



JULY / 2012

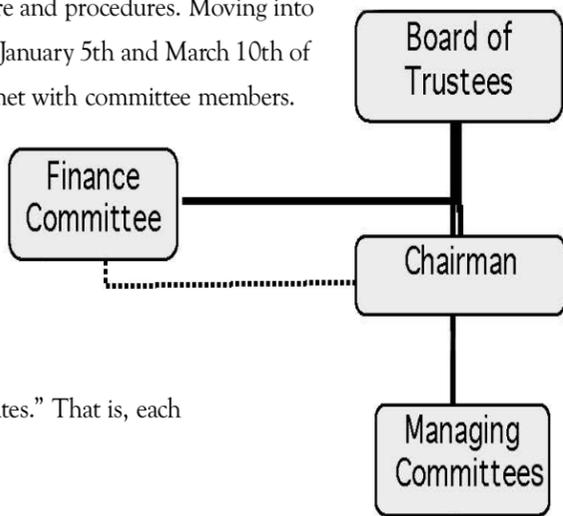
A NEWSLETTER FROM MEHERABAD

Restructuring the Trust Committee System

As reported in the last issue of this newsletter, the Trust has embarked on a major reorganization of its committee system—which is to say, a thorough revamping of the Trust’s system of administration. For it is clear that committees are going to play a key role in the management and conduct of Trust affairs. As part of a greater transition, the Trust is now trying to bring more definition and clarity to the charge and responsibilities that each committee bears and the part that each committee should play in the future administrative scheme of things.

This process began with a series of meetings among the trustees in the last few months of 2011. Through the course of these, the Board reviewed the existing committee system, created eight new committees to cover the full range of Trust activities, and drafted guidelines on committee structure and procedures. Moving into the next phase, on January 5th and March 10th of this year trustees met with committee members.

All assembled together in the old Pilgrim Centre dining room, with a view toward creating committee “mandates.” That is, each



committee will draft a statement—a mandate describing its purpose, tasks and responsibilities, procedures, and membership. Over the next few months these documents will be written up, reviewed and revised, and finally, formalized and approved by the Board. In this way committee members actively involved in the work of the Trust will collaborate with the Board in defining what the charge and authority of each committee will be.

FINANCIAL COMMITTEE. Trust committees function under the direct supervision of the Chairman, who is responsible for the day-to-day management of Trust affairs. The Financial Committee, however, occupies a unique role. Since it is charged with oversight of the Trust’s finances, it does not operate under the Chairman’s purview, but rather, reports directly to the Board. In effect, it is positioned between the Board and Chairman, maintaining close communications with each. A system of this type is used by many charitable and non-profit organizations. For the time being Trust finances are still being managed by an Interim Financial Committee, as described in the last newsletter.



PHOTOS COURTESY OF JENNY KEATING

MEHERU

The following announcement about Meheru from the Meherazad Family was sent to Baba lovers the world over. The fall issue of this newsletter will include a fuller account about Meheru and her extraordinary life with Baba.

Avatar Meher Baba gathered His dearest Meheru into His loving embrace on April 21st, 2012 at 4:06 p.m. in Meherazad. Meheru went to her Beloved due to a stroke; she was 84 years old. The cremation was at Meherabad on April 22nd, 2012 at 9:30 a.m. Her ashes were interred on Meherabad Hill by the side of Meher Baba’s Samadhi as He directed.

Meheru had the great fortune to be born to two of Meher Baba’s very close disciples from His earliest ashram days, Rustom and Freny Irani, Freny being Mehera’s sister. From her early childhood, Meheru longed to be a part of Baba’s ashram, and as soon as she finished schooling in her mid-teens, Baba accepted her as one of His intimate women mandali. Immediately she dedicated her life to serving her two beloveds, Baba and His dearest Mehera. Meheru’s lively, spirited, active nature was combined with a deep sensitivity and grace that served her well as one of Mehera’s closest companions, especially after Beloved Baba dropped His body. She was the last remaining of Baba’s New Life companions, the last of those with Baba in His 1952 car accident in the West, and also the last of the Meherazad resident women mandali from Baba’s time.

