



Avatar Meher Baba
Perpetual Public Charitable
Trust

King's Road, Post Bag No 31,
Ahmednagar (M.S.) 414 001

Collection
Management Policy
1999

of the
ARCHIVES, MUSEUM AND RESEARCH
COMMITTEE (AMRC)

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SIGNATORIES

THIS COLLECTION MANAGEMENT POLICY HAS BEEN WRITTEN BY:

<u>Name</u>	<u>Signature</u>	<u>Date</u>
Vir Singh Kalchuri (Bhau)		
Meheru R. Irani:		
Meherwan B. Jessawala		
Framroze J. Mistry (Falu)		
Janet Judson		
Meredith Klein		
Dot Lesnik		
Shridhar Kelkar		
Kristin Crawford		
Mehera Arjani		

**THIS COLLECTION MANAGEMENT POLICY HAS ALSO BEEN
READ AND APPROVED BY:**

<u>Name</u>	<u>Signature</u>	<u>Date</u>
Goher R. Irani		
Arnavaz N. Dadachanji		
Katie R. Irani		
Mani B. Jessawala (Manu)		
Roda J. Mistry		
Eruch B. Jessawala		
Ali Akbar Shapurzaman (Aloba)		
Chintaman V. Natu (Bal)		

**THIS COLLECTION MANAGEMENT POLICY OF THE AMRC HAS BEEN
APPROVED AND ADOPTED**

**IN RESOLUTION NO. 21 DATED 9th MAY 1999 OF 114th BOARD MEETING OF
THE BOARD OF TRUSTEES OF AVATAR MEHER BABA PERPETUAL
PUBLIC CHARITABLE TRUST. KING'S ROAD, POST BAG NO. 31,
AHMEDNAGAR [M.S.] 414 001, INDIA.**

1. GOALS

1A. STATEMENT OF PURPOSE

The purpose, goals, and guiding principles of the Archives, Museum and Research Committee of the Avatar Meher Baba Perpetual Public Charitable Trust are:

- The Archives, Museum and Research Committee was officially established in 1993 by Mani Sheriar Irani and the other Meherazad Mandali, and later approved on 9th May 1999 by the Board of Trustees of the Avatar Meher Baba Perpetual Public Charitable Trust, Ahmednagar, MS, India for the purpose of safeguarding and preserving for posterity Beloved Avatar Meher Baba's precious articles and the archival records of His life and advent, and for sharing these irreplaceable links to His human form with contemporary and future humanity.
- During His lifetime, Avatar Meher Baba mentioned from time to time, the importance of His personal effects and the things closely associated with Him. On one occasion, He gestured, "You have no idea what just one scrap of My sadra will mean to the world in the future." The care and reverence the Mandali have had for everything and anything pertaining to Him, and their wish to carry out His wishes to the utmost of their ability in order to please Him at all times - as expressed in their letter dated 5th October 1993 - serve as the basic guiding principles for the Archives, Museum and Research Committee for all time.
- It is recognized that the process of sharing will inevitably hasten the deterioration of some types of items. However, the accessibility and availability of these items to contemporary and future humanity is most important, and great care will be taken to make this possible by giving the utmost attention to the delicate balance between sharing and preservation.
- In centuries to come, the things that Avatar Meher Baba touched or used or wore, the pictures and films of Him, the letters He wrote, and other objects and materials bearing the personal imprint of His Humanity will all serve as tangible links for savouring the fragrance of His physical Presence and for remembering His life as Man.

- It is therefore the purpose and primary goal of the Archives, Museum and Research Committee to care for this precious and priceless collection at Meherabad, Meherazad and Meher Nazar (as stated in the Scope of Collection) as lovingly, carefully and professionally as possible, and to ensure its ongoing accessibility and availability to the world for as long as possible.

This Statement of Purpose can never be changed or amended for any reason.

1B. MISSION STATEMENT

In order to pursue and achieve its stated purpose, the mission of the Archives, Museum and Research Committee of the Avatar Meher Baba Perpetual Public Charitable Trust is:

- To make every effort to maintain professionally accepted standards and methods for the storage, handling, treatment, care, conservation and preservation of the collection through ongoing research, acquiring help and recommendations from experts, and training assistants and volunteers.
- To provide for the responsible accessibility, sharing and use of the collection through duplication, display, exhibit, education and sharing programmes.
- To provide and maintain adequate storage facilities at Meherabad and Meherazad to safely house and preserve the collection.
- To create an inventory; to create detailed documentation for each item, including recording the Mandali's recollections when possible; and to create and maintain permanent collection records.
- To develop and implement responsible guidelines and procedures for acquisition, access, sharing, and all aspects of collections care.
- To promote communication and education through published circulars that will include updates of Archive, Museum and Research Committee activities, and guidance on the care and preservation of Baba treasures, collection items and archival materials.
- To establish and maintain close supportive links with other repositories of Baba collection items and archival materials in other countries and continents.
- To effectively manage all of the resources concerned with the collections.

- To establish procedures for the periodic evaluation and revision of policies, with the understanding that they should always serve the original stated Purpose and Mission of the Archives, Museum and Research Committee.

This Mission Statement may be amended according to the following guidelines:

- **nothing on this list as of this writing may be altered at any time in the future**

- **activities of the AMRC that become relevant in the future may be added to this list at the suggestion of the AMRC and the approval of the AMBPPCT by majority vote**

1C. SCOPE OF COLLECTION

The following list serves to define the scope of present and future collections of the Avatar Meher Baba Perpetual Public Charitable Trust that contribute directly to the Archive, Museum and Research Committee's stated purpose and mission :

- 1. Any collection items referred to as 'Meher Baba Treasures' which include any sacred relics from His physical form and any personal articles or unique items touched or used by Him, which are all priceless and irreplaceable:**
 - a) Avatar Meher Baba's hair, nails and other sacred relics of His physical form.
 - b) Avatar Meher Baba's personal articles, items used by or for Him (clothing, toiletries, medical, etc.).
 - c) Anything else touched or used by Avatar Meher Baba, or used directly for Him.
- 2. Any other collection items or museum objects associated with Meher Baba's Life and Advent, possessing an intrinsic value which cannot be reproduced, including:**
 - a) Furniture and household items that were used by or for Avatar Meher Baba or that existed during His lifetime at Meherabad, Meherazad and Meher Nazar (Khushru Quarters).
 - b) Gifts given to Avatar Meher Baba by masts (known as "mast gifts").
 - c) Selected articles and belongings of the five Perfect Masters (Sai Baba of Shirdi, Babajan, Upasni Maharaj, Tajuddin Baba and Narayan Maharaj) associated with Avatar Meher Baba's's advent.
 - d) Selected items and materials of the Mandali that are directly associated with their lives with Avatar Meher Baba.

- e) Any furniture and household items at locations other than Meherabad, Meherazad and Meher Nazar that were used by Avatar Meher Baba and are of special importance and significance.

3. Any buildings, structures, grounds and sites associated with Avatar Meher Baba's Life and Advent, as follows:

- a) Avatar Meher Baba's Samadhi, as well as the other historic buildings, structures, grounds and sites at Meherabad, Meherazad and Meher Nazar that were used by Avatar Meher Baba, or that existed during His lifetime (see attachments 5B to 5G).
- b) Any buildings, structures, grounds and sites, at locations other than Meherabad, Meherazad and Meher Nazar that were used by Avatar Meher Baba and are of special importance and significance.

4. Any archival materials documenting the life, activities, teachings and advent of Avatar Meher Baba, and any other associated archival materials which can all be copied, reproduced or reformatted:

- a) Originals or copies of anything Avatar Meher Baba wrote or bearing His signature, and any materials written under His direction, or written/sent to Him during His lifetime.
- b) Originals or copies of all written **source** materials which are by, from, or about those who met Avatar Meher Baba or who were His followers during His lifetime and which are mainly about or related to Avatar Meher Baba's life and teachings or His presence in their lives.
- c) Originals (manuscripts) and archival printed copies of all written **published** works which consist of Avatar Meher Baba's teachings, or His life and advent, or which are mainly about or related to His presence in the lives of those who met Him or who were His followers during His lifetime.
- d) Originals and copies of audio-visual **source** materials (still or moving images and audio recordings) in which Avatar Meher Baba appears or that were recorded in His presence, or are directly associated with His advent, having been photographed, filmed or recorded by those who met Him or in which those who met Him appear; and whose subjects

- consist of Avatar Meher Baba, His Mandali, or places, events, or topics mainly about or related to His life or His presence in their lives.
- e) Originals and copies of audio-visual **published** materials (compiled or edited still or moving images and audio recordings) which include Avatar Meher Baba's image or audio material recorded in His presence, or are directly associated with His advent, because they include materials photographed, filmed or recorded by those who met Him or in which those who met Him appear; and whose subjects consist of Avatar Meher Baba, His Mandali, or places, events, or topics mainly about or related to His life or His presence in their lives.
 - f) **Other** written and audio-visual materials which were accumulated by His disciples and followers during His lifetime as part of His household and office belongings.

This Scope of Collection Statement includes collection items and archival materials currently in the care of the Archives, Museum and Research Committee, on behalf of the Avatar Meher Baba Perpetual Public Charitable Trust, as well as items and materials that may be acquired in the future through gifts or bequests made to the AMBPPCT, or requests made by the AMRC on behalf of the AMBPPCT.

This scope of collection statement may be amended according to the following guidelines:

- **nothing on this list as of this writing may be changed at any time in the future**
- **archival materials and collection items that become relevant in the future may be added to this list at the suggestion of the AMRC and the approval of the AMBPPCT by majority vote**

2. BACKGROUND & GOVERNANCE

2A. HISTORY

- In February and March and from September to December 1998, the Archives, Museum and Research Committee (indicated in this document as the AMRC) of the Avatar Meher Baba Perpetual Public Charitable Trust, Ahmednagar, MS, India (indicated in this document as the AMBPPCT) held a series of meetings to begin developing a Collection Management Policy.
- Those participating in the development of this policy were committee members V.S.Kalchuri (Bhau), Meheru R. Irani, Meherwan B. Jessawala, and Framroze J. Mistry (Falu); and the core group of Janet Judson, Meredith Klein, Shridhar Kelkar, Mehera Arjani, Kristin Crawford and Dot Lesnik. This Collection Management Policy defines the purpose, scope, objectives, activities, guidelines and procedures of the AMRC.
- During those meetings, it was decided that the letter from the Meherazad Mandali entitled: “The Wish of the Mandali now living at Meherazad” dated 5th October, 1993 (2D) and the 1993 Committee Deed (2E) be on record as the original governing documents of the Archives, Museum and Research Committee.
- When the original governing documents were written in 1993, it was intended by the Meherazad Mandali that the focus of the committee’s work would be at Meherazad.
- On 2nd January, 1995 the tabulation of Baba items began at Meherazad. On that day the bore-well supplying water to Meherazad ran dry, and the work was postponed in order to take care of this emergency. Some weeks later Mani discussed the following with the Mandali and members of the Archives, Museum and Research Committee: She said she had been puzzling over why such a severe water shortage had started at Meherazad on the day that tabulating began there. She felt Baba was indicating that Meherazad should not move in the direction of becoming a centre for activity as Meherabad is. She felt that Baba was pointing out that Meherazad should remain as it had always been, His home with its unique and intimate atmosphere. Those pilgrims who would savour sitting in the garden in which He had walked, perhaps drinking a glass of the same

well-water He had drunk, would always be drawn by His presence there. She proposed that the major buildings and focus of the work should move to Meherabad, and all concerned were in agreement with this.

- Therefore, the main facility for storing, preserving and safeguarding archival materials and collection items was designed for a site at Meherabad and is currently under construction there. A small storage facility is proposed for Meherazad, where work will be done on a smaller scale. Future facilities for display, research and study will be built at Meherabad.
- The historic buildings, structures, grounds and sites at Meherabad, Meherazad and Meher Nazar that were used by Baba and existed during His lifetime are now included in the Scope of Collection.
- Meherazad Trust for Avatar Meher Baba (as referenced in 2D and 2E) signed a Deed of Revocation and Meherazad property was transferred to Avatar Meher Baba Perpetual Public Charitable Trust, King's Road, Ahmednagar (M.S.) 414 001 on 15th March, 1999. Accordingly, any relevant references made to Meherazad Trust for Avatar Meher Baba in this document should be understood to mean Avatar Meher Baba Perpetual Public Charitable Trust.

2B. STRUCTURE OF THE AMRC

- Decisions of the AMRC are made by a majority vote of its members.
- In the event that members of the AMRC disagree amongst themselves regarding the implementation of policies and guidelines laid out in the Collection Management Policy, then the AMBPPCT has the responsibility of resolving issues and disputes.
- Financial decisions and any Amendments to the Collection Management Policy are approved and passed by a Board resolution of the AMBPPCT.
- The AMRC functions under the authority of the AMBPPCT with regards to the sharing of the Collection, as outlined in this Collection Management Policy.
- The AMRC holds regular meetings. There is also an annual general meeting to elect members and chairperson; to discuss and evaluate the ongoing care, maintenance and management of the collection; and to review and revise the Collection Management Policy, as needed.
- The Chairman of the AMBPPCT shall automatically be a member of the AMRC.
- One other Trustee of the AMBPPCT, suggested by the AMRC and approved by the Board of AMBPPCT, shall be a member of the AMRC.
- In addition to the Chairman and one Trustee of the AMBPPCT, the members of the AMRC shall be comprised of three other dedicated members. All members of the AMRC should be local residents, with at least one member residing at Meherabad and one member residing at Meherazad, in order to maintain a balanced representation of members from each place where the collection is kept.
- The AMRC selects new members by a majority vote. This selection of a new member by the AMRC must also be ratified by a majority vote in a resolution of a meeting of the Board of Trustees of the AMBPPCT.

- The removal of any AMRC member from the committee will require all of the following :
 - conduct of the member is determined to be detrimental to the purpose and functions of the AMRC
 - a vote to remove the member by 3 of the 4 other AMRC members
 - a vote to remove the member by majority of the Trustees of AMBPPCT
- The AMRC sets up subcommittees and appoints associates, assistants and volunteers, as it finds necessary.
- The AMRC is required to submit a biannual Status Report to the AMBPPCT.

2C. HISTORIC BUILDINGS, STRUCTURES AND THEIR CONTENTS HISTORIC GROUNDS AND SITES

- The committees concerned with systems and grounds maintenance of historic buildings, structures, grounds and sites (Electric Committee, Maintenance Committee, Gardening Committee, etc.) at Meherabad, Meherazad and Meher Nazar will meet regularly with the AMRC or their representatives for the purposes of consultation and the exchange of information, and for discussion of proposed work during the coming year.
- Committees or persons who are concerned with the maintenance and care of interiors, contents and furnishings of historic buildings at Meherabad, Meherazad and Meher Nazar will also meet regularly with the AMRC or their representatives to share information and discuss any proposed changes, new work or procedures.
- The committees concerned with systems and grounds maintenance at Meherabad, Meherazad and Meher Nazar will discuss and decide with the AMRC any proposed renovations or improvements to historic buildings and structures (including interiors), grounds and sites.
- The AMRC will recommend that one or more AMRC members or their representatives be placed on the Maintenance Committees of Meherabad, Meherazad and Meher Nazar as a consultant for the preservation of historic buildings and structures (and their contents), grounds and sites when it deems necessary.

**2D. THE WISH OF THE MANDALI NOW
LIVING AT MEHERAZAD**

~ Scanned Copy ~

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" Meherazad "
P.O. Pimpalgaon-Malvi
Tal. & Dist. Ahmednagar
(M.S.)

5th October, 1993

To:
Mrs. A.N. Dadachanji
" Meherazad "
P.O. Pimpalgaon-Malvi
Ahmednagar (M.S.)

THE WISH OF THE MANDALI NOW LIVING AT MEHERAZAD

We have been asked by you as the Settlor of "Meherazad Trust for Avatar Meher Baba" to express our wish concerning the Property now under the said Trust and concerning the articles used by Beloved Avatar Meher Baba during His physical lifetime. It is clear to all who know us that we have been following Beloved Avatar Meher Baba's Wish since the time we joined Him and started living with Him, and therefore His Wish has become our very life. Meherazad Property and the articles He has used have become the part of our life in Him. We observe that every particle of Meherazad Property is sanctified by His Presence and every leaf of the plants and trees and every flower give the fragrance of His Loving Presence. In the birds that sing here we find the melody of His Divine Song, and His Seclusion Hill gives us the message that He alone exists and therefore false existence must be relinquished. We have witnessed our Beloved Baba in Seclusion here from time to time. Here we have also observed Him serving the Lepers and in Poor Programmes arranged at His direction, and doing very important work with the Masts and also giving darshan to His lovers from India and abroad. Here we observed His Infinite suffering for the Universe and also have observed His Infinitely sweet smile imparted great assurance and solace to His lovers in particular and to the world in general.

We lived with Him when He was physically present and now although He is eternally present in our hearts, His followers and lovers cannot avail of His incomparable physical Presence. They can however avail of the history of His day to day life here, the buildings in which He resided, and the articles He used during His physical life-time for His Universal Work. These Relics are so Divine that the people visiting Meherazad feel His physical Presence as well as His eternal Presence.

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Therefore we feel that the buildings and structures and the precious articles worn or used by Him personally and especially the infinitely precious strands of hair or nail trimmings from His actual Person should be preserved with utmost care for posterity as well as for contemporary humanity.

