



IN HIS SERVICE

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A NEWSLETTER FROM MEHERABAD

Revised Sixth Edition of *Discourses* Released in November

This past November, Sheriar Foundation published the revised sixth edition of Meher Baba's *Discourses*, based on the original three-volume sixth edition that was released in 1967. Edited and prepared for publication under the auspices of the Avatar Meher Baba Trust, the revised sixth edition reproduces those original three volumes, and adds to them a fourth volume that includes an 80-page history of the discourses, glossary, index, and other supplementary materials. We quote extracts from the new introduction, in which the new publication is described more fully.

Originally published in India between 1938 and 1943, the essays comprising Meher Baba's *Discourses* have, over the intervening six decades, been republished in several different editions and formats. This present book is a reissuing of what is known as the sixth edition, first released as a three-volume set in 1967. The sixth edition bears the distinction of having been the last version of the *Discourses* published during Meher Baba's lifetime, edited by his explicit directive, and sealed with his personal approval. This present "revised" sixth edition reproduces that 1967 text, with a few small alterations mostly in spelling and capitalization. It also incorporates (in a new fourth volume) certain new supplemental materials meant for readers who would like to study the history and language of the *Discourses* in greater depth.

Since the textual history of the *Discourses* is long and involved, and since it has given rise to many questions and a certain amount of animated discussion over the past few years, the present editors have thought it best, in reissuing the sixth edition, to incorporate a full historical account of the source and evolution of this collection of essays as best we can piece it together at this time. Readers can find that detailed review in the supplement to vol. 4, pp. 3–80. But in brief, the story is this.

Most of Meher Baba's discourses originated in connection with the Meher Baba Journal, a monthly magazine published in India by Baba's Western and Eastern disciples from 1938 to 1942. Each issue featured an original discourse by Baba, and the first fifty-one of these essays came to birth in this way. Meanwhile, Baba's discourses were being gathered and published separately in book form. Four bound volumes collected the discourses from four years' publication of the Journal, and a fifth volume included an additional eighteen not yet released when the Journal was discontinued. Published between 1939 and 1943, then, this "five-volume set," as it is known, containing a total of sixty-nine essays, represents the first complete edition of the original *Discourses*.

Over the next half-century the discourses were re-edited and republished three more times. The first of these reedits, and undoubtedly the most far-reaching in

the extent of the changes it produced, was brought to accomplishment by Charles Purdom, a close Western follower of Baba's, who was trying to present Meher Baba's message in a form acceptable to a Western readership. The fruit of Purdom's labor appeared in 1955 under the title *God to Man and Man to God*. In the 1960s Don Stevens and Ivy Duce, the editors of Meher Baba's metaphysical masterpiece *God Speaks*, edited the *Discourses* again, returning to the five-volume set (rather than Purdom's edition) as their source text. Released in 1967, the three-volume "sixth edition," as it is called, is the version of the *Discourses* that we are republishing here. Finally, in the 1980s, under the auspices of the Avatar Meher Baba Trust, Eruch Jessawala, Bal Natu, and Flagg Kris reworked the sixth edition another time. Their efforts culminated in the "seventh edition," published by Sheriar Press in 1987, which has served as the standard edition over the last two decades. It remains in print; and this current publication does not claim to supersede it. . . .

While the main purpose of this revised sixth edition, then, is to make available once more a primary text that for several decades has been out of print, the editors have incorporated into the supplement in vol. 4 various other materials that we thought would be of value particularly for readers of a more literary and scholarly bent. Foremost among these is "The Circles," an article originally published in the *Awakener Magazine* in 1955 and incorporated into the *Discourses* for the first time in the seventh edition (as the seventieth discourse) under the title "The Circles of the Avatar." The supplement offers, in addition, an assortment of materials relevant to the history of the *Discourses*, most notably the extended essay on that subject, but also, in the appendixes, the full text of several important items that the essay discusses. Following the example of the seventh edition, we have compiled a full glossary that provides definitions as well as linguistic and historical information about key terms in Meher Baba's spiritual vocabulary, primarily the non-English words in the *Discourses*, but also a number of related terms from other books, especially *God Speaks*. The fourth volume closes with an index, modeled on and somewhat expanding the index to the seventh edition.