After Mehera rejoined Baba, Meheru continued to care for Baba’s Home and His personal things in the way Mehera would wish, both at Meherazad and through her guidance of the Trust’s archive team. She also continued to welcome Baba-lovers to Mehera’s porch with warmth, treats, witty remarks, games, and most of all, touching memories of a life spent with the God-Man and His beloved.

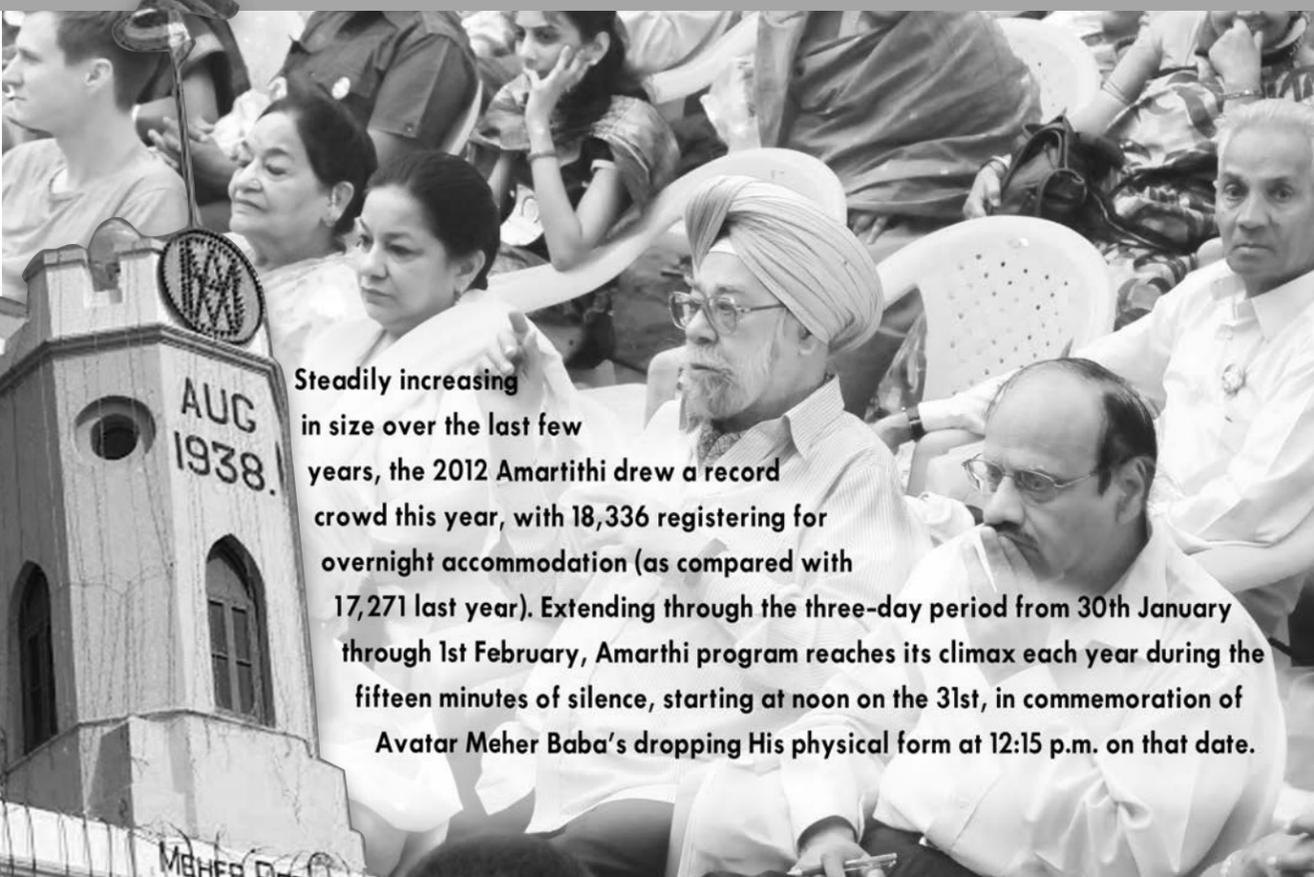
Meheru’s lifelong courage, sacrifice, unswerving focus, and whole-hearted dedication is a tribute to her Beloved, and an example to all His lovers now and to come.