Therefore in order to please our Beloved Avatar Meher Baba and in order to please His lovers and posterity, by keeping the entire Meherazad Property intact with the history of His Life and Works, we the Mandali express the following wish in this matter:

1. (A) A committee should be formed with not less than 3 nor more than 5 persons, under the guidance of the Mandali and the present caretakers who have also renounced the world leading a dedicated life to serve His Cause and who are living at Meherazad for this purpose only.
- (B) We wish that the initial Committee Members shall consist of the following persons: i. Mr. Bhau Kalchuri, ii. Miss Meheroo Irani, iii. Mr. Meherwan Jessawala and iv. Mr. Framroze Mistry.
- (C) The Committee should prepare a complete Inventory of all the Relics including Beloved Baba's hair, nails, teeth, as well as furniture and fixtures and utensils used by Him with the following in view-point: e.g. His chair in Meherazad Mandali Hall is the seat which He used ordinarily and also while in deep Seclusion for His most important Universal Work should therefore be preserved with the utmost care. So also His bed and indeed everything else used by Him. Since every breath He was taking was for His Universal Work, everything which is here at Meherazad is purely connected with His Universal Work. Hence the whole universe is connected with these Relics at Meherazad.
- (D) How to preserve these Relics poses a big problem and therefore advice and service of experts should be sought for this work of utmost importance.
- (E) Necessary buildings for housing and display of the Relics should be constructed at Meherazad including buildings for Records and Library .
- (F) The Committee should note that the Relics are housed at Meherazad and also stored at Meherabad. Also, record of Baba's Life and Works and correspondance is kept in

contd.....

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Meher Nazar Building, which previously belonged to late Shri Adi K. Irani who was conducting the office work for Beloved Baba as His Secretary. Therefore the Record at Meher Nazar and the Relics at Meherabad should not be ignored and the Committee should take care how all these should be preserved for posterity at Meherazad and Meherabad.

Archives should be so arranged that those who are entrusted with it should have scope for research and there should be a research section in the building of archives. There should also be a film section in this building so that Pilgrims who visit Meherazad may be able to see different films of Beloved Baba and His Work with Masts, Poor, Leper, and Public etc.

2. As Meherazad is for all of mankind and we observe that Pilgrims from all over the world have started visiting it since quite some time to be in Baba's Home and be in physical proximity with the Relics, this area should remain as a Peaceful Zone and the Pilgrims should not be disturbed in any way.
3. The Meher Free Dispensary (Meherazad) Trust is running a Free Dispensary at Meherazad. The dispensary building does not belong to Meher Free Dispensary (Meherazad) Trust. It belongs to "Meherazad Trust for Avatar Meher Baba." Hence the Dispensary should be shifted in the near future to a nearby location to continue to serve the surrounding villages. Mrs. Arnavaz Dadachanji has already made provision of land nearby the side of Meherazad Private Road for the purpose.
4. It is our wish that Meherazad Property at present under "Meherazad Trust for Avatar Meher Baba" should be merged with Avatar Meher Baba Perpetual Public Charitable Trust, Ahmednagar - a Trust created by Beloved Avatar Meher Baba Himself.
5. For the present, Mandali members and the dedicated care-takers who are staying at Meherazad have been taking all the care of Meherazad Property as well as of all the Relics which Beloved Baba has left as divine Gifts for mankind. After the demise of the Mandali, it is necessary to have care-takers at Meherazad to continue to take

contd....

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proper care of the Property as well as the Relics housed in the (new) buildings of archives and library. Therefore quarters should be constructed for the new care-takers so that no one can live in the original buildings and structures used by Beloved Baba and which were existing during His life-time.

We the Mandali now living at Meherazad invoke the blessings of Beloved Avatar Meher Baba on us all and on Mrs. Arnavaz N. Dadachanji and on all concerned to carry out His wishes to the utmost of our ability in order to please Him at all times.

Avatar Meher Baba Ki Jai!

E. B. Jeyaraj

W. Zaman

V. S. Kalchuri

C. V. Nattu

Mani S. Irani

G. R. Irani

M. R. Irani

K. Irani

2E. COMMITTEE DEED

~ *COPY* ~

(*Written with and attached to 'The Wish of the Mandali now Living at Meherazad' dated 5th October 1993*)

DEED

COMMITTEE FOR ARCHIVAL WORK OF BELOVED AVATAR MEHER BABA'S RELICS

THE SCOPE OF ARCHIVAL WORK UNDER THIS COMMITTEE:

1. Buildings, Structures, Articles that were personally used by Him, as also Records of His Life and Work at Meherazad.
2. Records of His Life and work kept at Meher Nazar.
3. Relics kept in the East Room at Meherabad.

COMMITTEE MEMBERS:

Mr. Bhau Kalchuri
Miss Meheru Irani
Mr. Meherwan Jessawala
Mr. Framroze Mistry

FUNCTION, SELECTION AND GUIDELINES FOR COMMITTEE MEMBERS :

1. The Committee Members shall work under the guidance of the Mandali.

After the Mandali's demise the Committee Members shall work under the control and direction of Avatar Meher Baba Perpetual Public Charitable Trust keeping in mind the Mandali's wishes as expressed by them in their letter dated 5th October, 1993.

2. The Committee Members shall abide and function by a majority vote on all policy matters.

3. Committee Members to be not more than 5 and not less than 3.

4. Selection of Committee Members in case of death, disability or resignation of a member to be decided by a majority vote of existing Committee Members with advice from the Mandali, and after Mandali's demise, proposal to be put forward to the Board of Trustees of Avatar Meher Baba Perpetual Public Charitable Trust for final approval and selection of the new Committee Member. If Avatar Meher Baba Perpetual Public Charitable Trust's Trustees do not approve the selection of the proposed new member, alternate names should be suggested by the Committee Members to the Trustees of Avatar Meher Baba Perpetual Public Charitable Trust.

5. Six Monthly Progress Reports to be maintained and submitted to Avatar Meher Baba Perpetual Public Charitable Trust after "Meherazad Trust for Avatar Meher Baba" merges with Avatar Meher Baba Perpetual Public Charitable Trust.

6. Committee Members to appoint a team or teams of Assistants and Volunteers when necessary for projects undertaken by Committee Members.

OBJECTIVES OF COMMITTEE MEMBERS

1. TABULATION:

Includes Inventory of Relics, Indexing of Records - the objective being to keep a count of the Relics and Records.

2. PRESERVATION AND MAINTENANCE:

Includes treatment, restoration, storage and display of Relics and Records.

3. (A) STRUCTURES FOR STORAGE AND SAFEKEEPING:

To construct suitable structures to store Relics and Archival Records, specifically to safeguard them and to scientifically preserve them in the best possible condition and environment.

(B) STRUCTURES FOR DISPLAY:

To construct suitable structures to display the Relics and Records to enable pilgrims to avail the opportunity of viewing the Relics and Records.

(C) STRUCTURES FOR ARCHIVAL RECORDS AND LIBRARY:

To construct suitable structures to maintain Archival Records, Tapes and Films with the express objective to provide facility for study, contemplation and research.

**4. ALLOTMENT AND RESERVATION OF LOCATION FOR POINTS
3. (A), (B) AND (C):**

To decide and reserve strategic areas at Meherazad and at Meherabad in consultation with the Board of Trustees of Avatar Meher Baba Perpetual Public Charitable Trust with sufficient acreage to provide for construction of structures in 3. (A), (B) and (C). Also to ensure enough acreage is reserved for future needs and expansion. Also to provide enough acreage to create a tranquil suitable setting around these proposed structures - like quiet, beautiful, peaceful gardens around these structures.

5. DISTRIBUTION:

After due deliberation to apportion or loan a Relic to any country or key Baba Centre to share and preserve it.

6. SECURITY:

To provide adequate security measures to safeguard the relics and records.

TIME FRAME FOR OBJECTIVES

1. TABULATION:

Top priority to be given to tabulate and simultaneously note the history of Relics from the Mandali. With the Mandali getting on in years the immediacy of this objective is evident.

2. PRESERVATION AND MAINTENANCE:

To be decided with the help of experts in the field of archival preservation. This follows immediately after Tabulation Work is complete, and will be a continual process of preservation and maintenance.

3. (A) STRUCTURES FOR STORAGE AND SAFEKEEPING:
- (B) STRUCTURES FOR DISPLAY:
- (C) STRUCTURES FOR ARCHIVAL RECORDS AND LIBRARY:

To be decided with the help of experts in the field of archival works. This must follow after completion of point 1. and concurrently with point 2.

4. ALLOTMENT AND RESERVATION OF LOCATION FOR POINTS 3. (A), (B) AND (C):

To decide in the very near future before key plots are utilized for other lesser purposes at Meherabad and Meherazad. After deciding the acreage of land and the site for points 3. (A), (B) and (C) at Meherabad and Meherazad, the Committee must inform the Trustees of Avatar Meher Baba Perpetual Public Charitable Trust and the Trustees of "Meherazad Trust for Avatar Meher Baba" of their decision and get them to demarcate and reserve these strategic areas by incorporating the same in the Master Plan for Meherabad and Meherazad.

5. DISTRIBUTION:

After completion of Tabulation Work, the Mandali could then decide (with the help of inventory) the guidelines for Distribution or loan of Relics to countries and key Baba Centres throughout the world for preservation and proper display.

6. SECURITY:

On going and a continual process.

TABULATION

1. a. Formation of two groups with a Committee Member, Meherwan and Falu heading each group plus Assistants and Volunteers as need be.

b. Mani, Goher, Meheru in vicinity to give relevant information/history of all articles to enable tabulation and history to be recorded simultaneously.

c. To appoint a Co-ordinator - to organise meetings of Committee Members, Assistants and Volunteers, to take notes of discussions in the meetings, to follow up on decisions, co-ordinate work and attendance, maintaining records and files, typing work, computer programming and setting up a time table, etc.

d. To appoint a Computer Man - to enlist the help of a Computer Man to feed all collected tabulation into Computer (i) to maintain a record of the tabulated Relics, e.g. the number of coats, the colours, their history, preservation treatments given and due, what kind of restoration work was done on them and by whom etc. (ii) to facilitate Speedier Memory Recall, e.g. one could find out a particular coloured coat which has been stored in such a place, the room and the trunk from the Computer disk without having to go through files of records to trace the coat.

2. Mani, Goher, Meheru, Meherwan and Falu to select the Assistants, Volunteers and Computer Man.

3. Meherwan and Falu with Co-ordinator, Assistants, Volunteers and Computer Man to decide on the Format, Time frame, Distribution of Work, and all modalities of Tabulation Work. Hold successive meetings with Co-ordinator, Assistants, and Volunteers to determine all modalities before commencing Tabulation work.

4. If any distribution of tabulated material is done by the Mandali, they should inform Committee Members of the same to enable them to subtract the same from the records.

DISTRIBUTION

1. If any distribution of tabulated material is done by the Mandali, they should inform Committee Members of the same to enable them to subtract the same from the records.

2. To maintain a Record of Distribution of any and all Tabulated Relics - the name, address of the person, body or organisation, the article was given to.

3. To lay down a policy for distribution of Relics.
4. The Committee Members shall abide and function by a majority vote on all policy matters.
5.
 - a. The sanction for "distribution" should be taken up in a Meeting of the Committee Members.
 - b. The sanction is effective after each Committee Member signs their consent for distribution in the Records Book of "Distribution of Relics."
 - c. Only then the process of handing over of the Relic shall be initiated.
6.
 - a. The Committee Members must make sure of obtaining from the person, body or organization a guarantee or undertaking for perpetuating the care, preservation and display of relic entrusted to them. The person, body or organization must give in writing their willingness and assent to abide by the rules and regulations laid down by the Committee to ensure the (a) safety, (b) protection and preservation and (c) display of the Relic for the benefit of His lovers.
 - b. The option of calling back of the said Relic should be reserved by the Committee, if later the Committee has reason to doubt the continued capacity, validity, sincerity, or stability of the person, body or organization to keep and safeguard the Relic.
 - c. The Committee should reserve the right to call back the Relic for any valid reason that warrants a recall in their united opinion.

SECURITY

1.
 - a. Once Tabulation Work of cupboard and trunks etc. is done, no further independent handling, except by the Mandali is allowed of the same.
 - b. The location of the tabulated trunk/cupboard and the contents thereof shall not be changed, not even by the Mandali. If the Mandali are independently handling tabulated material they should take special care to place articles exactly where they were taken from.

c. Procedure of handling tabulated material should be laid down by Committee Members: Once tabulated, the trunk/cupboard must be numbered and locked and the key to remain in custody of Committee Members.

d. Access to present rooms having archival matter for upkeep and maintenance of the room needs to be regulated (e.g. cleaning of the room where archival matter is stored must be attended by a Committee Member or deputy.)

(This document was written directly under Mani S.Irani's direction and guidance and read and approved by all the Mandali)

In entering the original text of the Deed into this policy it was discovered that the section on Security had been typed in two places in the original document. The error was rectified in this policy.

3. SHARING AVATAR MEHER BABA TREASURES

3A. INTRODUCTION TO SHARING AVATAR MEHER BABA TREASURES

“Avatar Meher Baba Treasures” refers to any sacred relics from Avatar Meher Baba’s physical form, any personal articles used by Him or for Him, and any other unique items touched or used by Him or for Him, which are all priceless and irreplaceable.

“Sharing” is the process through which Avatar Meher Baba treasures are made accessible and available to people throughout other parts of the world.

As of this writing, this section of the Collection Management Policy includes the following:

- 3B. INFORMATION REGARDING THE SHARING OF
AVATAR MEHER BABA TREASURES**
- 3C. AVATAR MEHER BABA TREASURES THAT CAN BE
LOANED OR GIVEN AWAY NOW**
- 3D. AVATAR MEHER BABA TREASURES THAT CAN
NEVER BE LOANED OR GIVEN AWAY**
- 3E. ‘TO DO LIST’ - THINGS TO BE DONE BY AMRC
BEFORE SHARING AVATAR MEHER BABA
TREASURES FROM THE AMBPPCT COLLECTION’**

Future guidelines and agreement forms for making long term loans of Avatar Meher Baba Treasures from the AMBPPCT collections will be developed by the AMRC in the near future, and will be included in sections 4J and 4K of this document.

3B. INFORMATION REGARDING SHARING OF AVATAR MEHER BABA TREASURES

~ Copy of Letter sent in response to requests for Baba Items~

December 1998

Information Regarding the Sharing of Avatar Meher Baba Treasures

It is the main mission of the Archives, Museum, and Research Committee (AMRC), on behalf of the Avatar Meher Baba Perpetual Public Charitable Trust (AMBPPCT), to preserve Beloved Avatar Meher Baba's personal articles and belongings, so that they may be shared with His lovers in every country of the world. The first step of this most important work, a tabulation (inventory) of the items, was begun in 1994. A second step towards this goal is the construction, at Meherabad, of a building (started in 1997, due for completion in 2000) in which to safely house, preserve, and care for these priceless treasures. Thirdly, in 1998 the AMRC began articulating policies, which would govern this monumental work for all time, including specific guidelines for sharing.

Each precious item that Beloved Baba touched or used, so carefully kept by Mehera and the Mandali during His lifetime and in the years that have followed, have come under the care of the AMRC, still fresh with the fragrance of His presence, because of the loving attention already given to every aspect of their storage and handling. Guided by the example set by Mehera and supported by a contemporary wealth of information regarding museum quality conservation, the AMRC's mission of preservation and sharing is an ongoing work.

Before Avatar Meher Baba items can be shared with the world, it is first essential to complete the tabulation, establish a computerized record of the collection, and carefully store each item, according to museum standards. Concurrent with this work, guidelines and procedures for sharing are being finalized. After these steps are completed it will be possible to proceed with the sharing programme. In anticipation of this time, all Baba groups who have requested a Baba treasure should be aware of the following:

- Arrangements will only be made with established Baba groups/centres that have proper facilities for storage and display and which meet the guidelines and conditions of the AMRC.
- Your request will be kept on file until the AMRC is in a position to communicate again. In the meantime, please keep us advised of any changes in your group's address, status, etc.

V.S. KALCHURI
CHAIRMAN

Avatar Meher Baba Perpetual Public Charitable Trust
King's Road, Post Bag No 31, Ahmednagar (M.S.) 414 001

3C. AVATAR MEHER BABA TREASURES THAT CAN BE LOANED OR GIVEN AWAY NOW

- Certain Baba items that have been designated by the Mandali as gifts may be shared by the Mandali and later by the AMRC. Those items include:
 - some items that Mani set aside, such as touched photo cards of Baba, strands of Baba's hair, Baba's fingernails and blessed Baba buttons
 - small fragments of miscellaneous items associated with Baba, set aside by the current caretakers at Meherabad and Meherazad for this purpose
 - other items to be decided by the AMRC
- In addition the Mandali can give out anything they want to whomever they want at any time.
- Records of what Baba items are given, and to whom, will be maintained by the AMRC.

3D. AVATAR MEHER BABA TREASURES THAT CAN NEVER BE LOANED OR GIVEN AWAY

- Kamli Coat - Beloved Avatar Meher Baba has instructed that the Kamli Coat should never leave the shores of India.
- Sandals made by Gadekar and displayed along with the Kamli coat, worn by Baba along with the Kamli coat during the same period.
- Knotted Sadra - A sadra which Baba used so much that when it would tear, He would knot the area around the tear, and continue to use it. The sadra is knotted in several places.
- Items labeled “never to be opened” by Baba’s order.
- Any item which is considered rare or of special significance in a particular phase of Baba’s work.
- Any item which is extremely fragile or actively deteriorating.
- Any other items to be determined and added to this list by the AMRC.