One of the discourses in the four-volume set of the revised sixth edition of Baba's *Discourses*.

Displays in the Meherabad Museum

SINCE THE 1970'S the Meherabad Museum, situated in a ground-floor room at the west end of Meher Retreat on Meherbad Hill, has housed some of the precious objects and articles associated with Meher Baba's life. With the major effort under way by the Trust archives, over the last several years significant changes have been effected in connection with the articles on display that should help to extend their life while making them more accessible to Meherabad pilgrims.

Two prizes of the Meherabad Museum collection are paintings that Rano Gayley created under Baba's direction, one a portrait of Baba Himself and the other the "Ten Circles" chart. Recently these paintings were carefully cleaned, moved from the walls where they used to hang, and fitted onto new large metal stands with wooden frames. In their new locations the paintings are more easily viewed; and at the same time, since they stand a foot or two away from their respective walls, air circulates around them, and they can be more easily cleaned and inspected.

The "Ten Circles" chart, painted by Rano under Baba's intimate supervision between 1937 and 1943, is truly an enigma. In its broad outlines it depicts the ten circles of the Avatar: that much at least is clear. But the large "birthday cake" in the center is surrounded by a curious assortment of figures—sacred buildings, birds and animals, and at the top, archetypal scenes and mandala-type designs that obviously carry some esoteric significance. All of the content elements of the chart were selected and put in their places by

Continued on page 2

The Life of the Spirit

In true *Karma Yoga* or the life of perfect action, proper adjustment between the material and the spiritual aspects of life. In this type of life consciousness is not fettered to the mundane material things, but at the same time it is not allowed to flounder in everyday existence. The mind is not allowed to be immersed in the material life of gnawing wants, nor allowed to be merged in spiritual bliss. It is used to tackle the problems of life from the point of view of spiritual understanding.

Proper adjustment between the material and spiritual aspects of life is not secured by giving equal importance to them. It is not secured by taking something from the material and something from the spiritual and striking a balance between the two. *The spirit must and ever have an inviolable primacy over matter*, but the primacy is not expressed by avoiding or rejecting matter, rather using it as an adequate vehicle for the expressions of spirit. In intelligent adjustment matter has to play the role



Perviz Kelkar Passes Away

The history of this Avataric advent features a number of fortunate families who enjoyed an intimate connection with Meher Baba sometimes from as early as the 1920s. Perviz Kelkar was born into one of these families—the Talatis—on 28th June 1933; and for almost three quarters of a century thereafter she lived her entire life in Baba's close contact and association.

Wife of Shridhar Kelkar and the mother of two children, Perviz passed away on 29th September in a hospital in Bombay from an unexplained fever complicated by septicemia.

Perviz's parents, Naval and Dina Talati, began their association with Baba during the early 1920s. Members of both families had known Upasni Maharaj at Sakori, and it was the great Hindu Sadguru himself who directed them to follow and stick to the young Merwan (as Baba was called at the time). Maharaj and Baba took part in Naval and Dina's engagement ceremony, and Baba sent His mandali to attend their wedding.

After Naval's early death in 1938, Dina and her family set up their home in Bombay. Baba appointed Ramjoo as a family guardian and until 1969 arranged to send the family monthly support.

During the time of the Guruprasad summer darshans in the early 1960s, the question of finding a husband for Perviz began to arise. When she expressed to Baba her concern that marriage would prevent her from seeing Him, Baba assured her, "I will find you a man who will not only allow you to come to Me but will come to Me himself."

Soon after this Perviz became acquainted with Shridhar Kelkar; through this connection Shridhar heard of Meher Baba and wound up having His darshan in the East-West Gathering in 1962. With Baba's permission and blessing, they were married in November 1966. Two years later they had the good fortune to take part in the celebration that Baba arranged in Meherazad for Mehera's birthday in December of 1968.

For thirty more years Perviz and Shridhar made their home in Bombay. After Shridhar's retirement in 1996 they shifted residence to Meherabad where Shridhar remains today, serving as one of the trustees for the Avatar Meher Baba Trust.