We, your Meherazad family, salute you, dearest Meheru, for your life of complete surrender and service to the Avatar of the Age.

AVATAR MEHER BABA KI JAI !!!



AMARTITHI 2012



Steadily increasing in size over the last few years, the 2012 Amartithi drew a record crowd this year, with 18,336 registering for overnight accommodation (as compared with 17,271 last year). Extending through the three-day period from 30th January through 1st February, Amarthi program reaches its climax each year during the fifteen minutes of silence, starting at noon on the 31st, in commemoration of Avatar Meher Baba’s dropping His physical form at 12:15 p.m. on that date.

PHOTOS BY PAUL LIBORON



Jalu Dastur Returns to Baba

Jalu Kaikobad Dastur passed away on 1st March 2012, at 2:20 in the

afternoon in her room on Meherabad Hill after a brief illness. She was 83 years old.

Daughter of Baba's disciple Kaikobad, Jalu was blessed with a lifelong association with the Avatar of the age. Born on 22nd March 1929, Jalu moved to Meherabad with her mother Jerbai and two sisters Meheru and Goolu (her older brother Ratan lived in Ahmednagar and worked at Sarosh Cinema) on 31st July 1944. For most of their life there, the family occupied rooms in a building that had been previously used by Baba for the maternity hospital, for the caretaking of masts and mad persons, and as an office for the *Meher Baba Journal*. Right next to their living quarters was and still is Baba's Cage Room, used by Him for intense seclusion and mast work.

During the New Life when Baba disbanded His ashrams and got rid of all His old properties, Kaikobad's was the only family to continue residing on the Hill. While after the New Life Kaikobad moved about with Baba until settling in with Him at Meherabad, his wife Jerbai and daughters stayed on with Mansari in Upper Meherabad, during those long decades in the 1950s and 60s when Meherabad was a largely deserted rural outpost.

All that changed when Baba dropped His body in 1969. Pilgrims began to visit, and Meherabad suddenly became a beehive of activity. After Kaikobad and Jerbai died in the mid-70s (their oldest daughter Meheru had already passed away in 1965), Jalu and her older sister Goolu remained together in the old hospital building, two of Meherabad's more colorful characters.

Innocent and guileless to a degree that one rarely finds, Goolu and Jalu often created a comic impression on those who met them, chattering and jabbering on with each other in seeming complete obliviousness to how they might appear in the eyes of the world. Baba too took enjoyment in this simple-hearted, childlike nature of theirs. One game that He used to play with them was this. The three sisters had very different voice timbres: Meheru's was a deep chest alto, Goolu spoke in the middle range, while Jalu talked in a high nasal whine. So Baba used to have them say their names one after another — "Meheru!" "Goolu!" "Jalu!" "Meheru!" "Goolu!" "Jalu!"—round and round, faster and faster. The total effect was exquisitely funny. The sisters for their part were thoroughly sporting about it, pleased to be able to entertain their Beloved in this way.

Though their father was a Parsi priest who had brought his children up in relative affluence, the "three fatties," as they were sometimes nicknamed in the ashram, used to stitch their own dresses, for that purpose cutting up what are known as "garas," old classic Parsi saris made of shanghai silk with fine ornamental needlework in silver and gold thread.

Jalu dies the last of her family, one of the very few families that Baba personally took "under His wing," as it were, providing lifelong support and residence, just a few steps from His own Samadhi at Meherabad. Jalu's ashes, like those of her sisters Meheru and Goolu before her, have been scattered across the top of the Hill, within that small tract and circumference where she was blessed to spend most of the years of her life.

Recent Restoration at Meherabad

The on-going restoration effort over the last eighteen months has brought back into the closest possible approximation of their original prime condition several of the old sites and objects fragrant with the memories and rich with the history of Meherabad.