3E. 'TO DO LIST' - THINGS TO BE DONE BY AMRC BEFORE SHARING AVATAR MEHER BABA ITEMS FROM THE AMBPPCT COLLECTION

The AMRC has identified the following tasks that need to be completed before a programme of sharing Avatar Meher Baba treasures can be implemented:

- Assess the collection, take inventory, know what there is, amounts of items, their condition, and manage the care of the collection through records and preservation storage.
- Decide the time frame and steps required to complete the inventory, assessment, records, and storage of all collection items.
- Get a realistic idea of how many collection items will be required for placing Baba articles in every country of the world.
- Make a list of Baba groups and individuals who already have Baba items, and what items they have.
- Decide what items or types of items will be shared with Baba groups.
- Decide whether items will ever be given or loaned to individuals.
- Decide if there should be different categories of sharing for different types of groups or recipients.
- Decide what portion of the collection and which specific items will always remain at Meherabad and Meherazad, and determine what representative items will always remain in the collection.
- Decide how to maintain the authenticity of Baba items, and how to identify AMBPPCT collection items that are shared.

- Develop guidelines and agreement forms for long term loans of Baba items from the AMBPPCT collection, to be signed and ratified into this Collection Management Policy by the AMRC, the Mandali, and the Avatar Meher Baba Perpetual Public Charitable Trust.

4. PROCEDURES

4A. GUIDELINES FOR INCOMING GIFTS AND BEQUESTS

The Archives, Museum and Research Committee (indicated in this document as the AMRC) uses the following guidelines regarding the acquisition of any collection items or archival materials offered as gifts or bequests to the Avatar Meher Baba Perpetual Public Charitable Trust, Ahmednagar, MS, India (indicated in this document as the AMBPPCT) :

1. The AMRC, on behalf of the AMBPPCT, collects original collection items and archival materials directly associated with Avatar Meher Baba's life and advent for the purpose of safeguarding, preserving and sharing them, and in order to have a more complete and detailed picture of His life. Collection items and archival materials will never be acquired or used for purposes of commercial gain by the AMRC or the AMBPPCT.
2. The AMRC, on behalf of the AMBPPCT, may make requests for copies or reproductions of archival materials from other Avatar Meher Baba collections in order to have a more complete, in-depth and detailed record of Avatar Meher Baba's life and advent.
3. Any potential gifts or bequests of collection items or archival materials offered to the AMBPPCT are carefully reviewed by the AMRC or by persons appointed by them for this purpose. It is the responsibility of the AMRC to make a final decision about accepting a gift or bequest.
 - in the case of a group of items, the AMRC reserves the right to accept only a portion
 - the AMRC is not obliged to accept items bequeathed to the AMBPPCT
4. Criteria and guidelines for Incoming Gifts and Bequests:
 - the item is consistent with the AMRC Scope of Collection
 - proper care can be given to the item by the AMRC (in terms of space, expense, and personnel required to maintain it)

- the item is unencumbered with conditions or restrictions regarding its use (as a general rule, restricted gifts will not be accepted)
 - authenticity of the item can be established
5. Required documents:
 - Deed of Gift - 3 original copies with all signatures as specified (one copy for the Donor, one copy for the AMRC, and one copy for the AMBPPCT)
 - for Bequests - copy of pertinent portion of the will
 6. When an item is accepted, it is assigned a Gift Number and processed into the collection as soon as possible.
 7. The gift is acknowledged with a letter of appreciation and thanks to the Donor.
 8. The AMRC will include details of all Gifts and Bequests in its biannual report to the AMBPPCT.

These guidelines are evaluated every year and revised as needed by the AMRC or by persons appointed by them for this purpose.

4B. AGREEMENT FORM FOR INCOMING GIFTS AND BEQUESTS

~ Sample Form ~

Avatar Meher Baba Perpetual Public Charitable Trust

Post Bag No.31, King's Road, Ahmednagar (M.S.) 414 001. India

Telegram: 'MEHERBABA' Ahmednagar ~ Tel.: Ahmednagar Office : 343666 & 347093

Deed of Gift

(THREE SIGNED ORIGINALS OF THIS FORM ARE REQUIRED)

I (We) hereby give, transfer, and assign irrevocably to the Avatar Meher Baba Perpetual Public Charitable Trust, Ahmednagar, MS, India, by way of gift, all rights, title, interests, and where applicable all copyright and related interests which I (we) have in, to, and associated with the item(s) described below. I (We) affirm that I (we) own said item(s) and that to the best of my (our) knowledge I (we) have good and complete right, title and interests, and where applicable all copyright and related interests to give. I (we) agree that the said item(s) will become part of the exclusive and absolute property of the Avatar Meher Baba Perpetual Public Charitable Trust, to be used at their sole discretion in accordance with the Archives, Museum and Research Committee's Purpose and Mission, as stated in the Collection Management Policy authorized by the Avatar Meher Baba Perpetual Public Charitable Trust Board of Trustees.

Description of item(s):

For many reasons it is important that the AMBPPCT have as complete a history of your gift as possible. To that end, it will be helpful if you will forward any information or documentation, which you may have with respect to your gift.

Date _____ Signature of Donor : _____

Name of Donor

: _____

Address :

Phone : _____

This agreement (and transfer of title) is approved for Avatar Meher Baba Perpetual Public Charitable Trust:

_____ Date: _____
AMBPPCT Trustee, who is a Member of the AMRC

_____ Date: _____
AMRC Committee Member

_____ Date: _____
AMRC Committee Member

The Archives, Museum and Research Committee, on behalf of the AMBPPCT, hereby verifies and accepts physical custody of the above item(s).

_____ Date _____
Authorized AMRC Representative

_____ Date _____
Authorized AMRC Representative

_____ Date: _____
Donor or Authorized Representative of Donor

GIFT NUMBER

4C. GUIDELINES FOR INCOMING LOANS

The Archives, Museum and Research Committee (known in this document as the AMRC) uses the following guidelines regarding any collection items or archival materials that are legally owned by someone else, but are left as loans in the temporary custody of the Avatar Meher Baba Perpetual Public Charitable Trust, Ahmednagar, MS, India (known in this document as the AMBPPCT).

1. Collection items and archival materials belonging to others may be considered and accepted as loans by the AMRC, on behalf of the AMBPPCT, for purposes such as identification, conservation, acquisition consideration, exhibition, or long-term preservation and storage.
2. The AMRC, on behalf of the AMBPPCT, may make requests to borrow collection items or archival materials from others for purposes such as special exhibits, approved research, educational activities, or reproduction, documentation and duplication.
3. The AMRC, on behalf of the AMBPPCT, may also request to borrow collection items or archival materials from others for the purpose of preservation treatment and preservation storage if those items are determined to be at risk.
4. Any requests to loan items or archival materials to the AMRC, on behalf of AMBPPCT, are carefully reviewed by the AMRC or by persons appointed by them for this purpose. It is the responsibility of the AMRC to make a final decision about accepting loans.
5. Criteria and guidelines for accepting loans:
 - the item is consistent with the AMRC Scope of Collection
 - prompt and proper care can be given to the item by the AMRC (in terms of space, expense and personnel required to maintain it)

- the Owner (or Authorized Representative) agrees to all terms of the Incoming Loan Agreement and Conditions
6. Required documents:
 - Incoming Loan Agreement and Conditions - 3 original copies with all signatures as specified (one copy for the Owner, one copy for the AMRC, and one copy for the AMBPPCT).
 7. The AMRC will keep complete records of all incoming loans on behalf of the AMBPPCT. When an item is accepted it is assigned a Loan Number and processed as soon as possible.
 8. All Incoming Loan Agreements are for a set period of time, with provisions made for renewal. Agreements will be monitored and evaluated regularly by the AMRC, and the Owner (or Authorized Representative) will be notified before the Agreement expires. The AMRC retains the right to cancel any Loan Agreement.
 9. The AMRC will include in its biannual Report to the AMBPPCT the details of all incoming loans.

These guidelines are evaluated every year and revised as needed by the AMRC, or by persons appointed by them for this purpose.

4D. AGREEMENT FORM FOR INCOMING LOANS

~ Sample Form ~

Avatar Meher Baba Perpetual Public Charitable Trust

Post Bag No.31, King's Road, Ahmednagar (M.S.) 414 001. India

Telegram: 'MEHERBABA' Ahmednagar ~ Tel.: Ahmednagar Office : 343666 & 347093

Incoming Loan Agreement

(THREE SIGNED ORIGINALS OF THIS FORM ARE REQUIRED)

In accordance with the attached conditions, the item(s) listed below are loaned to the Archives, Museum and Research Committee, on behalf of the Avatar Meher Baba Perpetual Public Charitable Trust, Ahmednagar, MS, India, for the following purpose(s) only:

For the period _____ to _____

Description and condition of item(s):

I have read and agreed to the terms specified in this Loan Agreement and attached Conditions, and certify that I have full authority to enter into this agreement.

(Signature of Owner or Authorized Representative of Owner) Date: _____

Name of Owner

:_____

Address:_____

Phone: _____

This Loan Agreement is approved for the Avatar Meher Baba Perpetual Public Charitable Trust:

_____ Date _____
(AMBPPCT Trustee, who is a Member of the AMRC)

_____ Date _____
(AMRC Member)

_____ Date _____
(AMRC Member)

The AMRC, on behalf of the AMBPPCT hereby verifies and accepts physical custody of the above item(s) under the conditions specified.

_____ Date _____
(Authorized AMRC Representative)

_____ Date _____
(Authorized AMRC Representative)

_____ Date _____
(Owner or Authorized Representative of Owner)

LOAN NUMBER _____

Conditions:

1. Items loaned to the AMRC (on behalf of the AMBPPCT) are subject to the same standards of care and safekeeping that are given to similar items in its own collection. The AMRC and the Owner understand that all tangible objects are subject to gradual inherent deterioration for which neither party is responsible.
2. All reasonable precautions will be taken to protect items from fire, theft, loss, mishandling, dirt and insects, and extremes of light, temperature and humidity while in the custody of the AMRC (on behalf of the AMBPPCT). Both parties understand that items are left in the custody of the AMRC at the Owner's risk, with no liability to the AMRC or the AMBPPCT.
3. The Owner (or Authorized Representative) certifies that the items lent are in such condition as to withstand ordinary strains of packing, transportation and handling. Both parties must agree upon the method of shipment, with the Owner taking full responsibility for the transport of items to and from the AMRC.
4. Evidence of damage at the time of receipt will be reported immediately to the Owner (or Authorized Representative). Prompt written notice will be given by the AMRC in the event of any damage, loss, or deterioration to items temporarily in its care.
5. The AMRC (on behalf of the AMBPPCT) for its own purposes, may reproduce, photograph, photocopy, or examine items by generally accepted methods, but will not repair, restore, or in any way alter items without written permission from the Owner (or Authorized Representative).
6. Unless otherwise agreed to in writing, this Agreement expires at the time specified. The Owner (or Authorized Representative) must claim items on or before the due date. The AMRC will notify the Owner (or Authorized Representative) when this Agreement is due to expire. Requests for renewal must be given in writing.
7. It is the responsibility of the Owner (or Authorized Representative) to notify the AMRC in writing if there is a change in the identity or address of the Owner. The AMRC assumes no responsibility to search

for an Owner who cannot be reached through the address of record. Should a change of ownership occur, the new owner must provide proof of authority to receive the material before items will be released.

8. If the AMRC's efforts to return items within a reasonable period following the expiration of this Agreement are unsuccessful, and if the items have not been claimed after one year, then the Owner shall be deemed to have made the items an unrestricted gift to the AMBPPCT.
9. The AMRC (on behalf of the AMBPPCT) retains the right to cancel this Agreement upon reasonable notice to the Owner or Authorized Representative.

Special conditions or comments:

(All the above pages of the Incoming Temporary Custody Agreement Form will be printed back to back on one leaf of letterhead paper)

4E. GUIDELINES FOR OUTGOING GIFTS OF DUPLICATE ARCHIVAL MATERIALS

4F. AGREEMENT FORM FOR OUTGOING GIFTS OF DUPLICATE ARCHIVAL MATERIALS

Guidelines, agreement forms and conditions for giving others duplicate copies of original (or best existing copy of) films, videos, audio recordings, photographic prints and negatives, documents, and any other items containing information that can be copied, reproduced or reformatted (from a master copy) will be developed by the AMRC as soon as possible, and will be signed and ratified into this Collection Management Policy by the AMRC, the Mandali, the Avatar Meher Baba Perpetual Public Charitable Trust.

4G. GUIDELINES FOR OUTGOING LOANS OF ARCHIVAL MATERIALS

The Archives, Museum and Research Committee (known in this document as the AMRC) uses the following guidelines regarding loaning others archival materials from the collections of the Avatar Meher Baba Perpetual Public Charitable Trust, Ahmednagar, MS, India (known in this document as AMBPPCT).

Archival materials refers to originals (or best existing copies) of films, videos, audio recordings, photographic prints and negatives, documents, and any other items containing information that can be copied, reproduced or reformatted.

1. Outgoing loans of archival materials can be given to others in the following ways:
 - The AMRC may loan archival materials to others for purposes such as reproduction, reformatting, and preservation treatment or preservation storage on behalf of the AMBPPCT.
 - Others may make requests to the AMRC for a loan of archival materials for specific reasons such as approved research, educational activities or productions; or for reproduction, documentation and duplication for the purpose of widespread sharing.
2. All requests and recommendations for outgoing loans of archival materials are reviewed by the AMRC (on behalf of the AMBPPCT), or by persons appointed by them for this purpose. It is the responsibility of the AMRC to make a final decision about outgoing loans of archival materials.
3. The Recipient agrees to all terms of the AMRC Outgoing Loan Agreement and Conditions, and to any other written guidelines regarding the care, use, and transport of items.

4. Required documents:
 - Outgoing Loan Agreement for Archival Materials - 3 original copies with all signatures as specified (one copy for the Recipient, one copy for the AMRC, and one copy for the AMBPPCT)
5. A Facilities Report from the recipient may be requested by the AMRC. All outgoing loan arrangements will be checked periodically to see that materials are safe and that they are being used for the agreed upon purpose.
6. All Outgoing Loan Agreements for Archival Materials are made for a stated term, and will be monitored by the AMRC (on behalf of the AMBPPCT), or by persons appointed by them for this purpose, to insure that materials are returned as agreed.
7. The AMRC (on behalf of the AMBPPCT) reserves the option to call back any archival materials if it has reason to question the safeguarding and care of the materials, or for any other valid reason.
8. The AMRC will keep complete records of all outgoing loan transactions, and will include these in its biannual report to the AMBPPCT.

These guidelines are evaluated every year and revised as needed by the AMRC, or by persons appointed by them for this purpose.

4H. AGREEMENT FORM FOR OUTGOING LOANS OF ARCHIVAL MATERIALS

~ Sample Form ~

Avatar Meher Baba Perpetual Public Charitable Trust

Post Bag No.31, King's Road, Ahmednagar (M.S.) 414 001. India

Telegram: 'MEHERBABA' Ahmednagar ~ Tel.: Ahmednagar Office : 343666 & 347093

Outgoing Loan Agreement for Archival Materials

(THREE SIGNED ORIGINALS OF THIS FORM ARE REQUIRED)

In accordance with the attached conditions, the archival materials listed below are loaned by the Archives, Museum and Research Committee, on behalf of the Avatar Meher Baba Perpetual Public Charitable Trust, Ahmednagar, MS, India, to:

Name of Recipient:

Address:

Phone : _____

for the following purpose(s) only:

for the period _____ **to** _____

ITEM NUMBER	ITEM NAME	DESCRIPTION & CONDITION
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I have read and agreed to the terms specified in this Outgoing Loan Agreement and Conditions, and certify that I am authorized to agree thereto:

(Authorized Representative of the Recipient) Date: _____

(Authorized Representative of the Recipient) Date: _____

This Loan Agreement is approved for the Avatar Meher Baba Perpetual Public Charitable Trust:

(AMBPPCT Trustee, who is also an AMRC Member) Date: _____

(AMRC Member) Date: _____

(AMRC Member) Date: _____

The archival materials listed above are hereby verified and physically transferred to the custody of the Recipient named in this Loan Agreement and under the terms and conditions specified.

(Authorized Representative of the Recipient) Date: _____

(Authorized Representative of the Recipient) Date: _____

(Authorized AMRC Representative) Date: _____

(Authorized AMRC Representative) Date: _____

Conditions:

1. The Recipient shall provide special care to archival materials at all times to ensure against damage or deterioration. All reasonable precautions are expected to be taken by the Recipient to protect archival materials from loss, theft, and mishandling while in their custody.
2. Archival materials must be maintained in a building :
 - equipped to protect them from fire, smoke or water damage
 - under 24 hour physical and/or electronic security
 - protected from extreme temperatures and humidity, and from excessive light
 - protected from insects, vermin, mold, pollutants, dirt and dust
3. Archival materials must be secured from damage by appropriate storage enclosures.
4. Provisions for the transport of archival materials, and for all expenses relating to this Agreement are noted below under 'Special Conditions or Comments' and are agreed upon by both parties.
5. A condition report is required from the Recipient upon receipt of archival materials, and at any other time during the term of this Agreement when it is requested by the AMRC.
6. The Recipient must give prompt written notice to the AMRC in the event of any damage, loss or deterioration of archival materials temporarily in their care.

7. Should the recipient organization dissolve during the term of this agreement, then the archival materials must be returned to the AMRC (on behalf of the AMBPPCT).
8. The AMRC (on behalf of the AMBPPCT) reserves the right to recall any archival materials at short notice, if necessary. Furthermore, the AMRC (on behalf of the AMBPPCT) reserves the right to cancel this Agreement for good cause at any time upon reasonable notice to the Recipient.