J. K. Rangole, 1925—2007



During the night of 15th September, J. K. Rangole, a longtime lover of Avatar Meher Baba and for many years one of the trustees of the Avatar Meher Baba Trust, passed away from the last in a series of three heart attacks.

A true Maharashtrian, Rangole was born in 1925 in a village in the Sholapur district. He first came into Baba's contact in 1948 when still a student. During the next seven or eight years he would frequently visit Ahmednagar to have Baba's darshan.

Gulmai, Adi K. Irani's mother, used to take a special interest in the young man. Since Rangole's parents had passed away and he was free from other family ties, she thought he would be suitable for staying on in Ahmednagar and remaining in Baba's orbit. And so, taking Baba's permission, in 1956 Adi invited Rangole to reside at Kushroo Quarters, known now as Meher Nazar, the Trust Compound. This became Rangole's home for the rest of his life.

When the Avatar Meher Baba Ahmednagar Centre was founded in 1962, Baba designated Rangole as lifelong secretary. In that role he arranged many programs dedicated to Baba over the years. He was appointed trustee of the Avatar Meher Baba Trust in 1989.

Mehernath Kalchuri, a longtime friend, remembers a story that Rangole often used to tell of his life with Baba. During a certain phase, having himself taken to heart Baba's frequently repeated warnings on the subject of bogus saints, Rangole used to hold forth rather passionately about the danger associated with these poison mushrooms of the spiritual path.

Complaints about Rangole's vehemence reached Baba's ears, and one day Baba called him. It was all well and good for Rangole to speak his mind, Baba said, but he must do so softly. Speak in mild terms, Baba said, and take care not to hurt the feelings of those he was speaking to.

This was indeed advice that Rangole was by nature well suited to carry out, for he was gentle of temperament and free from malice. His quiet presence has permeated into the web and fabric of Khushroo Quarters where he lived for so long.

Meherabad Sahavas Commemoration Planned for February

From 15th to 17th February 2008, the Trust will host a commemoration of the fiftieth anniversary of the sahasvas that Meher Baba held at Meherabad between 15th and 26th February 1958.

That original sahasvas was one part of a greater sahasvas that included Meher Baba's visits to America and Australia later in that year. Meher Baba said that this would be the final Meherabad sahasvas of this Avataric advent; and so indeed it proved to be.

The Meherabad commemoration this year will feature some twenty-five of the original attendees who will share the memories of the original event.

Meherabad Young Adults Sahavas

After a year's hiatus, the Meherabad Young Adults Sahavas was held once again this year at Outer Meherabad from 22nd to 27th July. Welcoming young adults from anywhere in the world between the ages of 19 and 35, the sahasvas this year hosted a capacity number of about 100 sahasvasees, most of them from India, a few from the United States. As in the past, Hostel C provided the place of accommodation and main venue for most of the events.

The daily program featured a varied menu of creative workshops, service projects, talks, sporting events, and a Baba talk at Meherazad. Evening programs included musical concerts, a Baba quiz, a dance, a talent show, and a program of dance and singing.

This year's sahasvas was the sixth in a series that began in 2001. Last year the sahasvas had to be cancelled owing to complications resulting from the opening of the Meher Pilgrim Retreat.

Chikungunya Epidemic is Over

Last year in this space we reported on an epidemic of chikungunya, the acutely painful mosquito-borne infection that had devastated much of the Meherabad work force and afflicted a number of visiting pilgrims.

No new cases have been reported at Meherabad since the last months of 2006, and we are happy to report that the menace is past and the epidemic is over.

Displays in the Meherabad Museum

Continued from page 1

Baba; but since He never gave an explanation or provided a key, the code remains unbroken.

The archives team has also begun to rotate the contents of the museum displays. According to contemporary museum protocol, displays should be changed from time to time, since the articles will not deteriorate as quickly if they are exposed to display conditions (particularly light) for more frequent, shorter periods rather than fewer, longer ones.