1. THE MEHERABAD "GHANI"— a lime mortar mill built in the 1930s that supplied mortar for many of the early buildings at Meherabad. A circular stone three feet in diameter at the end of a wooden axel used to be dragged by bullocks along a stone gutter, crushing a mixture of burnt lime and sand into mortar usable in construction. Found in disrepair with the original stone broken and the wooden axel stolen, the ghani has been rebuilt, and it now stands close to the highway between that and the railway tracks perhaps fifty meters to the south (towards Arangaon) of the site of the Makan-e-Khas and the old Samadhi path.



2. TOMB-SHRINE OF GILORI SHAH ("Maula Baba"). In the early 1920s, before Baba established His ashram there, this revered Muslim saint from Ahmednagar asked



that his tomb be built in what was then a remote location on the outskirts of Arangaon village, since, as he then predicted, the great Master would make

His abode there. Located today a few steps from the Ahmednagar-Daund highway in Lower Meherabad just in front of the old Pilgrim Centre, Gilori Shah's tomb has recently been enclosed by a protective fencing with Baba's photo and the "Mastery in Servitude" symbol on the gate.

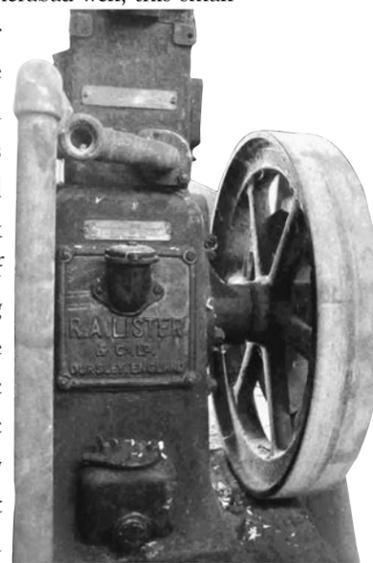
3. ENGINE ROOM (1934). Situated immediately across the footpath from Gilori Shah's Tomb and adjacent to the original Meherabad well, this small

cabin served for many years as the space where Padri

carried out his mechanical and engineering work in the course of his caretaking

Meherabad. One of its historic treasures is the electric generator originally

procured for Baba's use at Meherabad by Dr. Donkin but rejected by Baba as too noisy and sent to Meherabad for employment there during Sahavas programs



4. PADRI'S ROOM. For decades Padri used this simple room in the main building at Lower Meherabad not only as a bedroom but as a dispensary for his homeopathic practice from which he provided free medical care for the villagers of Arangaon.



PHOTOS BY TED JUJONSON

Celebrating the Golden Anniversary of the East-West Gathering

The fiftieth anniversary of the East-West Gathering will be celebrated at Meherabad from 1st through 4th November, 2012. The program will specially feature the reminiscences of those fortunate enough to attend the original East-West Gathering at Guruprasad in Poona in 1962. That august event will be further commemorated through skits and plays, musical performances, films, and a special exhibition. The amphitheater of Meherabad Hill will serve as the main venue for the commemoration.

The East-West Gathering stands as a unique occasion in the history of the Advent, when the Avatar of the Age, for the first time, brought His lovers from East and West together in a large-scale gathering in the living presence of the Father of creation. Baba's lovers from all over the world are invited to join us at Meherabad this November as we celebrate His Avataric act of uniting the people of East and West as one humanity in His love.

Postponements Due to Water Shortage

Due to this year's severe drought conditions at Meherabad and in the Ahmednagar area, Meherabad now has an extreme shortage of water.

It has become very clear that there is insufficient water supply or water reserves to allow accommodation for Baba-pilgrims at Meherabad at this time.

As a result, from 9th June 2012, pilgrim accommodation facilities at Meherabad that were open from 25th May (Hostel D, Hostel C, and Dharmshala) have been closed. The Meher Pilgrim Retreat did not open as scheduled on June 15th.

The Meherabad Young Adult Sahavas, which was due to begin on 21st June, has been postponed.

Updates will be available through *Tavern Talk*.