Facilities report is requested: Yes/No

Special Conditions or Comments:

(All of the above pages of the Outgoing Loan of Archival Materials Agreement Form will be printed back to back on one leaf of letterhead paper)

4J. GUIDELINES FOR OUTGOING LOANS OF COLLECTION ITEMS

4K. AGREEMENT FORM FOR OUTGOING LOANS OF COLLECTION ITEMS

Guidelines, agreement forms and conditions for making long term loans of collection items, including Avatar Meher Baba treasures will be developed by the AMRC as soon as possible and will be signed and ratified into this Collection Management Policy by the AMRC, the Mandali, and the Avatar Meher Baba Perpetual Public Charitable Trust.

**4L. REMOVAL OF ARCHIVAL MATERIALS
AND COLLECTION ITEMS FROM THE
COLLECTION**

**4M. FORM FOR REMOVAL OF ARCHIVAL
MATERIALS AND COLLECTION ITEMS
FROM THE COLLECTION**

Guidelines for the permanent removal of any collection items or archival materials from the AMBPPCT collections will be developed by the AMRC as soon as possible and will be signed and ratified into this Collection Management Policy by the AMRC, the Mandali and the Avatar Meher Baba Perpetual Public Charitable Trust.

**4N. ACCESS TO COLLECTION ITEMS AND
ARCHIVAL MATERIALS AT MEHERABAD**

**4O. ACCESS TO COLLECTION ITEMS AND
ARCHIVAL MATERIALS AT MEHERAZAD**

**4P. ACCESS TO COLLECTION ITEMS AND
ARCHIVAL MATERIALS AT MEHER NAZAR**

Guidelines for access to collection items, archival materials, buildings and structures and their contents, grounds and sites at Meherabad, Meherazad and Meher Nazar will be developed by the AMRC as soon as possible, and will be signed and ratified into this Collection Management Policy by the AMRC, the Mandali, and the Avatar Meher Baba Perpetual Public Charitable Trust.

4Q. COLLECTIONS CARE

Written guidelines, procedures and requirements for the general care and control of all AMBPPCT archival materials and collection items will be drafted by the AMRC in the near future. The issues to be covered are:

- **Receiving**
- **Inspecting**
- **Evaluation**
- **Documentation**
- **Numbering & labelling**
- **Inventory & location**
- **Record keeping**
- **Access to collection records**
- **Preservation**
- **Handling & movement**
- **Treatment & repairs**
- **Storage**

4R. FACILITIES MANAGEMENT

Over the next two years, the AMRC will begin to develop procedures and delegate responsibilities for the maintenance, operation and management of all activities connected to the Archives, Museum and Research building at Meherabad. Issues to be covered are:

- **Furnishing the building**
- **Moving the collections into the building**
- **Housekeeping**
- **Safety and security**
- **Opening and closing procedures**
- **Emergency management**
- **Pest management**
- **Personnel management**
- **Scheduling**
- **Maintenance of the building & grounds**

5. ATTACHMENTS

5A. GLOSSARY

GLOSSARY OF TERMS, AS THEY ARE USED IN THIS DOCUMENT:

ACCESS - The opportunity and ability for people to safely use, approach, or have contact with the AMBPPCT archive and museum collections, or the AMRC collection records. (Also see SHARING.)

ACTIVE DETERIORATION - A term used to describe archival materials or collection items that are in very poor condition or at risk, due to past or present environmental, biological, natural or human factors. (Also see DETERIORATION)

ARCHIVAL MATERIALS - Any items in the AMBPPCT collection containing information that can be copied, reproduced or reformatted, such as: films, videos, audio recordings, photographic prints and negatives, documents, books and papers. The importance and value of archival materials lies primarily in the written or recorded information they contain. This term can refer to original materials as well as copies and duplicates.

ARCHIVES - A valuable record and collection of historical information, in this case, associated with and documenting the life, activities, teachings and advent of Avatar Meher Baba.

BEQUEST - A gift or donation of archival materials or collection items to the AMBPPCT through the terms of a will.

CATALOGUE RECORD - Detailed information compiled about an individual collection item or archival material, and entered into a computer database. When a catalogue record is created, an item has been 'catalogued'. Catalogue records form the basis of the collection records. (Also see TABULATION.)

COLLECTION ITEMS - Also referred to as 'museum objects', this term is used to distinguish unique three-dimensional objects that have a permanently intrinsic value, which is not reproducible, from archival materials. Most 'Baba treasures' would be considered museum objects/collection items. Some archival materials, such as books or papers signed by Baba, are precious beyond the information they contain and would be treated as collection items.

COLLECTION MANAGEMENT POLICY - A comprehensive written statement that lays out in clear terms the purpose, scope, goals, structure, and activities of the AMRC. This document establishes guidelines and procedures, and defines areas of responsibility. It serves as a practical foundation for planning and decisions regarding the responsible care and management of the AMBPPCT archive and museum collections.

COLLECTION RECORDS - A broad body of information that is collected and compiled by the AMRC, pertaining to the identification, care, and management of the AMBPPCT archive and museum collections. These records are a fundamental tool in the AMRC's work, and include: the catalogue records of each item, condition and maintenance reports, incoming and outgoing records, legal records, histories, inventories, and any other collection-related information.

COLLECTIONS CARE - The protection of a collection of archival materials and museum objects by the prevention of physical and environmental damage.

CONSERVATION - The science and technology of saving and preserving collections in as stable a state as possible, protecting and maintaining their condition, and sustaining their survival for as long as possible in their original form. (Also see **PRESERVATION**.)

DEED OF GIFT - A legal contract that transfers ownership of an item or items from a donor to the recipient, in this case the AMBPPCT.

DETERIORATION - A natural, gradual decline in the physical condition of objects over time. This process of deterioration can be accelerated as a result of any of the following factors: environmental (light, air pollution and dust, temperature and relative humidity), biological (mold, insects, pests, etc.), natural (earthquake, flood, fire, etc.), and human (carelessness, neglect, mishandling, misuse, fire, theft and vandalism).

DISTRIBUTION - See **SHARING**.

DUPLICATE COPIES - This term refers to all Preservation Copies, Duplication Masters, and Reference Copies of original archival materials.

DUPLICATION MASTER - The best possible copy of original archival material, made directly from the original if possible, and used for making 'reference copies' for use or access. A duplication master is made in order to protect the original archival material and its preservation copy from unnecessary handling.

GIFT NUMBER - The control number assigned to an item or group of items that come into the custody of the AMRC (on behalf of the AMBPPCT) on the same date, from the same donor, and under the status of an Incoming Gift. This number serves to identify all the pertinent information about the source, date, nature, and content of each Incoming Gift. The gift number is not the same as the 'item number'.

INCOMING GIFT - The unconditional donation or bequest of archival materials or collection items to the AMBPPCT, which includes the transfer of all rights, title and ownership, and is accompanied by the appropriate signed legal documents.

INCOMING LOAN - The AMRC (on behalf of the AMBPPCT) accepts responsibility and physical custody (but not ownership) of a collection item or archival material belonging to someone else, by virtue of a cooperative agreement and accompanied by the appropriate signed legal documents.

ITEM ID NUMBER - A unique identification number that is assigned to an individual collection item or archival material at the time it is catalogued. The item number is attached to the item as well as to its catalogue record, which links them for reference purposes. (Also see CATALOGUE RECORD.)

LOAN AGREEMENT - A legal contract between a lender and the AMRC (on behalf of the AMBPPCT), specifying the item or items being loaned, and outlining the conditions of the loan and the respective responsibilities of each party.

LOAN NUMBER - The control number assigned to an item or group of items that come into the custody of the AMRC (on behalf of the AMBPPCT) on the same date, from the same donor, and under the status of an Incoming Loan. This number serves to identify all the pertinent information about the conditions, source, date, nature, and content of each Incoming Loan. The loan number is not the same as the 'item number'.

MEHER BABA TREASURES - Any sacred relics from Avatar Meher Baba's physical form, any personal articles used by Him or for Him, and any other unique items touched or used by Him or for Him (including His handwriting), which are all priceless, irreplaceable, and worthy of veneration. These items are considered 'collection items' or museum objects, and may also be referred to as 'Baba items'. (Also see COLLECTION ITEMS.)

OUTGOING LOAN - The AMRC conveys to someone else the responsibility and physical custody (but not ownership) of a collection item or archival material owned by the AMBPPCT, under the terms of a 'loan agreement' for an agreed purpose and for a specified period of time (which may be short-term, long-term, indefinite or an extended period), and accompanied by the appropriate signed legal documents.

PRESERVATION - The measures taken to prolong the life and minimize the deterioration of collection items and archival materials by preventing harm to them before it occurs, as well as performing suitable treatments when necessary. This includes any activities associated with saving and maintaining archival materials and collection items for use and access, either in their original form or in some other format. Although they are often used interchangeably, preservation is considered a broader term than 'conservation'.

PRESERVATION COPY - The best possible copy of original archival material, made directly from the original if possible, as a back-up copy of the original. A preservation copy is kept in long-term storage, and is not for use and access.

REFERENCE COPY - A copy of original archival material that is made from a duplication master of the original, for the purpose of use and access.

REFORMAT - The process of transferring the information from original archival materials to a more permanent medium, or to a medium that is more accessible. This is done not only to protect the original from unnecessary handling, but to better preserve the information and make it more available for use and access. Scanning is an example of reformatting. (Also see ARCHIVAL MATERIALS.)

SHARING - The process and procedures through which Meher Baba treasures from the AMBPPCT collections are made accessible and available, in an equitable manner, to people and Baba Centers throughout all the countries of the world (outside of Meherabad, Meherazad and Meher Nazar). This process is also referred to in this document as 'distribution' and 'apportioning', and may take the form of outgoing loans. (Also see MEHER BABA TREASURES.)

TABULATION - The process of taking inventory of collection items and archival materials by creating a 'catalogue record' for each item, which initially includes its item number, physical description, condition, history and location. Tabulation is also referred to as 'cataloguing'. (Also see CATALOGUE RECORD and ITEM NUMBER.)

5B. LIST OF HISTORIC BUILDINGS, STRUCTURES, GROUNDS AND SITES AT MEHERABAD

Meherabad Hill:

EXISTING:

Avatar Meher Baba's Tomb-Shrine Gat 469

Baba's Cabin Gat 469

Remnants of Tomb-Shrine Compound Gat 469

Gate post

Henna hedge

Tap and mori

Meher Retreat Gat 469

East Room

West Room

Upper Floor (Study Hall)

Library

Tower

Tin Shed (with grinding stone) Gat 469

Baba's Kitchen Building

Baba's Kitchen Gat 469

Baba's small kitchen

Women Mandali's kitchen

Room in which Baba slept

2 bathing rooms

Meher Retreat Compound: Gat 469

Existing part of old compound wall

Gates

Remnants of old barbed wire fence,

3 old toilets

Line of taps

Mori and howd where Baba's clothes were washed

Second outside mori

Two howds

Women Mandali's clothes line

Dhobi ghat

Two platforms, one with tin roof

Stone near Baba's bathing room

Duck pond

Remnants of segri for hot water

Remnant of dish-washing mori

Trees including neem tree planted by Baba

under which Mitoo, the parrot is buried

Parijat shrubs outside East Room

Jasmine outside East Room

Neem tree under which Mani played sitar

Soapnut trees etc.

Women Mandali shrines (as specified in Trust Deed
to the right and left sides of the Settlor's Tomb)

Gat 469

Cemetery for women disciples to the West of the Tomb
proper.

Gat 470

Animals' cemetery to the West of the Tomb proper

Gat 470

Hospital Building with Cage Room -includes:

Gat 468

Old maternity ward

Former doctor's room

Meher Baba Journal Office

Baba's mori, mori where Baba bathed masts

and outside mori with tin roof

Kitchen

Kitchen store with mori

Tin storage shed

Two toilets

Tin compound wall and interior partitions

Women's watch cabin below small elevated water tank

Gat 467/2

Historic Grounds used by Baba

Path used by Meher Baba from 1923 when
going up and down Meherabad Hill

Gat 471/472

Trees along this path

Gat 471/472

Karunj trees germinated by Mehera, planted along path
and on right hand side of path going up Meherabad Hill

Gat 471/472
& 471/2A

Any other historic buildings, structures, sites that come to light

SITES OF BUILDINGS, STRUCTURES, ETC. NO LONGER STANDING:

Panchvati Cave Gat 467/2

Tomb-Shrine Compound: Gat 469

Early structures on Samadhi Site

Platform outside East window during Prem Ashram time

Fence around Samadhi except for one existing gate-post

Hedge around fence

Gates to compound

Sadhak ashram, (five meditation cells and platform)

Hut (used 1930 June for men Mandali

seclusion near Underground room),

Flagpole

Chum's kennel

Tatta structure between Tomb and Cabin around 1936

Hazrat Babajan School classroom building in front of Samadhi (as per Aloba)

Meher Retreat Compound: Gat 469

Tin godown

Stable/Garage

Storage shed near toilets

Tatta passageways from East and West rooms

Baba's clothes line

Swing

Animals' pens.

Bird cages/pens

Fence around compound

Small compound gate

Chicken pens (adjoining back wall on outside)

Site of Prem Ashram Kitchen

Basketball pole and hoop

Other sites on Hill:

Prem Ashram boys sleeping quarters (on Maternity Hospital site) Gat 468

Prem Ashram playground/Horse exercise area Gat 467/2

Prem Ashram dining room Gat 467/2

Prem Ashram 12 bathing rooms Gat 467/2

Prem Ashram classrooms Gat 467/2

Horse paddock with tatta fence (see above)

Any other historic buildings, structures, sites that come to light

Lower Meherabad: all of Lower Meherabad is in Gat 4 unless stated

EXISTING:

Jhopdi (Agrakuti)

Table-House

Rahuri Cabin

Old Mess Quarters (Mandali quarters/Old Dharamshala - now partially rebuilt)

Meherabad Dhuni and platform

Interview Cabin (Darshan Cabin)

Main Bungalow (comprising of Mandali Hall, and previously Mandali quarters and Meher Free Dispensary)

Men Mandali's graves

Hedge around men Mandali's graves

Tomb of Gilori Shah

Dr. Donkin's quarters

Original Well

Water tank

Sahavas Well

Engine room

Neem tree next to Original Well

Neem tree next to Dhuni

Banyan tree beside Jhopdi

Path up Meherabad Hill used by Avatar Meher Baba

Historic Grounds at Lower Meherabad

Remnants of hedge and fence around Jhopdi, Including Gate

Trees given by Mehera (also planted at Outer Meherabad and Meher Health Centre)

Mortar Mill

Former Flour Mill

Gat 4/5

Foundation Stone for Memorial Tower
(Chanji's gravestone, Masaji's grave)

Gat 5,6,7,

Pipal Tree by Old Dharamshala under which Baba ground corn. Top half of grinding stone in Museum, bottom half buried under Pipal tree.

Any other historic buildings. structures, sites that come to light

SITES OF BUILDINGS, STRUCTURES ETC. NO LONGER EXISTING:

Post Office

Hazrat Babajan School

Makan-e-Khas

Upasni Serai

Bath Rooms

Sai Darbar

Bathing platform (where Baba bathed boys 1925-6)

Leper asylum site 1925-6

Mast and Mad Ashram

Two Dispensaries including Dr. Nilu's quarters (tatta)

Dispensary on Jhopdi verandah

Mandali bathrooms

Platform next to well

Hedge and fence around Jhopdi

Sites of Darshan tents

Playground where Baba played cricket and other sports with Mandali 1925-6

Cow shed

Family Quarters

No Gat Number

Any other historic buildings, structures, sites that come to light

5C. MAPS OF HISTORIC BUILDINGS, STRUCTURES, GROUNDS AND SITES AT MEHERABAD

Maps of historic buildings, structures, grounds and sites at Meherabad, will be developed by the AMRC as soon as possible, and will be signed and ratified into this Collection Management Policy by the AMRC, the Mandali, and the Avatar Meher Baba Perpetual Public Charitable Trust.

5D. LIST OF HISTORIC BUILDINGS, STRUCTURES, GROUNDS AND SITES AT MEHERAZAD

All Historic Buildings, Structures, Grounds and Sites are defined for the purpose of this list as those that exist as of 1998.

Meherazad (Gat 472 comprises of 05H-09Are inclusive of 90Are of Private Approach Road to Meherazad) and Seclusion Hill (Gat Nos 469 & 470)

For the record what came after 31-01-1969 has an asterisk mark.