Over the last several years six new displays have been created. One of these exhibits is a cricket bat and ball that Baba used. The bat, made of dark-stained willow wood, is striped with black bands. A very large photograph shows Baba batting in a cricket game in Meherabad, providing a clear visual



Displays in the Meherabad Museum are changed periodically. The recently cleaned "Ten Circles" chart painted by Rano Gayley under Baba's direction is shown on the right in the photo above. A portrait of Baba, also painted by Rano, is shown on the left. The covered display in the middle of the museum houses Baba's Kamli Coat in a container specially made for it (shown in center).

connection between the items and Baba using them.

Another new display features a silk coat with colored vertical stripes, given to Baba by Gaimai, Eruch's mother, in Nagpur in 1937. The coat's tailor, a follower of Tajuddin Baba, made it without an opportunity to measure Baba first but simply by studying a photograph. Baba liked the coat greatly, as evidenced by the fact that it was much repaired (as were many of the garments that Baba was particularly fond of).

Whenever new items are put on display, the older ones that they replace are returned to protective housing. The Manzil-e-Meher (archives building) on the northeast slope of Meherabad Hill will increasingly provide the facility where new displays can be created and old ones withdrawn for "rest and recuperation."

Many Mirages: the Quest for Water at Meherabad

In the Avatar Meher Baba Trust Deed, signed by Beloved Baba at Meherabad on 6th April 1959, the first among the seven enumerated “works and objects” is water resource development. The Deed “object” reads like this:

(i) Digging of a well or wells and or obtaining independent water supply from available public sources to replace at the earliest date present limited free water supply on a friendly basis from neighbour Meherji's well in Lower-Meherabad.

As Baba Himself once commented to Mehera, for several advents now the Avatar seems to have made a habit of establishing His personal residences in arid places. Though Meherabad is not actually a desert, with an average annual rainfall of perhaps 20 inches, it borders on that condition. Since a tropical sun blazes in the eight dry months from mid-October to June each year, water scarcity can be avoided only through a good monsoon. This perennially looming threat of drought has served as a keynote in the history of Meherabad from the time of its establishment in the early 1920s down to the present day.

EARLY MEHERABAD. When Meher Baba first visited the property of Kaikhushru Irani (father of Baba's disciple Adi) on the fringes of Arangaon village on a hot summer day in May of 1923, the entire landscape was austere and barren, with only a few isolated neem and acacia trees scratching out their meager existence. Ironically enough, the very name “Arangaon” means “forest village,” reflecting the fact that this region used to be covered with jungle in centuries past. But as the population increased the trees got cleared away, deepening the impoverishment of the largely Marathi-speaking local peasantry.

The original well by the neem tree along the highway provided the primary water source for a number of years, for while several preexisting wells dotted the lower Meherabad landscape, none of them remained productive through the crucial summer months. In 1926 Baba sanctioned the digging of another open well, a project that was carried out by His disciple Rustom. While local farmers seeking Baba's blessings in their water-seeking ventures at this time struck gushers, Baba's mandali were never so fortunate, and the results were meager. This elicited the comment from Baba: “See the paradox and irony here. When outsiders come for My darshan, their desires are fulfilled by My blessings. They find enough water in their wells

by seeking My grace. But at Meherabad all the wells are dry.”

Distributing the scanty water supplies throughout Meherabad constituted one of the major lines of work for the men mandali for more than a decade and a half. Baba's disciple Khodu was placed in charge of this effort, and this was the source of his nickname—“Sailor.” After the women moved up on the Hill in 1933, Padri and Pendu would personally carry the water up to them, balancing buckets on either end of long bamboo poles which they carried over their shoulders. After 1938, when the number of residents on the Hill increased dramatically, the problem of water shortages became much more severe.

This longstanding aggravation of Meherabad water scarcity was one of the causes that led to Baba's move to Meherabad in the mid-1940s.