Donkin's Diaries Released

The closing of the year 2011 was punctuated with the



release of a new mandali memoir, *Donkin's Diary: Travels in India with Meher Baba, 1939-45*. The Diaries are housed in the Trust archival collection in Meherabad. The book is copyrighted in the name of the Avatar Meher Baba

Trust and published by Sheriar Foundation.

The Pilgrim Population, 2011–12

Pilgrim demographics for the 2011–12 pilgrim continued trends of the last few years, with a slight increase in the number of pilgrims from India, while the non-Indian pilgrim count essentially held steady.

At Hostel D in Lower Meherabad—the pilgrim accommodation facility most frequented by Indians—the number of pilgrim visits during the 2011–12 season (exclusive of Amartithi) came to 5640, as against 5384 last year and 4865 in 2009–10. As usual, a little more than half of the Indian pilgrim population hailed from Maharashtra, about 30% from Andhra, and the rest from other states.

At the Meher Pilgrim Retreat, again, the number of pilgrims from India exceeded last season's tally by 271, while the non-Indian pilgrim count held steady, 853 this year, as compared with 855 last year. The table below shows the breakdown by country over the last six pilgrim seasons.

Pilgrim Visits at the Meher Pilgrim Retreat, 2006–2012

	2006–7	2007–8	2008–9	2009–10	2010–11	2011–12
India	1,411	1,788	1,938	2,262	2,513	2,784
USA	336	462	394	340	307	417
Iran	108	181	213	305	207	169
Australia	89	83	62	55	52	44
UK	64	62	52	44	54	42
Russia	3	19	31	27	27	32
Canada	24	27	37	25	31	26
Germany	16	22	21	23	31	24
France	9	16	20	9	12	18
Mexico	4	6	9	12	7	12
China	14	0	4	1	0	10
Other	101	80	108	72	127	59
Total	2,179	2,746	2,889	3,175	3,368	3,637

Although the total of pilgrim visits to the Meher Pilgrim Retreat for the 2011–12 season represents a slight increase over last year, the duration of visits decreased correspondingly, with the result that the MPR bed occupancy rate for both years stands at about 32%. The five-year average, since the facility opened in June 2006, comes to about 34%.

Questions and Answers about the Avatar Meher Baba Trust

(Continued from the January 2012 issue)

6. QUESTION. What are the basic responsibilities of the trustees?

ANSWER. Their paramount responsibility lies in implementing Meher Baba's expressed wishes as laid down in the Trust Deed. It rests with the trustees to arrange for the administration and management of all Trust operations, from pilgrim facilities and staffing to finances and long-term planning. In discharging their responsibilities, trustees must act honestly and in good faith with the best interests of the Trust in mind, and they are required to exercise care and diligence in carrying out all duties.

7. QUESTION. Are trustees involved in the day-to-day operations of the Trust? At present, who has which responsibilities?

ANSWER. All trustees residing at Meherabad, Meherazad, and Meher Nazar (the Trust Compound) are involved in the day-to-day operations of the Trust. A year ago, however, Bhau Kalchuri had a stroke and had to withdraw from active duty. Ali Ramjoo and Jehangir Sukhadwala, who reside in Pune a hundred and twenty kilometers away, take no part in the Trust's daily administration.

Meherazad is managed by Falu Mistry. The four resident trustees at Meherabad—Jal Dastoor, Shridhar Kelkar, Ramesh Jangle and Heather Nadel—play various roles in connection with the Meherabad estate, involving such domains of responsibility as the caretaking of Meher Baba's Samadhi, pilgrim and resident accommodations and activities, infrastructure (connected with electricity, water, roads, and afforestation), the Meher English School, and the Meher Health Centre. At Meher Nazar, Mehernath Kalchuri, an attorney, supervises Trust legal affairs and maintains active involvements with the Meherabad school and dispensary. Craig Ruff along with Mehernath works with land and deals with government agencies. Craig is also responsible for the functioning of the Trust Office in Ahmednagar.

All major decisions in planning, the approval of new projects, expansion of

existing facilities and services, and other key aspects of Trust life are made directly by the Board of Trustees at its meetings. Routine operating decisions devolve upon the various Trust committees. Committee membership is comprised of trustees and local residents.