<i>Map</i>	<i>No as in Map</i>	<i>Particulars</i>
5E.1	Coloured Areas	Three historic grounds: a) Private Approach Road to Meherazad (90Are) b) Gat 472 (comprising of 05H-09Are which includes 90Are of Private Approach Road) c) Seclusion Hill
5E.2	2	Main Bungalow where Beloved Baba and women Mandali stay - ground and first floor Ground floor : a) Verandah b) Passage Way c) A small room attached to the west wall of Baba's bedroom with a wash basin d) Living Room e) Baba's Bedroom f) Mehera-Mani's Bedroom g) Dining Room h) Room attached to Mehera-Mani's room (with a basin) i) Bath j) Toilet (within the above bath) First floor : a) Verandah b) Baba's Bedroom c) Store d) Staircase

<i>Map</i>	<i>No as in Map</i>	<i>Particulars</i>
5E.2	3	Annex on the south side to the Main Bungalow. In order the rooms are: a) Pantry b) Kitchen c) Kitchen d) Bathroom e) Toilet f) Toilet* (the end toilet south of the annex) g) Store (behind the Bathroom) h) Verandah
5E.2	4	Small Cottage where women Mandali stay a) Verandah b) Room (stone wall room on the west side) c) Room (stone wall room on the east side) d) Room (smaller brick room on the west side) e) Room (smaller brick room on the east side) f) Bath (west) g) Bath (east) h) Store (between the above two bath areas)
5E.2	5	Gate by Mehera-Mani's Room
5E.2	6	Duck pond
5E.2	7	a) Wooden Louvre Chappati Shed b) Open Shed* (adjoining the south wall of the wooden louvre chappati shed) c) Open Shed* (a larger shed a few feet west of the above open shed (b)) d) Open Shed* (a smaller open shed adjoining the south side of open shed (c)) e) Two small cement water tanks by the above three open sheds*
5E.2	8	Concrete Tulsi stand between Main bungalow and block of stores and women servants quarters
5E.2	9	a) Lantern Stand outside Baba's bedroom window b) Fencing and Gate around the 'Umbar' tree outside Mehera-Mani's bedroom window - around the tree on which Baba's image appeared after Beloved Baba dropped His body.
5E.2	10	West of Main Bungalow one block comprising of: a) Store (in the north east corner)

<i>Map</i>	<i>No as in Map</i>	<i>Particulars</i>
		b) Store (in the south east corner) c) Store (called the rice godown -the door faces north - Baba stayed in this room in the early days at Meherazad) d) Store* (small store in the north west corner) e) Room (women servants quarters in the south west corner) f) Bathroom g) Toilet h) Night Watchman Shed i) Open Shed*(on north wall of store in north east corner) j) Two Clothes washing platforms a few feet from the south wall of the store in the south east corner k) Clothes Washing Platform 20 feet east of the above two clothes washing platforms
5E.2 & 5E.3	11 not shown	All waste water below ground and fresh water above ground cement tanks known as 'hauz' in and around the Main bungalow, the small cottage where the women Mandali stay and around the stores and women servants quarters. There are 9 below ground 'hauzs' and 1 above ground 'hauz' (the single above the ground hauz is west of the small cottage where women Mandali stay)
5E.2	12	Septic Tanks on the south side of Annex to the Main Bungalow
5E.2	13	3 Dog Sheds
5E.2 & 5E.3	14	Garden benches* (a - c - d - e - g - h - i) Garden benches (b & f)
5E.3	15	Main Green Gates of Meherazad
5E.3	16	Mandali Hall
5E.3	17	Compound wall between women Mandali side and men Mandali side
5E.3	18	Block of rooms attached east of Mandali Hall. In order they are: a) Room 3 b) Room 4 c) Room 5 d) Room behind Room 5* (was used as a Dispensary along with Room 5 from 31-01-69 to 1978)

<i>Map</i>	<i>No as in Map</i>	<i>Particulars</i>
		<ul style="list-style-type: none"> e) Men Servants room* f) Store g) Store h) Room 12 i) Tea Kitchen
5E.3	19	<p>Block of rooms west of Mandali Hall. In order they are:</p> <ul style="list-style-type: none"> a) Room 1 (two cabins made into one from Seclusion Hill also known as Mannonash Cabins) b) Room 2 on south side of Room 1 c) Room 9 (store) on the south wall of Room 2 d) Long narrow room attached to north wall of Room 9 (the large back door of the Blue Bus is to its east) e) Room *(an enclosed verandah like room) attached to west wall of Room 9 f) Room 10 attached to Mandali hall on the west wall g) 2 washing tap areas, one west of Cabin 1 and the other* north-east of Cabin 1.
5E.3	20	Verandah* outside the Mandali Hall extending from Room 1 to 5
5E.3	21	Blue Bus
5E.3	22	<p>Cottage north of Mandali Hall :</p> <ul style="list-style-type: none"> a) Rooms 6 b) Room 7 c) Room 8 d) Verandah
5E.3	23	<ul style="list-style-type: none"> a) Record Room* b) Men's Urinal north of Record Room
5E.3	24	Caravan
5E.3	25	<ul style="list-style-type: none"> a) De Soto car garage b) Open Shed attached to east wall of DeSoto Garage now used as work shed* c) Ambassador garage* d) Store Room attached to north wall of Ambassador garage* e) Open shed attached to north wall of above store room*
5E.3	26	<ul style="list-style-type: none"> a) Old Bore Well and pump shed over it b) Elevated rectangular steel water tank next to old bore well* c) Elevated cylindrical steel water tank next to old bore well

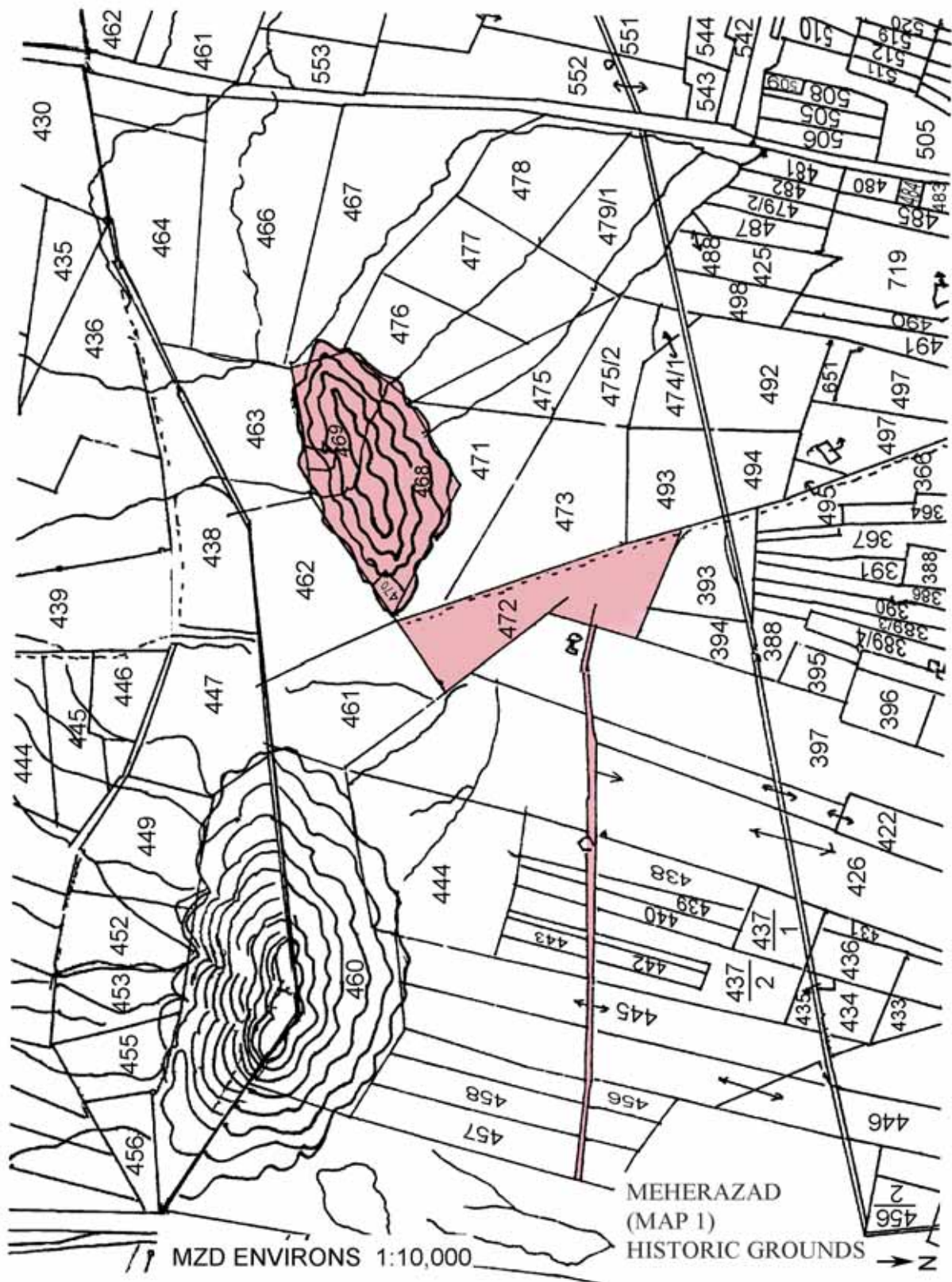
<i>Map</i>	<i>No as in Map</i>	<i>Particulars</i>
5E.3	27	Block of rooms comprising of: a) Old men Mandali's kitchen north of Room 12 b) Open shed attached on east wall of Mandali's kitchen c) 1 bathroom attached to the north wall of old men Mandali's kitchen d) 4 toilets adjoining to above bathroom*to the north. e) Fire Place - a metal box like structure presently used to heat bath water and which was once used by women Mandali as a toilet from 1944 to 1947. This toilet box was then situated behind the bungalow built by Kalemama (very close to the existing Champa tree behind the Main Bungalow dining room) f) Sceptic tanks behind the 4 toilets* g) Wooden Bridge over nullah behind the 4 toilets* h) Clothes Washing Platform*
5E.4	28	a) Original Old Open Well b) Pump Room next original open well c) Elevated Steel water tank next to original old open well d) Elevated Circular Cement water tank* e) Underground Reinforced Cement Sump*
5E.4	29	'Jai Meher' Open well*
5E.4 & 5E.5	30	Three Culverts - one east of the Main Green Gates of Meherazad and the other* north of DeSoto and Ambassador Car Garage, and the third* leading into the new staff quarters on the men Mandali side
5E.5	31	Old men Mandali toilets by Meher Free Dispensary (Meherazad)
5E.5	32	a) Meher Free Dispensary (Meherazad)*
5E.5	33	Grave of Kaka Baria*
5E.5	34	Graves of Mastan*, Peter and Rammu*
5E.5	35	Store Room north of the Dispensary and east of the old men Mandali's toilets*
Not shown		Gardens around all of the above listed buildings, structures, grounds and sites
Not shown		Two nullah's (overflow water beds) a) on the east flank of Meherazad Gat 472 the nullah is from Khandoba temple hill on the west flank of Meherazad Gat 472 the nullah is from Seclusion Hill

<i>Map</i>	<i>No as in Map</i>	<i>Particulars</i>
Not shown		Two bunds* (water resevoirs) a) on the east flank of Meherazad Gat No 472 b) on the west flank of Meherazad Gat No 472
Not shown		Sewage disposal system* in the north-west corner of Gat 472
Not shown		Staff Quarters built on the women Mandali's side*
Not shown		Staff Quarters built on the men Mandali's side*

**5E. MAPS OF HISTORIC BUILDINGS,
STRUCTURES, GROUNDS AND SITES AT
MEHERAZAD**

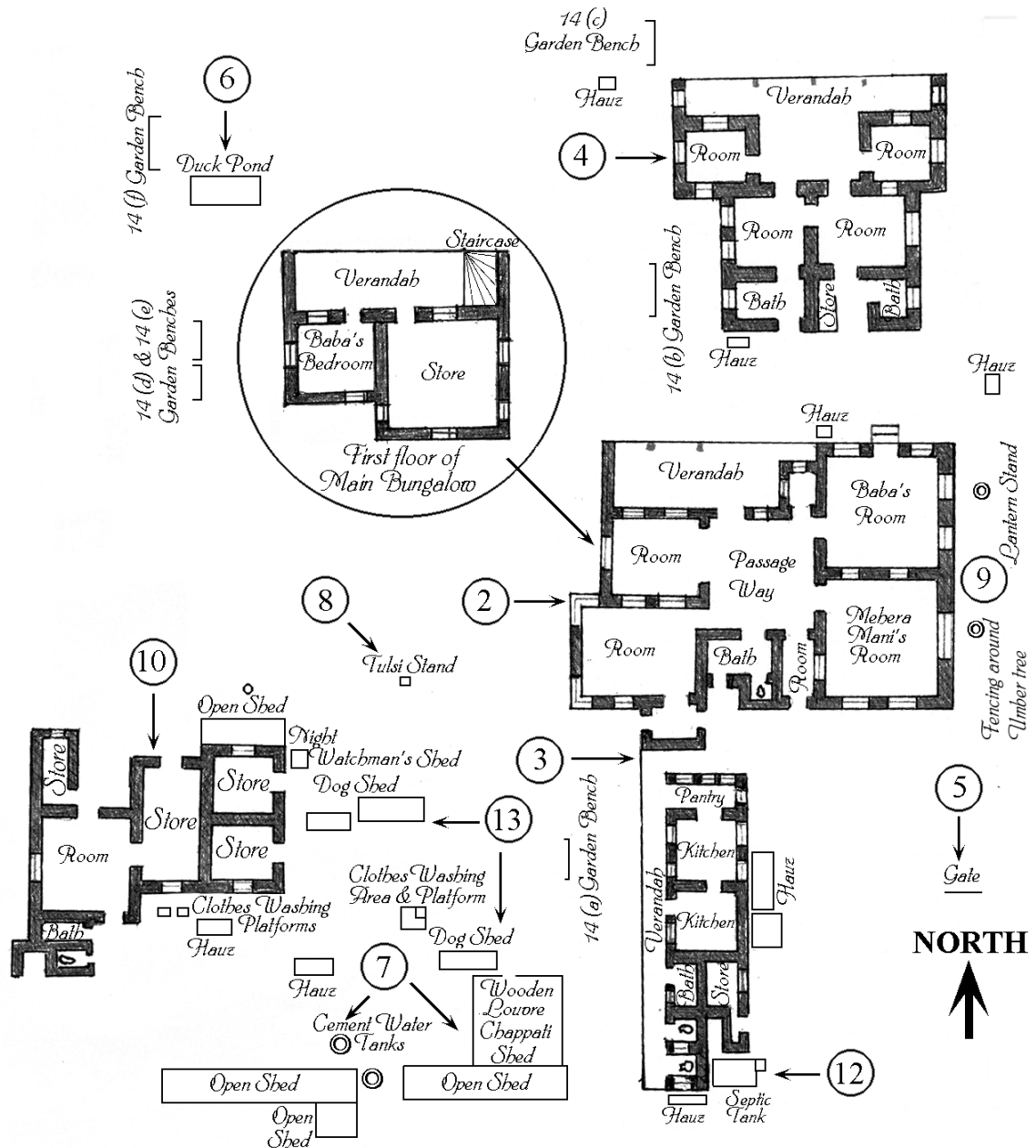
5E.1	Historic Grounds Meherazad (Map 1)
5E.2	Meherazad (Map 2)
5E.3	Meherazad (Map 3)
5E.4	Meherazad (Map 4)
5E.5	Meherazad (Map 5)

5E.1 Historic Grounds Meherazad (Map 1)



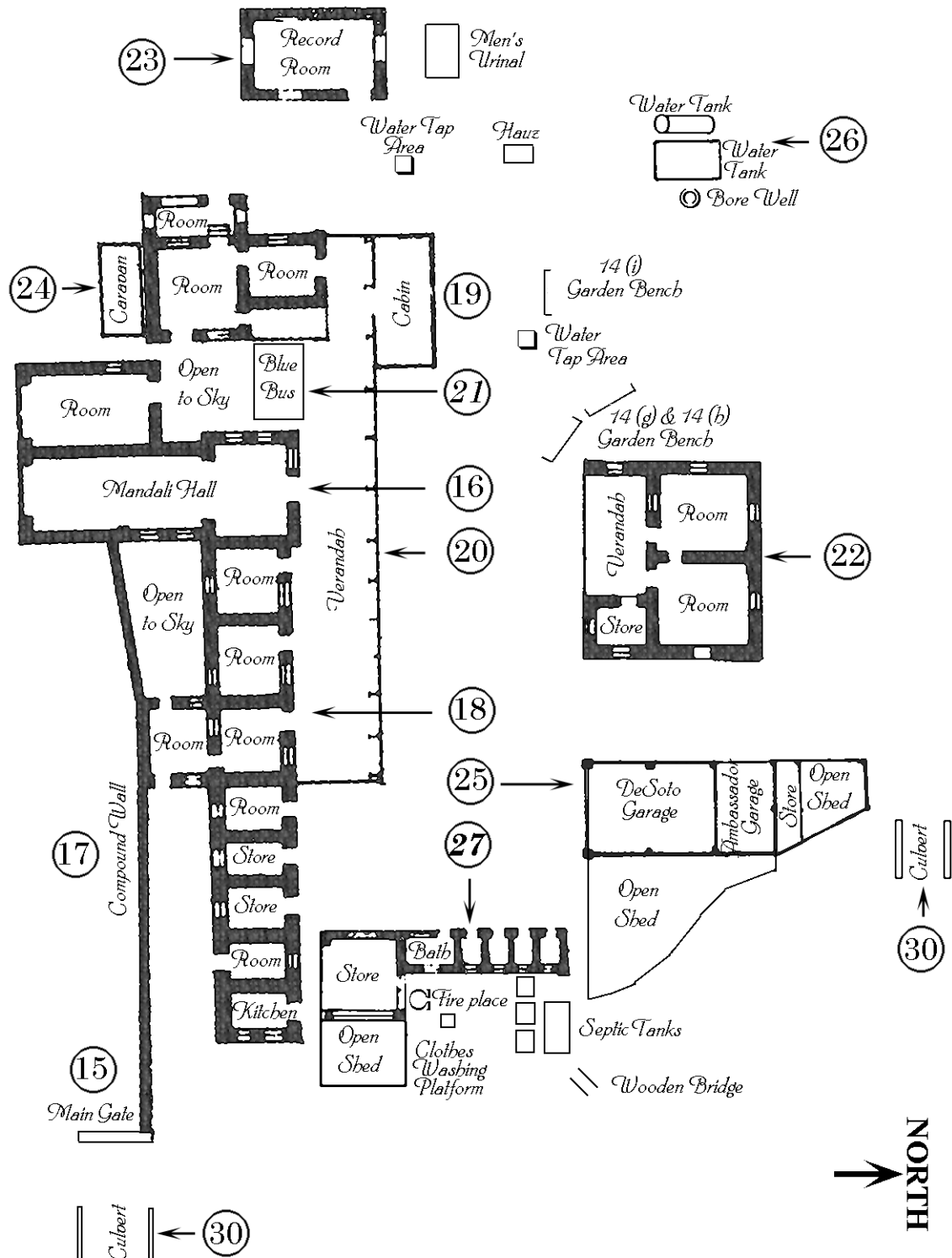
5E.2 Meherazad (Map 2)