GEOLOGY. The Deccan plateau, where Meherabad is situated, rests on an underground stratum of basalt, created originally from the ancient lava flow-off from the Himalayan mountains in their formative period. When this basalt layer is fissured and fractured, water erosion transforms the fissures into underground streams. These sluices are fed by the annual rainfall, after it has percolated through the fifty or sixty feet which comprise the superficial aquifer. While during much of the year the streams are active, in the summer months of April and May they usually dry up. The basalt that underlies the original Meherabad property, however, is largely unbroken, and its few fissures are usually clogged with gray clay. For this reason streams are hard to find at Meherabad.

RECENT WATER EXPLORATION. Armed with a more sophisticated understanding of this geological background and equipment that has improved with the advance of technology, since the Trust became operational in 1969 it has embarked on many water-seeking ventures. (A fuller account of these was recently related by Peter Booth in two of our “Trust Talks,” the source of this present article.) This thirty-five year saga has been one of many mirages and frustrated hopes, yet a handful of moderate successes. The net effect has been to yield a sufficient and slowly increasing water supply, never enough to eliminate the worry, yet always enough (though sometimes barely!) to meet the present need.

A major government-sponsored water development project that the Trust took part in was the creation of a 250,000-gallon capacity dam near Sonawadi village, about three miles to the west of the Samadhi. While the Kedgaon village well subsequently dug at the base of the dam has been highly productive, unfortunately the Trust well hit solid rock and has always been dry. Despite this disappointment, twenty years later, guided by a water diviner, the Trust dug another well which has yielded good water through most of the year. Two other wells to the west of the Samadhi provide good water, as does a much older well next to the Savages' Kitchen in Lower Meherabad.

In all, Meherabad has about ten permanently standing open wells. The number of bore wells has exceeded this total by several fold.

Yet perhaps the most significant new sources of water have come in the form of pipeline connections

with government schemes. In 2002 during a period of severe drought the Trust completed a pipeline that has brought to Meherabad about 20,000 gallons a day.

Yet the most significant development to date came to fruition in mid-December 2007, when a pipeline connection to a howd in the nearby village of Ghospuri began to supply what has been promised as 300,000 liters a day. This is part of a large government project centered on a dam near the city of Visapur, a project that is now providing water to many Maharashtrian villages. While the Trust made its application a full ten years ago, at last its efforts are bearing fruit, and the prospects of adequate water are better now than they have been in a long time.

An open well in upper Meherabad two kilometers to the west of the Samadhi.



PHOTO BY FRANK BLUNSE

Bequests

THE TRUST HAS IMPORTANT INFORMATION to give Americans who wish to make a bequest to the Trust.

Bequests to the Trust in your Will receive the same federal tax benefits as bequests to U.S. charities. They are fully deductible for federal estate tax purposes, and no federal income tax is withheld when the Trust is the beneficiary of an income tax-deferred investment, such as an IRA, 401(k) or other retirement account or annuity. Local tax deductions and exemptions will vary by state. You should consult your attorney for all legal and tax advice, and let your attorney know that the Trust's Affidavit of Equivalency to a U.S. Public Charity and its U.S. Counsel's Withholding Tax Exemption Opinion are available from the Trust upon request.

If you wish to make a bequest to the Trust, ask your attorney to consider using the following language in your Will or trust or in the beneficiary designation forms for your retirement accounts, annuities and life insurance policies (please do not omit the word "Corpus" which has significance under Indian law):

"To the then Trustees of the Avatar Meher Baba Perpetual Public Charitable Trust, a public charitable trust under the Bombay Public Trusts Act (1950), located in Ahmednagar, Maharashtra State, India, to be added to Corpus and used exclusively for its public charitable uses and purposes described in section 2055(a)(3) of the Internal Revenue Code of 1986, as amended."

If you wish to send a copy of your Will or your Beneficiary Designation for your retirement account or insurance policy to the Trust, we are happy to receive a copy. Of course, the original Will should be kept in a safe place where your family or advisors will be able to locate it, and the original Beneficiary Designations should be filed with the custodian of your retirement account or the insurance company (for insurance policies). Copies may be sent to: The Chairman, Avatar Meher Baba PPC Trust, P.O. Bag No. 31, King's Road, Ahmednagar, MS, 414001 India.

For gifts you make to the Trust during your lifetime, you can help the Trust by indicating on your check or wire transfer instructions, or in your cover letter or e-mail regarding your gift, that your gift is "For Corpus."