8. QUESTION. What financial obligations and responsibilities do the trustees perform for the Trust?

ANSWER. Trust finances define one of the central areas of responsibility of trustees. The Board of Trustees has the duty of ministering to the Trust's financial well being. This entails having finances in place for the running of the Trust's day-to-day operations and for taking on new projects within the Trust's financial capacity.

As described in the last issue of this newsletter, the Board has formed an Interim Finance Committee to oversee Trust finances until such time as it can be replaced by a permanent Financial Committee. The interim committee members are Falu Mistry, Shridhar Kelkar, Craig Ruff—all three current trustees—and Merwan Dubash, a long-time professional chartered accountant in Canada who now spends part of each year in Meherabad. For the present this interim group is responsible for financial policies, managing finances and investment activities, financial planning and budgeting, and generally ensuring that proper financial controls and procedures are in place that will allow the Trust to operate in a fiscally responsible manner.

9. QUESTION. Do trustees purchase land through the Trust for the Trust or themselves? Why?

ANSWER. On behalf of the Trust, the trustees purchase land for the Avatar Meher Baba Perpetual Public Charitable Trust. Although some trustees purchased land for themselves before becoming trustees, current trustees cannot purchase land for themselves in the area covered by the Trust Development Plan for Meherabad, Meherazad and Meher Nazar without prior approval from the Board.

Amid Tightened Finances, Trust Narrows Priorities

With many of the world's economies struggling over the last few years, the Avatar Meher Baba Trust too finds itself in tough financial circumstances and, accordingly, has had to scale back on expenditures during the upcoming budgetary year.

Most new projects that entail significant capital expenditure and expansion plans for any facilities or services have been put on hold, with a view to building up the Trust's Corpus before efforts are renewed to develop the Trust Estate. Meanwhile, resources are being reserved and concentrated in five areas: (1) the procurement of critical lands around Meherabad and Meherazad; (2) the

fencing of properties; (3) the completion of the Memorial Tower (whose construction is already in progress); (4) obtaining the government bungalow that Beloved Baba used near the accident site in Udtara outside Satara as the site for a memorial to Meher Baba's automobile accident there in 1956; and (5) other necessary capital expenditure around the Trust estate.

As reported in the June 2011 issue of this newsletter, eighteen months ago the Board approved the construction of a new Dharamshala in Lower Meherabad. The ground-breaking and commencement of construction has now been indefinitely delayed until the financial situation improves.

BABA'S BIRTHDAY, 2012

The 118th anniversary of Avatar Meher Baba's birth was celebrated at Meherabad, as has become customary, with a gathering at His Samadhi in the early morning and a play in the afternoon. Entitled "Fire and Ice: Draupadi's Story," this year's drama took its narrative from a modern novelistic reinterpretation of the great Sanskrit epic, Mahabharata.



The Creation of the Avatar Meher Baba Trust

Over the next several issues we will be recounting the history of the creation and establishment of the Avatar Meher Baba Trust, from its founding in 1959 through the publication of Deed of Declaration of the Avatar Meher Baba Perpetual Public Charitable Trust in 1974. This first part of a multi-part series narrates circumstances that led to the drafting of the original Trust Deed and its signing by Meher Baba as the Trust's "Settlor." Much of the information for Part One was gleaned from Bhau Kalchuri and Eruch Jessawala in 1999-2000.

PART ONE. THE ORIGINAL TRUST DEED

One of the significant legacies which Avatar Meher Baba left for posterity was the Avatar Meher Baba Trust. Created by Him in 1959, the Trust holds a unique place in the history of His Advent. For it was to the Trust that Baba gave the charge of caretaking His Tomb on Meherabad Hill, which He said would one day become a great center of world pilgrimage. The Trust is also distinctive in that its first generation of trustees and workers were mostly Meher Baba's own intimate mandali. That the Avatar Himself should in this way have invested a legally constituted organization with His own personal imprimatur and given its operation into the hands of those who lived with Him on a day-to-day basis is surely a signal event in spiritual history. Of course, Avatar Meher Baba many times made it clear that He had *not* come to establish a new religion, cult, or creed. The Trust does not conceive its role, therefore, as to serve as the guiding light or governing body in a new religion or religious movement. What the Avatar Meher Baba Trust should be is well indicated in the Trust Deed, which in its original form was created under His direction and signed by His own hand.

