized who He was and who at the same time were undergoing rigorous training. The Trust is releasing the Diary in short (four-to-five-page) installments, all in facsimile, each with a brief introduction.



Detail of page from the "Combined Diary."

Trust Launches Web Site

On 23rd November 2003 the Avatar Meher Baba Trust launched its web site in the course of a Sunday-morning program at Mandali Hall, Meherabad.

For the occasion, the Trust digital projector had been connected with a special telephone line, and the launching was displayed on the screen before the mandali and visiting pilgrims. Sheila Krynski, the web site designer, gave a 30-minute tour.

The web site can be visited through the url addresses: <http://www.avatarmeherbabatrust.org> and <http://www.ambppct.org>.

Meher Pilgrim Retreat Grand Opening in 2006

A grand opening is currently being planned for the Meher Pilgrim Retreat at the start of pilgrim season in June-July 2006. An impressive, two-floor structure that stands at the crest of a ridge running to the west behind Meherabad Hill and Baba's Samadhi, the Retreat will become the Trust's primary pilgrim accommodation facility and a hub of pilgrim life. Though the building is not yet ready for full-time occupancy, it will nonetheless provide shelter and bathing facilities for pilgrims at the 2004 Amartithi in January.

The Retreat will take over the function of the current Pilgrim Centre at Lower Meherabad. Over the past three years the Pilgrim Centre has accommodated, in addition to many Indians, some 1400 Baba lovers from 30 countries outside of India. This 1400 includes some who have visited Meherabad several times for periods of weeks or months. The Retreat is much larger than the Pilgrim Centre and will be able to house 200 pilgrims at a time.

Total costs of the Meher Pilgrim Retreat including furnishings will run to \$1,200,000. All of this expense has to be met before the Retreat opens. Once it is in operation, food and lodging charges will remain modest so as to make this facility affordable for all who wish to come.

The creation of the Retreat and progress on other Trust projects are made possible entirely by voluntary donations from Meher Baba's lovers. Currently there are 400 households in the West that contribute to the Trust's Development Plan regularly. A broadening base of support will facilitate the timely completion of the Retreat and other efforts that the Trust is undertaking as per Baba's guidelines in the Trust Deed. If Baba wishes this work to continue, He will continue to provide through your hands. Gifts great and small are all from Him and will serve His work through the Trust.

For those who have not availed themselves of the opportunity to contribute here is how: In the UK, please send your tax-deductible contribution to Avatar Meher Baba Association c/o Sue Chapman, 3 Whin Hill, Craster NE663TP, UK tel 01 665 57 69 57, e-mail suchapman@hotmail.com. In the United States, persons who wish to make tax-deductible contributions or wish to name the Trust as a beneficiary in their will, 401K, IRA, or Insurance policy should contact Emory and Susan Ayers P.O. Box 398, Mystic, CT 06355 (tel. 860-535-0370, e-mail TrustPlan@ambppct.org); they will send you a list of eight Meher Baba tax-exempt organizations that have a grant in place to support the Trust Development Plan and other relevant information.

Baba lovers from other parts of the world should send contributions directly to the AMBPPC Trust, Post Bag No. 31, King's Road, Ahmednagar 414001, Maharashtra State, India.

Memories of Three Lovers and Disciples

WITHIN THE GREATER STORY of Beloved Baba's Advent are contained the innumerable lesser stories of His disciples and lovers. These lesser stories, like tiles in a greater mosaic, contribute to the legacy that Meher Baba the Avatar has left to humanity. Below are recorded several brief moments in our memory of the three great lovers of God - Mohammed the mast, Krishna Nair, and Bal Natu - who have recently left us.

➤ In the course of Baba's work with the masts, one of the difficulties facing Baba's disciples lay in inducing these God-intoxicated beings to eat, to bathe, and generally to be cared for. Mohammed the mast was an especially difficult customer in this regard, and a recent *Tavern Talk* has related some of the excuses that he used to use: "I'm sorry, I'm busy right now." "I would, but my feet hurt." "The floor is too hot." "The food has no taste." "There is too much salt." "There is a cold wind blowing." "My foot might slip." "There is the possibility of danger from tigers." "I don't want that now. Send it to the market and sell it; you will get a pile of silver rupee coins!"

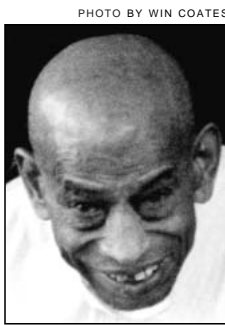
Sometimes when the "Tiger's child," as Padri called him, was refusing to eat, his caretakers would stage a little drama. To quote again from the *Tavern Talk*: "[The cook] would come theatrically to me and say, 'The honored old man is refusing to eat his food.'