MEHERAZD (MAP 2) Historic Buildings, Structures, Grounds & Sites



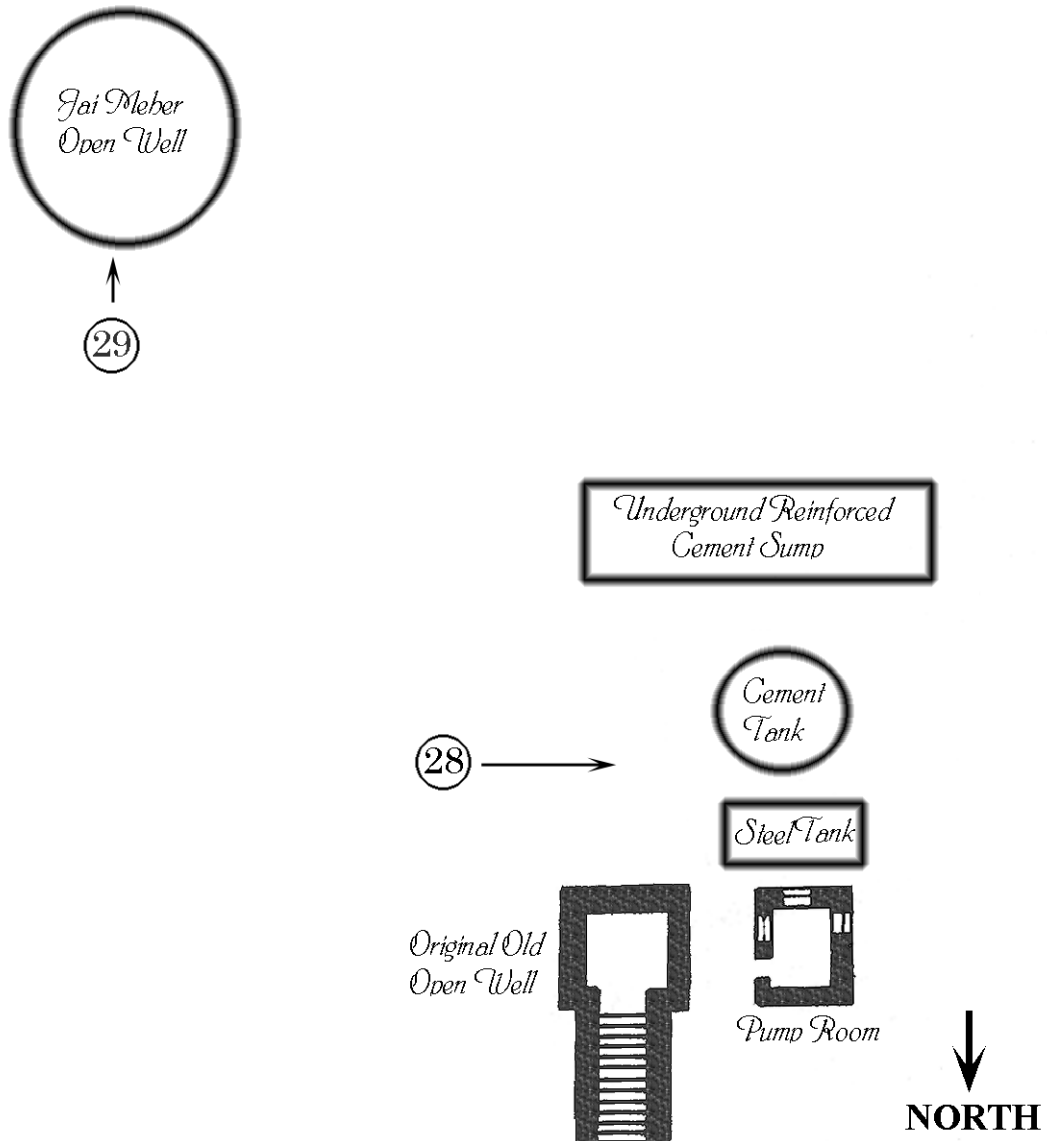
5E.3 Meherazad (Map 3)

MEHERAZD (MAP 3) Historic Buildings, Structures, Grounds & Sites



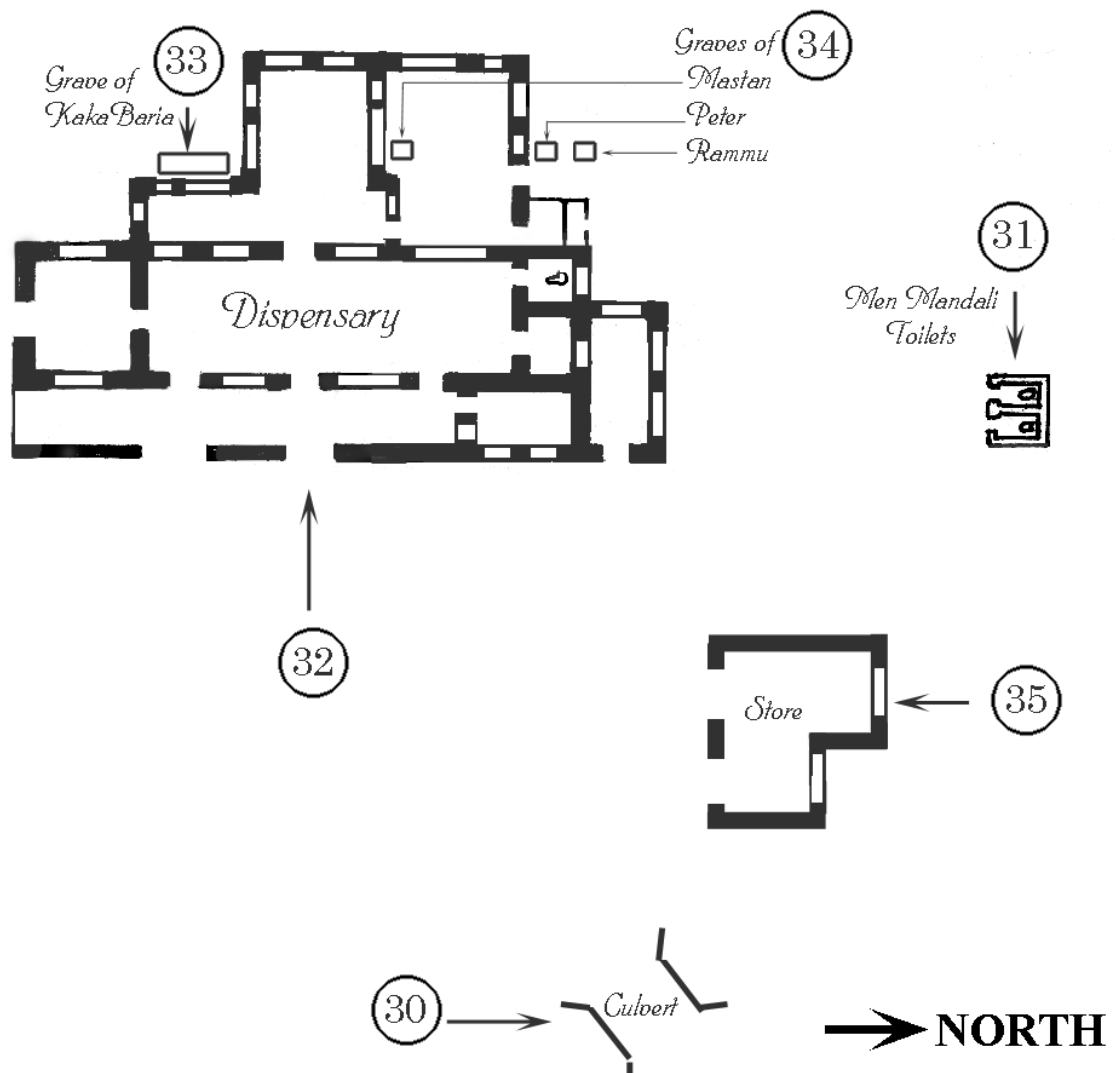
5E.4 Meherazad (Map 4)

MEHERAZD (MAP 4) Historic Buildings, Structures, Grounds & Sites



5E.5 Meherazad (Map 5)

MEHERAZD (MAP 5) Historic Buildings, Structures, Grounds & Sites



5F. LIST OF HISTORIC BUILDINGS, STRUCTURES, GROUNDS AND SITES AT MEHER NAZAR

List of historic buildings, structures, grounds and sites at Meher Nazar, will be developed by the AMRC as soon as possible, and will be signed and ratified into this Collection Management Policy by the AMRC, the Mandali, and the Avatar Meher Baba Perpetual Public Charitable Trust.

**5G. MAPS OF HISTORIC BUILDINGS,
STRUCTURES, GROUNDS AND SITES
AT MEHER NAZAR**

Maps of historic buildings, structures, grounds and sites at Meher Nazar, will be developed by the AMRC as soon as possible, and will be signed and ratified into this Collection Management Policy by the AMRC, the Mandali, and the Avatar Meher Baba Perpetual Public Charitable Trust.

5H. LETTERS & STATEMENTS OF THE MANDALI REGARDING BABA TREASURES.

5H.1.1 5H.1.2	Adi K. Irani – Shri Upasni Maharaj’s visit to Khushru Quarters
5H.2.1 5H.2.2	Isa Salik (Tasmania, Australia) to Mani dated 07/07/95
5H.3	Mani to Isa Salik (Neville Critchley) (Tasmania, Australia) dated 26/07/95
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5H.1.1 Adi K. Irani ~ Shri Upasni Maharaj's visit to Khushru Quarters ~ Scanned Copy ~

"SHRI UPASANI MAHARAJ'S VISIT TO 'KHUSHRU QUARTERS'"

by Adi K. Irani

It was the 16th of February 1936 - Shri Meher Baba's 43rd birthday. As Baba had left Meherabad about a fortnight ago, there was no celebration, nor any visitors expected that would keep me at Meherabad. Hence I went as usual to "Khushru Quarters" in the city (Ahmednagar) to arrange for petty things concerning the Ashram at Meherabad, and also to see my mother Gulmai, who, since Baba's departure from Meherabad, was instructed to stay at home after a very long interval of her stay with Baba. Padri of our Mandali accompanied me. At midday, on finishing my errand, we were about to pull out of the "Khushru Quarters" in car, when suddenly I heard Padri exclaim, "Upasani Maharaj"!

Beside himself, there was none occupying the rear seat of the car that curved round mine and shot into the inside of the Sarosh Garage compound and stood right in front of our living quarters.

The stately personality of Maharaj stepped out of the car with a hand slung down as usual in the gunny-cloth apparel (his entire clothing for all seasons of the year) holding it, and the other free for the walking movement.

He walked straight into the room - "My own room" as he said to me later. It was the one Gulmai had requested him before to occupy, whenever he desired to do so, during his visits to Ahmednagar - an apartment set aside exclusively for the purpose of offering prayers and retiring in seclusion, containing, among the photos of Baba and Maharaj, one seat for Upasani Maharaj made out of gunny-cloth pieces and spread out on the floor in the shape of a settee - a vogue Gulmai introduced in our house since the first visit of Maharaj in 1921 to our old city residence where we lived prior to our shift to the present "Khushru Quarters". The original pieces of the rough gunny-cloth, which Maharaj made use of on his first visit, have been treasured by Gulmai very carefully, as well as they could last. Right in front of the Gadi (seat) of Shri Upasani Maharaj, is Shri Meher Baba's wooden settee with his photograph prominently displayed.

On entering the room, Maharaj disposed of Mr. Wagh (his secretary) who had accompanied him to Ahmednagar with instructions to look after his affairs in the city and return to "Khushru Quarters" before evening.

As is usually the case, Maharaj occupies his seat immediately on his entry in his room, and allows himself to be saluted by those who happen to be on the spot. I was present, and having first unlaced my shoes, I entered the room, trying to approach Maharaj with soft, noiseless steps. To my amazement, I found him standing on the seat in quiet, meditative way. This very unusual spectacle was the first of its kind I had ever beheld. His hands were folded, and he uttered words of prayer looking straight into the eyes of Baba's picture placed on the wooden settee. I was overwhelmed with the situation! It was extraordinarily wonderful. He continued muttering prayers for fully five minutes. During these moments of tense surprise I remained in speechless awe.

5H.1.2 Adi K. Irani ~ Shri Upasni Maharaj's visit to Khushru Quarters ~ Scanned Copy ~

2.

I could hardly think what Maharaj felt and saw in Baba!

"I like this place very much," said he, after he finished the prayers.

"I like this photograph," pointing to the central picture of Baba.

"I like Merwan. He is great. He is unique."

"I bow before him. Let me pray in his presence."

"Please convey my salutations to him."

I stood all the while listening and subconsciously searching for a satisfactory explanation that would justify such an extraordinary attitude of Maharaj. Could it be Love? Yes. But how could Love of the Master, even for his disciple-in-chief, express itself in a reverential form? It is the disciple who always owes and shows respect and allegiance to his Guru. Could it be mere praise or devotion?

"Give me a tray and a lamp. I want to perform Arti of Merwan today. You, Gulmai, tell Merwan that I had been here on his birthday, and that I prayed in front of his picture and also performed his Arti."

Gulmai fetched the ceremonial objects hastily and Maharaj began waving the tray round Baba's picture chanting Mantras.

I was dumbfounded! I had seen Maharaj eulogize Baba times without number. I had a vivid recollection of the occasion when Maharaj, for the first time in 1921 amidst a gathering of his devotees at Sakori, openly praised Shri Meher Baba, ascribing to him a state of spiritual perfection and knowledge, and concurrently sounding a note of warning to the mandali members of Shri Baba to look upon him as a person to be implicitly followed, obeyed and adhered to, through thick and thin. But never have I seen him (Maharaj) playing the role of a devotee of his disciple, paying respectful homage almost amounting to worship!

This appreciative devotion of Maharaj, availing himself of the opportunity of Baba's birthday to run down from Sakori to Ahmednagar, especially as it were to give a spontaneous outpouring of his sentiments, cannot but be from an intuitive knowledge, that Baba, besides being an entire embodiment of Maharaj's Self, is in addition, the possessor of a potent power, of world-wide service and spiritual domination.

5H.2.1 Isa Salik (Tasmania, Australia) to Mani dated 07/07/95

~ Scanned Copy ~

Dear MANI,

7th July 1995.

HONEY, it's so nice to be able to write to you.

I have a God-daughter. Miss MORGAN TURIN
Abrahamsson - she's six years old and she
is Baba to me.

It seems so dumb to write anything at all
Anyway, last letter I wrote you was ghastrly.
I'm sorry about that.

I really wanted to see if it was possible to
/get a hair (or a bit of a hair) off Babas Head /
so I could wear it in a locket over my Heart.

I used to be in a Japanese "subtle plane" (cult)
where we were given "Omitama", a locket, charged
object that provided a "spiritual connection", to radiate
the "light of God". I gave it back.

However, my mind, is "suited" to this sort of concept
Gusi Bowling showed me two hairs of Baba's
she has in a little plastic bag and I put them
straight to my forehead, - the effect was immediate
and intense.

To me, the idea of wearing a locket with Baba's
Hair in it over my heart. Would make my physical
body a charged object - like Baba's Body, like
Babas Tomb. A walking relay station.

And I would be totally protected from all
"evil" - like a Christian would hold a crucifix
to ward off Satan.

My body would be directly connected to Him
Much more - a walking Tomb. see.

And I'd really like to be able to give Morgan
a little golden heart with a hair off Baba's to wear

5H.2.2 Isa Salik (Tasmania, Australia) to Mani dated 07/07/95
~ Scanned Copy.~

**AIR MAIL PAR AVION
AÉROGRAMME**

THINKING OF YOU
Hu

EZAD
✓ **MANI - Meher**

SHREE MANI S. IRANI
C/O AVATAR MEHER BABA
AHMEDNAGAR
(M.S.)
COUNTRY **INDIA**

SEAL SIDE FLAPS FIRST

SENDER'S name and address
SHRI ISA SALIK AVATAR
5 CHARLES STREET
RICHMOND TASMANIA
AUSTRALIA Postcode **7025**

SEAL SIDE FLAPS FIRST

DO NOT WRITE BEYOND THIS LINE
TO OPEN SLIT HERE FIRST

9 512650 271633

DO NOT WRITE BEYOND THIS LINE

so she could be allways in Babas arms, safe
and full of light so Maya could never touch her
So she could be jiot like your Mani
Pure light with the presense of
an Arch Angel
I am pestered by shades, constantly **ATTACKED**
by evil spirits. I say go away - they say "We'll
get you you little Bastard" - I have no peace. I think
of Baba. The shades gather round me, like a constant nightmare
Psychic ATTACK, Ja. AVATAR MEHER BABA ki Ja!

**5H.3 Mani to Isa Salik (Neville Critchley) (Tasmania,
Australia) dated 26/07/95**

~ Scanned Copy.~

COPY

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TO:

Neville Critchley (Isa Salik)
5 Charles Street
Richmond, Tasmania 7025
AUSTRALIA

Meherazad

26 July 1995

Dear Neville (ISA),

I have received your letter of 7th July requesting a strand of Beloved Baba's hair. I understand you want it for your dear God-daughter as talisman for protection from harm, and as a "charged object" for yourself. I must make it very clear to you that this treasure of Baba's hair is given by me only to one who seeks it for no other reason than to have and cherish it in his/her love of Beloved Meher Baba.