Like so many other significant developments in the course of Meher Baba's lifetime, the Trust emerged in response to a specific practical situation. In the late 1950s May Lundquist, a Baba lover from Australia, wanted to make a significant donation to Baba and His work. Now until this time, Meher Baba had been highly selective on the matter of who He would accept money from. Indeed, most of the contributions that had supported His work in the financial sense had come from a small number of intimate disciples, such as Nariman, Meherjee, or Elizabeth. Much of the time the

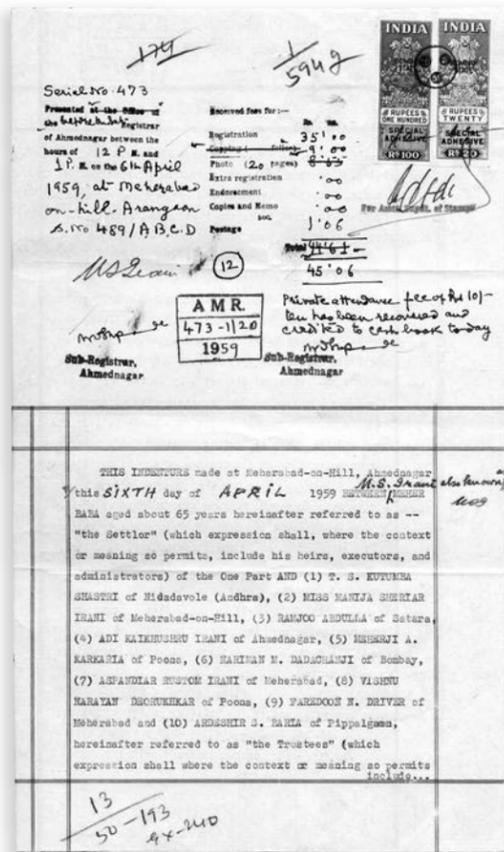
mandali had lived a very hand-to-mouth existence, and finances were managed in a household (and not an institutional) style. But in the wake of Baba's great darshans and world travels in the 1950s new lovers were coming forward who wanted to share in the privilege of contributing as they could to the work of the Avatar. For some time it had been becoming evident that some new approach was needed on the matter of donations. May Lundquist's request, however, brought this issue up in a new way. Since she was a foreigner (that is, non-Indian), a contribution from her would bring with it income tax complications. On the other hand, the call it was plainly her ardent and heartfelt wish to be able to serve Baba through this love-gift.

There was another relevant factor. Meher Baba was now 65 years old, and many of His mandali, who had dedicated their lives to His service, had been living with Him for several decades. Few of them had ever known a life apart from Him, and they had never developed independent means of supporting themselves in the material sense. Of course these great lovers of the Lord, childlike in their faith in their Master, never gave a thought to the matter of what would become of them in their later years. But Baba's ways were always practical; and as the true Compassionate Father, He wanted to ensure for the provision of the basic necessities of food, shelter, and clothing for these close ones after He had passed away.

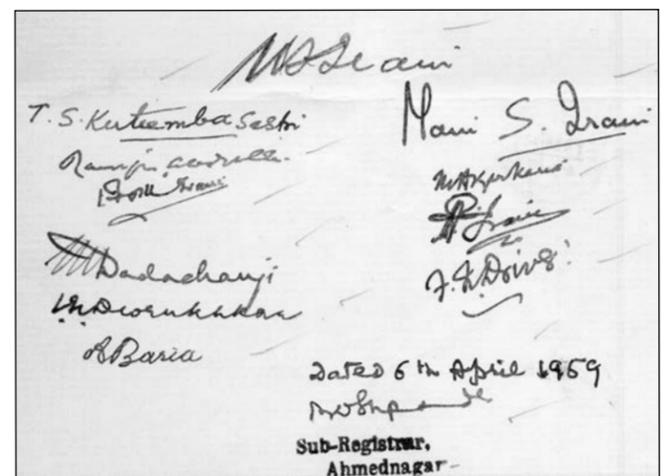
Ramjoo Abdulla, one of Baba's mandali from the early 1920s, had for a long time played the role of "Baba's lawyer"; for though he had no formal legal training, Baba would often call upon him when legal questions arose. One day, when the matter of May Lundquist's donation was being discussed among the mandali, Eruch suggested the creation of a trust. Baba liked the idea, and the assignment was given to Ramjoo. As usual in the summer months, Baba was residing in Guruprasad in Poona. With Baba's go-ahead, Ramjoo undertook the composition of a draft of a trust deed, and each day in Guruprasad he would discuss it with Baba. When this preliminary work was completed, Ramjoo took the draft to a lawyer in Bombay, who finalized the text and prepared it for execution.