I would reply, 'That is not true! He would never do such a thing! He always eats his food! Don't slander him like this! It is your fault! You are a rotten cook! You didn't cook the food well! You get out of here! I'm calling a new girl to cook for him right now! Go! Go back to your house in the village and stay there! Don't you ever come here again!'

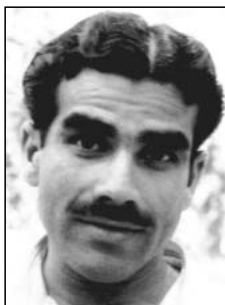
"While this little pre-planned drama played out, Mohammed generally would quietly go back to his table, sit, begin eating, and after we paused for a moment, he would inform us in a sweet artless voice, 'See, I am eating now!'"

➤ Krishna Nair's life with Baba seems to have been an up-and-down passage with many sudden turnings and times of turmoil resolving through Baba's

acts of grace. A particularly noteworthy episode of this type transpired in 1957, two years after Baba sent Krishna away from the ashram in Satara back to his home in south India.



Mohammed



Krishna Nair, 1940s



Bal Natu

Krishna was unable to find employment. Driven at length to desperation, he decided to commit suicide; and for this purpose climbed the hill of Haji Malang near Mumbai, intending to throw himself from its summit into the canyon below. But as he was preparing to commit this rash act, Baba appeared before him, dressed in a sadra, His hair down, and His eyes burning like fire. Abandoning all intention of suicide, Krishna returned home.

Later it was discovered that on this very day Baba had directed Bhau several times to send Krishna telegrams, first to convey, "Don't worry, I am always with you," and later with the message "Remember that I cannot ignore you." After giving Bhau a royal tongue-lashing over the difficulties he encountered in carrying out this order, later Baba's mood changed. He asked for a cup of syrup, took a sip, and gave the rest to Bhau. This corresponded exactly to the time of Krishna's suicide attempt and vision.

When next Krishna came for Baba's darshan, Baba told him never to contemplate suicide again.

➤ After the conclusion of the New Life in 1952, Bal Natu became a regular visitor to Meherabad and Guruprasad, residing during his stays among the mandali. Once at Meherabad during the 1960s, Baba called him into Mandali Hall. Baba jokingly pointed to Bal and made the sign for "cracked," indicating that he was "mad." "Yes, Baba," Bal replied, "whatever You say." Baba then called in several of the mandali and gestured again that Bal was "cracked." And then He added, "But there is a place for you here."

This remark appears to have been true in more ways than one. For in 1977 Bal moved to Meherabad permanently, occupying room #3 on the men's side, immediately adjacent to Mandali Hall.

WHAT IS THE AVATAR MEHER BABA TRUST?

Created in 1959 under Meher Baba's direction and bearing His signature on its Deed, the Avatar Meher Baba Trust had at its founding two purposes: to provide means of subsistence to certain named disciples of Meher Baba's, and to fulfill certain charitable objects. Today, the first of these functions is discharged under "Avatar Meher Baba Trust, Firstly," and the second under "Avatar Meher Baba Perpetual Public Charitable Trust."

The Trust Deed calls for maintenance of Avatar Meher Baba's Tomb and the creation of pilgrim facilities; for educational, medical, veterinary, and other charitable services; for estate development and procurement of sources of water; for the promulgation of Avatar Meher Baba's

love-message through melas, lectures, publication, and the arts; and for spiritual training. The Trust's current Development Plan focuses on the creation of new facilities for pilgrim accommodation at Meherabad and other goals.

Inquiries and contributions can be sent to: The Chairman, Avatar Meher Baba Trust, King's Road, Post Bag 31, Ahmednagar 414 001, M.S., India. Subscriptions to this newsletter can be sent to that address or to: Avatar Meher Baba Foundation, PO Box 398, Mystic, CT 06355-0398, USA (tel. 860-535-0370, e-mail TrustPlan@ambppct.org.) To subscribe to *Tavern Talk* (the Trust's electronic newsletter), send an e-mail to Listserv@ambppct.org and

include in the text of your message the words: "subscribe tavern-talk." Further information about the Trust can be found on its web site at <http://www.ambppct.org> and <http://www.avatarmeherbabatrust.org>. Subscriptions to *In His Service* or *Tavern Talk* can be submitted through the web site in its "Events and News" section.

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