If you want to contribute through the Trust's tax-deductible grant program, here is how. In the UK, please send your tax-deductible contribution to Avatar Meher Baba Association, 228 Hammersmith Grove, London, W6 7 HG, England, UK. 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. Further information can be found in the Trust's web site at www.ambppct.org

V. S. Kalchuri, (Bhau), Chairman
Avatar Meher Baba Trust

Baba's Mandali at Meherazad

Pendu Irani, 1903–1986

As the Perfect Master Bayazid commented, in this life there is no greater good fortune than "congenital felicity" —being born into a family that has the love of God. Aspandiar Rustom Irani, Baba's maternal cousin, enjoyed not only this but the further blessing of having lived in the Avatar's close proximity and company perhaps longer than any other man.

Born on 5th August 1903, Pendu (as Aspandiar came to be known) and his younger sister Naja were the children of Rustom Irani—"Masaji"—and Piroja, sister of Shireenmai, Baba's mother. They lived just next door to Bhopla House, Baba's family home, and during His youth Merwan was constantly in and out of the house.

Piroja suffered from an acute asthma that left her increasingly incapacitated and eventually bedridden. On one occasion, returning from Sakori, Merwan found her breathless and weak. He gave her some sacred ash from Maharaj's dhuni, and told her to mix it in water and drink it. "Don't worry," He said, "I will take you to Upasni Maharaj, and you will be fine."

The next day Piroja passed away.

Heartbroken, Masaji did not know how he could manage to look after his two young children. But Baba assured him, "The responsibility for Aspandiar and Naja resides with Me. They are Mine now, and I will take care of them."

So at the ages of fourteen and ten respectively, Pendu and Naja moved in with their aunt Dowla and uncle Faredoon. Though Pendu was never "spiritually minded" as such, during much of his youth he used to experience intense longing towards his cousin Merwan. "If only Merwan were the Avatar," he used to muse, "how nice it would be!" These feelings were given grounding one day when Dowla and Pendu were paying a visit to Upasni Maharaj. As they were making ready to leave, the great Sadguru told them, "Your Merwan is no ordinary man. He is as great as the prophet Zoroaster."

Several years later Pendu moved to Quetta (now in Pakistan) where he got a job working in a restaurant owned by Gulmai's nephew, Rusi Jehangir Irani.

By this time Baba had established the Manzil-e-Meem in Bombay, and Masaji numbered among Baba's mandali there.

Part of Pendu's work involved traveling to Bombay with the restaurant's cook, Miya Khan, to buy supplies. While in Bombay Pendu decided to contact Baba and accordingly made his way to the Manzil-e-Meem. But who should he find there but his own father, Masaji, standing guard at the door!

Baba called him inside, embraced him, and inquired after his plans. Pendu replied, "Baba, I wish to stay with you forever." And with those words his fate was sealed. He remained with Baba until the very end.

The next six decades of Pendu's life are too full and rich with incident to relate in detail here. We should mention, however, that his nickname was given to him by Baba in Happy Valley in the early 1920s during a phase when He was requiring the mandali to practice an early-morning meditation. Never an aficionado of this sort of



thing, Pendu used to keep himself awake by swaying back and forth—like the pendulum of a clock, as Baba humorously noted. The sobriquet "Pendulum" was soon shortened to Pendu, and by this name he has been known ever since.

A quarter century later Pendu joined the New Life and numbered among the four men who persevered until the very end. He was riding in the car with Baba on that fateful day of the automobile accident in Satara in 1956 and suffered acute injuries: his pelvis was shattered, and a severe brain concussion left him with a speech impediment for the rest of his life.

After Baba dropped His body in 1969, Pendu would greet pilgrims from the far corner of the Meherazad verandah where he would sit in an old recliner chair in front of the Blue Bus. Though walking with difficulty and slurring his speech, his warm smile and embrace were an unforgettable part of the Meherazad experience. And for those with the patience to listen, his treasury of stories provided a true education on the importance of fortitude and forbearance in the life of obedience to the Master.

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;

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.

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