On 6th April 1959, Meher Baba traveled by car from Guruprasad to Meherabad where, in the presence of the sub-registrar from Ahmednagar, He put His signature on the Trust Deed. Also present on the occasion were the ten original trustees—Kutumb Shastri (the first Chairman), Mani, Ramjoo, Adi (Baba's secretary), Meherjee, Nariman, Pendu, Vishnu, Padri, and Kaka Baria. Eruch and Goher appended their signatures to the document as witnesses. This original Trust Deed, which is the first foundation and authorization for the Trust and its activities, is currently housed in the Trust Office in Ahmednagar.

TO BE CONTINUED IN THE NEXT ISSUE



Page one of the Trust Deed signed by Baba.



Signatures of the ten original Trustees

How to Contribute

The Avatar Meher Baba Trust is supported entirely by love-gifts from Meher Baba's lovers around the world. In truth, it is Baba Himself who gives through your hands, and it is Baba Himself who brings these objects to completion, objects that He Himself laid down in the Trust Deed, when it pleases Him to do so.

For those who have not taken the opportunity to contribute, here is how. In the UK, please send your tax-deductible contribution to Avatar Meher Baba Association, c/o Sue Chapman, 2 Chapel Hill Row, Craster, Northumberland NE66 3TU, tel. 01 665 57 69 57, e-mail suchapman@hotmail.com.

In the United States, persons who wish to make tax-deductible contributions or wish to name the Trust as a beneficiary in their will, 401K, IRA, or insurance policy should contact Emory and Susan Ayers P.O. Box 398 Mystic CT 06355 (tel. 860-535-0370, e-mail TrustPlan@ambppct.org). They will send you relevant information along with a list of eight Meher Baba tax-exempt organizations that have grants in place to

support the Trust. These include a Trust Development Plan grant, an Operating Expense grant, and a grant for the construction of the Memorial Tower.

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

A fuller public accounting on Trust finances is provided annually in the Trust Financial Report, sent out with the June letter of this newsletter and posted on the Trust web site. The Financial Report details and breaks down information on Trust receipts—including current dona-

tions to the three grants—and expenditures; it provides as well a current and projected expenditures report for the Trust Development Plan.

More information can be found in the Trust's web site at www.avatarmeherbabatrust.org.

WHAT IS THE AVATAR MEHER BABA TRUST?

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

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

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

Inquiries and contributions can be sent to: The Chairman, Avatar Meher Baba Trust, King's Road, Post Bag 31, Ahmednagar 414 001, M.S., India. Subscriptions to this newsletter can be sent to that address or to: Avatar Meher Baba Foundation, PO Box 398, Mystic, CT 06355-0398, USA (tel. 860-535-0370, email EAYERS88@comcast.net). To subscribe to Tavern Talk (the Trust's electronic newsletter), send an email to Listserv@ambppct.org and include in the

text of your message the words: "subscribe tavern-talk." Pilgrims seeking accommodation at Meherabad can address their emails to pimco@avatarmeherbabatrust.org (to stay at the Meher Pilgrim Retreat) or to jaibaba@ambppct.org (for Hostel D). Other information can be found on the Avatar Meher Baba Trust's web site at <http://www.avatarmeherbabatrust.org> (or <http://www.ambppct.org>).

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