Moreover, I give it in person (as Mehera used to do), and only when I feel the supplicant is ready to be in possession of this treasure. With all honesty I feel Neville that you are not yet ready for it.

Baba's Love is His very most precious gift for all, it is the light I have been wrapped in all my life, needing no other "talisman". So Neville, instead of you asking me for Baba's hair, I advise that you ask Beloved Baba for more and more of His Love which He bestows on those who seek to love and please Him.

AVATAR MEHER BABA ki JAI !

(sd/- MANI)

5H.4 Mani – Excerpt of letter of Jane Haynes (Myrtle Beach, USA) dated 14/05/91

~ Scanned Copy.~

EXCERPT FROM LETTER TO JANE HAYNES DT.14, May 1991
FROM MANI.

Am sending this with Det- she leaves on 22nd. The Samadhi
Restoration work is completed in perfect time. Mehera's Day (20th)
will begin with the Samadhi doors opening for His lovers to enter
for darshan. I was in there a few days ago, having a last review of the
Ceiling and murals after restoration. Standing there amidst the
heavenly surrounding is to go way back in time and stand beside Beloved
Baba, gazing in wondrous amazement at the brush work of that remarkable
Swiss lady, Helen Dahm! And what our current artists have done is
nothing short of a "resurrection" of that which we had then
experienced, over 50 years ago! We have been witness to another facet
of this work also. Peeking behind the scenes we have marvelled at the
spirit of harmony, as our Team of artists & assistants & technicians
worked hour after hour, day after day, in the fierce summer of
Meherabad; and above all, their joy reflected through their labour of
love - it is as it should be. When we do anything for Baba, it should
be done happily - it is a dear way of pleasing our Beloved. Det will
be better able to tell you details of the work in person; how Baba's
hand was obviously guiding their every move and brush stroke, and how
the mischievous twinkle in His eyes was clearly visible whenever
nothing seemed to go right.

I'm being called to the dining table. After lunch I will relax
for a while with a book - my current reading is the beautiful
biography of St. Teresa you sent me. It is champagne to my heart,
every sip is intoxicating.

Jai Baba - I embrace you in His Love

Your sister,

(sd/- MANI)

5H.5 Mani & Eruch to A. Subramanyam dated 28/01/95
~ Scanned Copy.~

Telegram "MEHERBABA" Ahmednagar

Telephone No. 23666 Ahmednagar

AVATAR MEHER BABA TRUST

King's Road, Post Bag No. 31,
Ahmednagar 414 001. (M. S.) India.

(Miss) MANIJA SHERIAR IRANI
Chairman

Date 28-1-1995

Jai - Baba

Dear Brother Shri A. Subramanyam,

Your Contribution to Avatar Meher Baba Trust
is lovingly received, on 28-1-1995, for which
Receipt No. 6791 is enclosed.

By making this dear gesture in Beloved Baba's
Love you are helping to fulfil His wishes as laid
down in the Trust Deed.

Dear Brother Sri A. Subramanyam,
in Meher Baba's Service

Sister Mani wants me to inform you that any article of Beloved Baba is very precious, therefore she will not be able to send it to you by post. It would be best to get it from here in person when Beloved Baba makes it possible for you to visit Meherabad and Meherazad. Sister Mani lives at Meherazad & when you happen to visit please do remind her about an article of Beloved Baba.

Lovingly
Mani S Irani

MANIJA S. IRANI

With all best wishes,
Yours lovingly, Eruch

5H.6. Mani to Bill Pitt (London,UK) dated 26/03/85

~ Scanned Copy.~

Ahmednagar
26/3/85

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COPY

To:
Bill Pitt
49 Kelmscott Road
London, S.W. 11 6QX
U.K.

Dear Bill,

Just received your letter of 18 March 1985. You have no doubt seen the cables which were sent from here to Delia upon her informing us of Fred's passing. But it seems Fred has himself provided the most fitting epitaph! - thank you for sending us Fred's last written glorification of Beloved Baba. How apt for our dear Fred for it is indeed Baba's heavenly Grace which he has found! In "Meher Baba's Call," the new movie which we saw the last weekend of the visiting season, there was a lovely shot of Fred embracing Baba, and now Fred is once more in Beloved Baba's embrace!

As for the sandals. They were meant for the English Baba lovers as a whole and not specifically for any one group or individual, although specific individuals or groups have in the past acted as "caretakers" to see that proper care is taken for these precious items.

You say it is in Fred's will that the sandals be returned to the Avatar Meher Baba Trust, and that I, specifically, am to do what I wish with them. It is my wish that the sandals remain in England, that they continue to be preserved carefully, and that they be made available to Baba lovers without restriction. So I feel the most practical thing will be for you to please give the sandals to Meher Baba Association to safeguard them with the understanding that they are keeping the sandals in trust for the English Baba lovers.

I am sure this answers your question, dear Bill. We all send love to you and dear Olive, Barbara, Lol, Mike, Keith, Rosemary and all with you - we remember your visits fondly and I am reminded of Beloved Baba's words in a letter to Dr. Donkin before he came to India which I would like to share with you all, "My love to you and my blessings to England."

Mani

P.S. Could you please ask the Meher Baba Association to write me directly acknowledging the receipt of the sandals once you have handed them over to them.

5H.7 Mani to D.D. Rege (Pune, India) dated 04/03/74
~ Scanned Copy.~

AVATAR MEHER BABA TRUST
AHMEDNAGAR

COPY

4th March '74

Shri D.D. Rege
Nageshwar Mandir,
260 Somwar Peth,
Poona -11.

Dear brother Shri D.D. Rege,

I am in receipt of your letter of February 22 along with your kind gift of five beautiful photographs of beloved Avatar Meher Baba which I deeply appreciate.

I am aware of your worthy ambition to have an article of Avatar Meher Baba in your collection of sacred mementos, since you personally apprised me of it when I met you in Guruprasad.

As you are no doubt aware dear brother, any article of Beloved Baba is in such a great and growing demand by Centres and groups of His many lovers all over the world, that it is rarely possible for us to accede to their deeply loving requests.

I must also explain to you that the personal articles of Beloved Baba which are with us are in no way concerned with the Avatar Meher Baba Trust, but are in the keeping of respected ~~(Mandali)~~ Mehera (Mai) in whose personal care they are preserved with love. I have shared your letter with Mehera Mai and others of the Mandali. Mehera Mai agrees to your having a most precious article, a SADRA worn by the GOD-MAN beloved Avatar Meher Baba, to grace your collection of worshipful sacred mementos which will spiritually benefit the many visitors viewing your collection. But first we would want to be assured by you that you will not only preserve this most precious article with utmost care, but that you will ensure its careful preservation for all future time to come, so that such a precious worshipful object is not lost to posterity. On hearing from you to this effect,, respected Mehera Mai will arrange for the SADRA to be delivered to you in Poona.

JAI BABA !

In the service of Beloved Avatar
Meher Baba

Yours sisterly,

Mani S. Iraní
(Mani S. Iraní)

**5H.8. Mani to Eduardo Nunez (Buenos Aires, Argentina) dated
26/07/91**

~ Scanned Copy.~

TO:
Eduardo Nunez
1425 Barilari - B
Buenos Aires,
Capital Federal
ARGENTINA 1421
(South America)

COPY

N

Meherasad,
26 July 1991

Dear Eduardo,

JAI-BABA from your Meherasad family to you & dear Julia & Paula whom we remember with much fondness in Beloved Baba's Love. Dear Karen delivered your letter of good tidings, and also personally recounted some of the incidents in Mandali Hall and on Mehera's porch helped along by a shiny-eyed Susan. Wondrous are His ways of working, unfathomable is His Love. To share these glimpses of our Beloved in a country which has been asleep for long, to see its heart awakening at the touch of Baba's beautiful finger is a great joy for us! And so with joy we are sending the Sadra I had promised years ago when you were last with us before moving to South America.

This Sadra is much worn by Beloved Meher Baba, and along with it I am also sending a garland that Baba wore round His neck during a Darshan programme. These most precious items will be carried by dear Karen & Susan and handed over to you, to hold in your charge & care on behalf of Baba group in Argentina, and to depute its care to a responsible Baba-lover (lovingly agreed among you) during your absence or illness or inability for any reason. In short, the Sadra and garland come to you in His Love. So let His Love guide all your decisions now & in future, and help you all concerned to draw closer to His Heart.

We send our love to you & all with you - Karen will tell you how much we loved sharing the family pictures. And we join you in a united Avatar Meher Baba ki Jai!

Mani

P.S. Please acknowledge receiving the Sadra & garland.

5H.9 Mani referring to photo signed by Beloved Baba for His sister Mani in 1950's ~ Scanned Copy.~

Referring to Copy of Photo signed by Beloved Baba for ^{His sister} Mani in the 50's

Mani says:

Beloved Baba's brother Beheram, gentle & artistic by nature, was adept with the camera and won several prizes in amateur photographic competitions. Because of his immense love for his God-Brother, it was natural for Beheram to channel his talent for photography into taking and making pictures of Baba whenever possible. Working with the barest equipment and under unimaginable inconvenience in an airless little room at home, Beheram produced pictures of much beauty acclaimed by brother-photographers in the Baba-world. Beheram's ambition to occupy himself solely with Baba-photos was fulfilled in an unexpected way and carried on to the end of his life.

It was in the early 50's when Baba personally directed Beheram to make His pictures in sizeable numbers, and directed me to send them out to His lovers in the West. And, Baba said, His part would be to touch each picture before it was sent out! - He did this without fail every time before a batch was airmailed to the West.

Prior to the Sahavas in 1954, Baba took a big stack of different pictures of Himself that Beheram had developed in postcard size, and signed every one of them. Before putting His signature, our beloved Avatar had me write (for Him) under each photograph the words "I am the Highest of the High"! After sealing this ancient declaration with His signature Baba gave one picture each to the few who were with Him at the time, while the rest He put in His pockets and later gave them out to a number of His close ones. I do not know who all received them, but the one He gave to me is always in my room. The original writing and signature on it have faded over the years, but indelible is the memory of those timeless moments at the table with Beloved Baba, while I wrote out His dictated words "I am the Highest of the High" dozens of times on dozens of pictures, and He patiently put His signature on each one - symbolic surely, of His Signature on the many hearts destined to be blessed with the Love of the Highest of the High! Avatar Meher Baba ki Jai!

MANI

Mani

**5H.10.1 Mani to Jehangir Daver (NSW, Australia) dated
09/05/94**

~ Scanned Copy.~

TO: Jehangir Daver
1 Dartford Rd.
Thornleigh, NSW 2120 (Sydney)
AUSTRALIA

Ahmednagar
9-5-94

Dear Jehangir, today is my first day at the Trust Office, tackling an intimidating pile of correspondence after returning from our holiday in Poona. Our Perin-mumma + family pampered us in every way and made our few weeks at Poona Club a time of carefree relaxation plus fun + shopping, in the overflowing Love of Beloved Baba! You were specially remembered at the Baba-House programme one Sunday, when Madhusudan + Subhedra's singing old-time Baba songs made us look back to Gurusarasad days in His lovely silent company. But I don't intend to write a diary, like Baily's - this is simply a ^{short} reply to your lengthy letter received just before I left Poona:

1) Yes indeed, I read Baily Dami's diaries from Dr. Hashang Bharcha on your behalf. I had begun reading them in Poona but could not complete - will resume reading later. Found several incorrect

**5H.10.2 Mani to Jehangir Daver (NSW, Australia) dated
09/05/94**

~ Scanned Copy.~

remarks (for instance, Baba's father was not
एवमन्तर in Poona as he says, but in Bombay
- I was there with mother at the time) -
I will ~~make~~ jot down such corrections
later on when I later resume reading
the Diaries (which are not so clear always,
& far from complete - but, ^{most} most
interesting ~~and~~ and precious record) -

2) Ref. the framed page in my handwriting
in Baba's Room in Baba-House Poona, you'll
be happy to know it is only a xerox copy;
and the original is safely & carefully
kept with Jehangir Sukhadwala awaiting
special preservation attention.

3) re Upasni Maharaj's room (as referred to)
in Khushree Quarters, will take up the
matter among ourselves and rectify the
neglect - It ^{the room} was a personal & family
privilege & responsibility, and after
Gulmai & Adi went to Baba we found
none of the ~~212, 212, 212~~ 212, 212 etc. which
you mention. Will talk more details
when you come next - Although I must

**5H.10.3 Mani to Jehangir Daver (NSW, Australia) dated
09/05/94**

~ Scanned Copy.~

say I (or we) do not believe Maharaj's Room should be first to be greeted by the Pilgrims before going to Meherabad, as expressed by you, it is indeed essential that the room be taken in hand for its most special significance concerning Beloved Baba. Thank you for drawing our attention to it, and enclosed ~~for~~ is a copy of Adi K. Drai's write-up concerning the unique Event given in Meher Baba Journal.

You'll have to excuse this hurried scrawl, but if I don't reply now it may get delayed interminably.

JAI-BABA to you Jehangir
in Baba's dear + sweet Love,
lovingly,

Sister Mani

**5H.11.1 Eruch to Phil Normand (Colorado, USA) dated
23/01/79**

~ Scanned Copy.~

COPY

23-1-79
Meherabad

N

Mr. Phil Normand
Meher Baba Denver Center
868 So. Emerson St.
Denver, Colorado 80209
U.S.A.

Dear Phil,

Mani shared your letter with me and requested me to reply to your letter with regard to the conduct of "Meher Baba Denver Center". So I now take this opportunity to express my views on the most touchy subject of Baba meetings at a Baba Center.

I have read with great interest all that you have written in regard to your Baba meetings in Denver, with all the variety of opinions and feelings about them and the inevitable confusion about which would be the best course for the meetings to take.

You may be surprised, Phil, to hear that Denver has no monopoly on confusion about Baba meetings! More and more, from all over the United States and in many places around the world, we hear about lovers discussing the nature of their meetings, looking for ways to revivify the spirit of "tired meetings" and to make the meetings as satisfying and fulfilling as possible to as many as possible. "Baba meetings" can and do take so many different shapes, depending upon the preferences and interests of the people involved and the nature of any special purposes of the meetings, that is, whether they are intended primarily for the public or for Baba's lovers, and so on. In any case, and always in the final analysis, meetings of Baba's lovers should always -- really ~~must~~ always -- conform to only one standard: that they be held and conducted in such a way that they are "befitting the Avatar."

The question, however, inevitably arises as to what, when it comes to Baba meetings, is really "befitting the Avatar." This question arose more than once even when Beloved Baba was here in the physical body, and He has given us various indications about the kinds of meetings which would please Him and which best serve the purpose of His lovers coming together in His Name.

In the first place, of course, any "Baba meeting" of Baba's lovers ought to be for Baba and about Baba, with Meher Baba first and foremost as the essential emphasis of the meetings. Indeed, our Beloved Avatar is in everything and includes everything, but when we meet for Him -- for ourselves to grow closer to Him and to long for Him and to learn to love Him more and more -- we must focus on Him, the present God-Man, The Master of all Masters, the "Only One" in reality. It is only natural that reference to His previous Avatars Incarnations will come up, along with stories of the Perfect Masters whom Baba has identified, in meetings about Beloved Baba, but the central focus of Baba meetings should be on Baba, not upon the old highways of the various religions, the esoteric diversions of the many mystical, spiritual, psychic or occult by-ways, the saints (which are Baba's "children") or the teachers, yogis, and gurus of every description who are more in need of the Avatar's Grace themselves than they are able to help anyone else on the Path. So many such topics may be suitable subjects for study groups or discussion meetings of another sort, but not the "guest of honor" at a Baba meeting.

Our Beloved Meher Baba loved for His lovers to meet together in His Name and encouraged them to do so. And what should His lovers do when they meet together? As Beloved Baba urged each one of His lovers to "remember Me" and "love Me," so when His lovers meet together, this should be their primary purpose: to remember Him and to love Him, more and more and more and ever more. So Baba meetings should concentrate upon Baba, and upon remembering and loving Him.

5H.11.2 Eruch to Phil Normand (Colorado, USA) dated 23/01/79

~ Scanned Copy.~

- 2 -

Although Baba did not lay down any specific format for His lovers to observe when meeting in His Love, leaving them free to determine the types of meetings which best suit them. He has indicated the best ways to remember Him and cultivate love for Him:

immersing oneself in Him by recalling His Divine Life and the events in it, the phases of His work and stories and anecdotes which illustrate His Love, His Compassion, and His ways of working with His lovers;

diving deep into his words by reading and remembering His books and discourses and messages wherever they appear;

recalling His Presence by telling stories of meetings with Baba and how different ones have come to know of and love Baba;

remembering and loving His Beloved Form by viewing films of Baba and sharing photographs, drawings, paintings and other artwork of Him;

celebrating His Advent through songs and music devoted to Baba, as well as through dance, drama, poetry and any and all forms of artistic expression which focus on and are devoted to Baba and which could be expected to be pleasing to our Beloved with the whole purpose being to entertain Him, holding His Presence to be a reality in our midst;

in short, sharing His Love and Company in so many ways, so as to say, "recharge the batteries" of the lovers who meet together in His Name and Remembrance.

Whether in your meetings you do all of these activities, or some of them, or one of them, or some at one time and some others at another time is not important. This depends upon the people who meet together -- what they feel they would like to do and what they can do. Each should be given the scope to feel that he or she has a share in the meeting, and the opportunity to remember and entertain the Beloved in one's own way.

One idea, dear Phil, might be to call a meeting of all the Baba lovers with whom you are in contact in your area, a special meeting for the purpose of discussing what kinds of Baba meetings all would like to have. It would be best to make sure everyone is informed, in so far as possible, and that everyone has sufficient notice so that if they want to attend, they can make plans to do so. Then all could discuss these matters and decide what meetings best suit those who want to have meetings. Whether there are many or only one or two present at this meeting or any of your meetings, you should not be discouraged nor concerned about numbers at all. Let the meetings be flexible and accommodating to the interests of each and all within the scope of a Baba meeting "befitting the Avatar" -- and then, having done your best, be resigned to Baba's Will in relation to how many want to participate and so forth. Simply remain as open as possible to accepting each and all and allowing for different forms of expression within the context of the guidelines Baba has given for meetings of His lovers.

You may, of course, share this letter with others there if you feel that it might be helpful. Another thing which occurs to me: Rick Chapman, who lives in Oakland, California, has recently arrived and is with us for the 10th Amartithi celebration, and he has spent a good deal of time discussing the "hows" and "whys" of Baba meetings with us all. I will share with him the contents of both your letter and this letter of mine, and if you should ever wish to call or write him to further discuss Baba meetings, he has said that he would be most interested and happy to hear from you all. (Rick's address is: 5754 Cabot Drive, Oakland, California, 94611; telephone: 415-339-8284).

**5H.11.3 Eruch to Phil Normand (Colorado, USA) dated
23/01/79**

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- 3 -

Please forgive such a lengthy reply to your letter, but as we have recently been discussing this subject with so many, I thought that I would share as much of our talks as possible with you, just as if you were here with us. We all wish you great success in carrying on your Baba meetings in Denver in the spirit which would please our Beloved Lord Meher Baba. Surely in response to your longing and eagerness to remember and love and entertain Him, He will bless your efforts and grace your meetings with His Presence! Jai Baba!

Yours lovingly,

A handwritten signature in cursive script, appearing to read 'Eruch', with a horizontal line underneath.

Eruch

5H.12.1 Mani to Rick Scheu (Oregon, USA)


~ Scanned Copy.~

TO: RICK SCHEU
4435 MAPLETON
WEST LINN, OREGON
97068 (U.S.A.)

COPY

S

Dear Rick,

Lisa is here! and I saw her driving into the Compound in a Rick Shaw 
- looking forward to meeting her at Meherazad this Thursday - a
holiday. Your letter is here, too, of August 20th about the Sadra of Meher
Baba's that is with Kitty Davy. Because there are so many of His lovers now,

and there will be so many more in the future, we have now had to adopt
a policy not to give His personal belongings - such as His Sadra - to any
one Center on a permanent basis. Following this, we have made arrangements
for Chris Pearson of Meher Lahar, Inc. to loan Meher Baba's personal
belongings like His Sadra to various Centers from time to time. You
apparently don't know that there is already a Sadra of ^{Below} Baba's in Scotts
Mills, Oregon that Meher Lahar (through Chris) has arranged to be loaned for
a period of time. It has been there since 7th July 1985.

Although Beloved Baba's name has spread to a relatively few countries
so far, the time will come when the whole world will awaken to His Love.
Therefore, we are anxious to see that Treasures such as His Sadras are
saved to an extent that there will be at least one Treasure for each
country - or geographical area (such as South America, etc.)

So you can see that it is not practical for the Sadra that you
wrote about ^{of} to be permanently given to you for Portland, Oregon. However,
for the time being Mehera and I are happy to permit dear Kitty to loan it
to you for Portland, Oregon. You must understand of course that as this
precious Sadra is simply entrusted to your care, you must in turn entrust it
to a reliable responsible Baba-lover in the event of your moving away
from Oregon.

I suggest that the arrangement made with Chris Pearson in loaning
Baba-treasures to Centers be followed concerning the Sadra that you will
receive from Kitty. This means that you will borrow the Sadra for a year,
then if Kitty (or President, Meher Spiritual Center, in future) allows,

5H.12.2 Mani to Rick Scheu (Oregon, USA)

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you can keep it for another year. This can continue on a year to year basis.

I will send a copy of this letter to dear Kitty Davy (and Chris Pearson for his information).

Much love from your Meherazad family, with a united
AVATAR MEHER BABA KI JAI!!!

sd/Mani

5 Attachments / 5H Letters & Statements of the Mandali regarding Baba
Treasures / 5H.13.1 Archive Committee to Bevan Eaton
(Myrtle Beach, USA) dated 11/06/96

5H.13.1 Archive Committee to Bevan Eaton (Myrtle Beach, USA) dated 11/06/96 ~ Scanned Copy.~



Telegram : 'MEHERBABA' Ahmednagar.

Telephone No. 23686 } Ahmednagar (Office)
27093 }
24563 Meherabad (Estate)

Avatar Meher Baba Perpetual Public Charitable Trust

POST BAG NO. 31,
KING'S ROAD, AHMEDNAGAR - 414 001
Maharashtra State, INDIA.

REGD. No. E-150-A UNDER THE BOMBAY PUBLIC TRUSTS ACT, 1950
Registered Under Section 12-A of Income Tax Act, 1961
No. CH - P - ANGR - 1487 - 75 - 76
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11.6.1996

(Miss) **MANIJA SHERIAR IRANI**
CHAIRMAN

Date _____

Bevan Eaton,
2415 Bert Drive,
N. Myrtle Beach, S.C. 29852, USA.

Dear Bevan,

Your letter to Mani, Eruch and the Meherazad Mandali has been referred by Mani to us, the Archives and Museum Committee of the Trust (comprised of Meheru, Bhau, Meherwan and Falu).

It was touching to read that in dear Andy's foresight as quoted by you, he wished that the Baba treasures he collected should be preserved and distributed "within the Baba community", which we understand to mean Baba's world-community.

As Baba made it clear that Meherabad would become a place of world pilgrimage, we are building at the root, Meherabad, a repository for Baba's personal items to be stored and preserved until the time when they may be shared with the countries of the world which will be awakened to Meher Baba. Recalling His words "The whole world will come to know Me and love me", it becomes our responsibility to ensure that in the future all countries around the world will be able to have a personal item of Beloved Baba's to conserve and share.

As the U.S.A. seems to have an abundance of His precious things when compared to other parts of the world yet to be awakened to Him, we are advising individual Baba-lovers in the U.S.A. who ask our advice to help right the balance by giving or bequeathing such personal Baba-items to the Avatar Meher Baba Trust for preservation and sharing with the world in time.

However, out of respect for dear Andy's wish that the Baba-items in his collection be accessible (which we take to mean accessible at the present time), our united suggestion is that the following Meher Baba treasures which are in short supply here be sent for conservation at Meherabad:

1. the Alphabet board
2. the signed copy of God Speaks
3. The green Guruprasad tiles
4. the big packet of Baba's hair

**5H.13.2 Archive Committee to Bevan Eaton (Myrtle Beach,
USA) dated 11/06/96**

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Re: all the other items in Andy's collection, we leave to you to decide as
your heart prompts.

On the subject of loaning Baba-items, which you mention, here is our view.
Although there are earlier instances when one of Baba's old-timers has gifted a
personal Baba-item to someone on the understanding that he or she would
bequeath it to a Baba Center or to the Trust, it is a different situation with items
that are being circulated on loan among the Baba community. An item such as
those being shared by Meher Treasures, should be time-limited, and Meher
Treasures should keep in touch with the recipient. At this time when the Baba
world is growing rapidly, there should not be lengthy or lifetime loans of Baba-
items, only shorter term loans of items which can be reviewed and renewed.

We are enclosing a copy of our recent circular letter, which explains the
Trust's Archives and Museum project in more detail.

With a very loving JAI BABA to you, dear Bevan,

Meheru

Meheru R. Irani

Bhau Kalchuri

Bhau Kalchuri

M. B. Jessawala

Meheryan B. Jessawala

JMistry

Framroze J. Mistry

(ARCHIVES AND MUSEUM COMMITTEE)

Mani S. Irani

Approved: _____

Mani S. Irani

5H.14.1 Mani speaks on Baba's personal items edited by Heather Nadel ~ Scanned Copy.~

MANI SPEAKS ON THE WORTH OF BELOVED BABA'S PERSONAL ITEMS

(The following is an edited transcript of a talk Mani gave in Mandali Hall, Meherazad on 9th September 1995. The talk appeared in an issue of the Love Street LampPost in *unedited* form which Mani was not pleased about, hence this edited version.)

WENDY WARD ASKED MANI THE FOLLOWING QUESTION:

There is an issue that came up recently at the L.A. Center. We have an auction each year to help raise money for the Center. I was calling around, asking people if they would like to donate. People donate things from services to little items that they have at home or little treasures. This one particular person offered a very loving gift, which was, well, it's a pretty incredible gift, that put questions in our minds about whether things like this would be auctioned, and what should be done with it. This was a gift to help the center, but it was *Baba's hair*; seven strands of Baba's beautiful hair. There were naturally a lot of questions that came up about what we should do with this. The idea of auctioning Baba's hair, of treating part of Baba's body this way, raises questions. What if it were auctioned to raise money for the Center, should it be given to the highest bidder? That hardly seems right either. So then the question came up as to whether or not it could be a sweepstakes, so that Baba would choose who would get this gift, and still there would be some help for the Center. But it all boils down to, for a lot of people, whether any item like this should ever be dealt with in this way; I mean, it's Baba's.

MANI REPLIED:

I'm very happy you asked that question. I feel once again it is Baba who has brought this up. Because there will be variations on this same question that are bound to come up later on, and there would be arguments and discussions, and people would try to figure out what we had said and what we hadn't said, and so on. So my question to you is: you are asking about raffling Baba's hair, a part of Baba's person, is that right? Yes? Well, it's good you question this, that you don't totally accept that it's OK. It is for the highest motive, I agree, we all agree. This is for Baba's work. One then has to look at it from that angle.

And the first person who comes to mind as I mull over this question (trying to give you an honest and unbiased answer because I have not faced this question before), is Mehera. What would Mehera's reaction be? What would Mehera think of that?

Every time I saw Mehera give a strand of Baba's hair to anyone, I would be immovable, just watching her. Watching her interaction not only with the person to whom she was giving the hair, but her interaction with the hair itself. With Baba. The way she would hold it, the way she would say a few words before she gave it, and when she put it into someone's hand, how she would usually also have her hand over it. And how she would tell them how very, very precious and priceless Baba's hair is. Then she would tell how, when she was a child, her father had taken her to a mosque where one strand of the prophet Mohammed's hair is kept. Inside the mosque, the caretakers of the hair, devoted ones, would stand around a structure containing the hair, and wave peacock feathers with such reverence, with such love, with such care, with incense burning and chanting and so on, all for one hair so many years after Mohammed's time. And then they would open the structure and inside is a silver casket around which you stand in awe. Then they open the lid of the casket and there's another, smaller casket inside. You open that and there's a silver box. And they open that, and while they open it as a very special gesture for you, there are prayers and waving of incense and so forth.

And so Mehera would tell Baba-lovers, don't take this casually, don't take it for granted what you're holding in your hand. You have the good fortune to receive it - please, do you realise how precious, how priceless it is? So every time when Mehera gave Baba's

5H.14.2 Mani speaks on Baba's personal items edited by Heather Nadel

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hair, whether it was to one of our Indian or western sisters or brothers, I would just watch. For me, the importance of the hair was reflected through what Mehera said, how Mehera looked, how Mehera handled it. She would also tell people, if you are going to place the strand of hair in a locket, and have to remove it from its little envelope (which says "Beloved Avatar Meher Baba's hair" on the front), and take it out from the plastic envelope inside, please what you have to do first of all is wash your hands so that they are clean and pure. Then put a white cloth down (a white cloth was used when His hair was darker, later when Baba's hair was more gray, she would use any colour cloth that showed up the hair), and then over the cloth remove Baba's hair very carefully and place it in the locket.

I have also worked along with Mehera when we would take curls of Baba's hair from combings to make broaches and little hair clips. She made a hair clip for me, I made a broach for her, we made them for others, and the total absorption Mehera and we had while doing this surpasses any meditation that you can think of. When Baba would be away in the West, perhaps gone to Canada or to the United States, we would be in Meherabad in our cloistered life doing such things, and that absorption we had struck me more than anything else. That somehow rang out the true value, the true good fortune, the destiny that we had, to be handling Baba's hair.

All that comes to mind when this question comes to mind. So, another question comes: When you receive a strand of Baba's hair, what value is it to you? Is it a result of a real longing? That's why now, if somebody asks for Baba's hair, I tell them to ask again the next time they come to India. And see how much the longing grows.

I want to mention another thing about Baba's hair before I answer your question. Recently I got a letter from Marguerite Poley, an old-time Baba lover in L.A. She had an experience during the earthquake in L.A., when the quake had just struck and everything was topsy turvy. It was night-time and the lights had gone out so it was pitch dark. Marguerite was on her knees on the floor groping for a flashlight, a "torch" as we say. The flashlight was kept in her side table which had also fallen down with a crash, so she couldn't lay her hand on it. Groping in the dark, instead she laid her hand on a box which contained a hair from Beloved Baba's head. So she writes:

Jai Baba, Mani dearest. Charlie Morton said last night that Mani would love to hear this, so here goes. Pitch black. Pell mell. Everything down. Only God knows where the contents of the night table's drawers are. I ask Baba's help, for finding the little flashlight, with fingertips gingerly feeling around the floor. The first thing felt was the little cardboard box containing a bit of Baba's hair. Exit earthquake. Earthquake stop. It is an indescribable, timeless moment. So loving, so powerful. So speechless with wonder. In His love.

Then she quotes Rabindranath Tagore, who translated the Songs of Kabir, "One hair of his body is worth billions of suns." So what price do you put on that? Somehow I was so struck by it; it's like Baba has provided for this moment, for this question. Because I love this so much, I made a copy of it and put it by where it might be handy.

Anything belonging to Baba's person is priceless. You know, there is a whole stuppa, a beautiful stuppa, with one tooth of the Buddha in it. What I mean to say is, His hair, tooth, nails, all these have no price. Even though I like, I love, the motive for the raffling of His hair and I know what's prompted it, it is not right. It is not right. Never that.

Ah! If someone has done something in the cause of Baba, in a big way or in a deep way, and you have been touched by it, you can and do give such items. I have given such things. But I've also given along with it a responsibility. But a raffle is a chance, isn't it. I think that there should never be a chance. None of Baba's things should ever be left to chance.

5H.14.3 Mani speaks on Baba's personal items edited by Heather Nadel

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You want the money for the Baba center. Baba says, My center is in the hearts of My lovers, which is why an outer center is made; you don't need money for My center, you can sit under a tree and just talk of Baba. That's true. But now that the number of His lovers is growing, He's making it very clear to us that He has to house them, so they can be together. "Where My lovers gather together, I am there." So all that is fine. There is nothing else about it [raising money for the Center] that is objectionable. Except that His hair, tooth and nails should never be raffled. A signed book is all right, I guess.

WENDY: A photo Baba touched, or something like that?

MANI: That's an object touched by Baba, not something belonging to Baba. I would hesitate even with a sadra. A sadra can be passed around, loaned out, so that everybody has a chance to be near it.

You know, sometimes we are apt to put Baba's work above Baba. Let's never make that mistake. Everything has a place; everything has a time. And He wants His work done, obviously; otherwise there wouldn't be that urge, that enthusiasm, that wish to do it. That's fine, and He's directing it, let's not think that we're thinking it up or you're thinking it up, He's doing it, He's directing it, He wants it. When He wants it, He makes it very clear. I love the Sufi saying when they say, "When He wants you to ride, He will provide you with a horse." But it is good to have certain things clear in one's mind, that anything belonging to Him is never at any time to be auctioned or raffled. If it's not clear now, what will happen later?

You know, Meherabad for many years has been a place where we have stored Baba's precious things, sadras, sheets used by Him, pillow cases and so forth. There was, I still remember, a square glass case in which we would stuff Baba's sadras because there were more than could fit in easily. Mehera would kiss the sadra and fold it and then push it into the case. Now it was getting rather full. So she asked Baba, "Baba, do we still have to go on keeping your sadras in Meherabad?" She thought if Baba said no, then we could use them for other things, for little curtains, or anything like that. And Baba said something very seriously. That again also surprised me, because it was a moment that stood still. Baba said, "Yes, yes, yes, yes: keep. Keep. Later on, for a piece of My sadra, they will fight."

So, what we have learned has been instinctive, natural with us. Because, as I said, I've seen Mehera handle Baba's items, and I've learned a lot of these things from Mehera. I've loved Baba always, from the cradle. But there are many ways of loving. And I have learned how to love Him. I've seen Mehera prepare a glass of drinking water for Baba and I've been amazed. What's the big deal about preparing a glass of water and giving it to Baba? It was a big deal for Mehera. I think if you talked to her at that time, she wouldn't have heard you. The glass was washed, just so. It had to be washed with this particular thin soap. Then she had to wash her hands with that soap, and then this pure white muslin cloth which she had folded and put in this particular cupboard would come out, and she would dampen it, and wrap it around that glass, so the water would be the right temperature. I tell you, once Baba had said to her, long ago, "What is this, the water smells of garlic." She was shocked. She had given a glass of water for Baba to drink with the smell of garlic in it. She stopped peeling garlic from that day on. Never by mistake should His water ever smell of garlic. She cooked, she did everything, but the garlic had to be done by somebody else. There are many levels, there are levels of loving, there are levels of serving.

But you should have a place for Baba in whatever you work at, whatever you earn, whatever you enjoy; whatever! He must never be left out. He must never be standing

**5H.14.4 Mani speaks on Baba's personal items edited by
Heather Nadel**

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outside the kitchen door. He must be in. He will be, but you must always invite Him. And
there are many ways that can be arranged.

*(Edited by Heather Nadel)
9 April 1997*