

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Khushab	C/21	Kâsim Alî Baba	* A very good mast, sometimes majzoob-like and sometimes salik-like. He lives at a little village called Jalalpur about seven miles from Khushab, a village difficult of access, for the only track to it is rutted, stony, and sandy. This mast has the reputation of possessing occult powers, and is believed to be able to cross rivers without swimming or using a boat. He seems also to have an uncanny power over a group of people, since, when he addresses an audience, each person feels that he is alone, and that Kasim Ali's remarks are addressed to him in particular. A short while after Kasim Ali Baba came to Khushab, some of the local peasantry are said to have had identical dreams wherein a deceased saint, at whose shrine they used to pray for favours, appeared to them and told them that the power was now with Kasim Ali, and that they should henceforth go to him with their prayers. Kasim Ali is an old man, perhaps eighty years of age, and wears very dirty, ragged clothes. Before he came to Khushab he used to wander about for some thirty years.	1946 October 6
Kilakkarai	E/13	Pallûkollah Baba	* * A very great mast, between the sixth plane and the seventh, whom Baba once referred to, in a broad sense, as "The king of all masts" . He was a Muslim of Southern India, and his language was Tamil, so that Baba's men (very few of whom know Tamil) were not able to converse with him easily. Baba first tried to find Pallukollah Baba as early as January 1940, and at that time he actually made a journey in pursuit of him to Cape Comorin, the southernmost cape of India. It was not, however, until November 1940, when Baba and his group were in Ceylon, that Kaka got wind of the whereabouts of Pallukollah Baba, and he therefore set off across the shallow waters that separate Ceylon from India, and made his way to the village of Kilakkarai. There he found this great mast, a very aged and infirm man, believed to be 115 to 120 years old. He was so infirm that he was unable to walk, and had to be carried from place to place,	1940 December 6 or 7 1941 February 15

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Kilakkarai (contd.)	E/13	Pallūkollah Baba (contd.)	so that Kaka was obliged to change his original plan of trying to bring this great mast with him to Baba in Ceylon. Kaka therefore stayed the night in Kilakkarai, and that evening he was told many tales of Pallukollah Baba's greatness. This mast had the reputation of crossing deep rivers without aid, and the following tale is an example of this mysterious power. Many years previously, Pallukollah Baba used—about twice a month—to be ferried across the neighbouring river by a Muslim boatman, whence he would visit a certain village beyond the further bank. One day, Pallukollah Baba appeared on the river bank and told the ferryman to go alone across the river in his boat, and then make his way at once to a friend of his in a certain village beyond the further bank. And so the ferryman crossed the river and went at once to his friend's house, and, to his astonishment found Pallukollah Baba already there, sitting with his friend. Pallukollah Baba was too old and frail to have swum across this unbridged river, and there were, it seems, no other boats in sight at the time. The fact that, by some means, Pallukollah Baba had reached his friend before him convinced the ferryman that he had witnessed a miracle. From this, and from many other individual miracles, the fame of Pallukollah Baba began to be bruited abroad and his reputation became very great.	
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Baba first contacted him on his return from Ceylon on 6th or 7th December 1940, when the group was staying for a day or two at Ramnad. On that occasion, Baba sat with him alone for half an hour. The second contact was only two months later, when Baba came from Jaipur, in Rajputana, to this far southern extremity of the Indian peninsula. Baba reached Kilakkarai on 15th February, his birthday, and that morning told those with him to fast until he had contacted Pallukollah Baba. After sitting with him for one hour the party returned to the local Dak Bungalow to break their fast. This was the final contact with this great mast, who has since passed away. See photograph.

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Kishangarh	D/5	Bhâyyâ Baba	* A good mast, and one who showed reluctance to be contacted by Baba. Contact with other masts, particularly Mai Bap of Aurungabad, and at times Chatti Baba, has shown that their reaction to Baba is ambivalent, and that they may at times suffer some sort of spiritual burden that is almost beyond their power to endure. Bhayya Baba was first met in a restaurant, and he refused to come for Baba's contact. When asked to sit near Baba he replied, "I know what your work with me is, and I won't come". Baba then wanted to feed him with his own hands, but he replied, "Give me food, I will eat it myself here". Eventually he left this restaurant for another, and with a little further gentle persuasion he was finally contacted satisfactorily.	1941 June
Kolgaon	D/8	Poor	* A thousand poor people of this village were each given a bundle of sixteen pounds of groundnuts wrapped in two yards of white cloth. Baba, in the seclusion of a specially prepared room, gave these bundles to each person—old and young, men and women—some blind, some lame and bent—all poor country folk, hardened by a life of poverty and manual labour. Each person was selected in advance by a team of workers, and given a numbered ticket which was handed in before entering the door of the room in which Baba sat.	1946 March 16
Kotah	D/6	Pîr Fazl Shah	* * An adept pilgrim, believed to be about 117 years old, but, at the time of contact, still sound in wind and limb. When Baba and his group arrived, Fazl Shah began talking in a disconnected and incomprehensible way, as if possessed by some overpowering spiritual fervour. He then greeted Baba and his men with much respect and cordiality, and brought a chair for Baba, inviting him alone to be seated, as if he recognized him at once as the Master. After a short while, Fazl Shah and Baba entered a room and sat alone together. Those outside heard Fazl Shah crying out with great feeling. He told Baba, "No one, until you came, has touched my heart with the arrow of Divine Love. You have the power to destroy and flood the world; no one fully knows	1946 October 12

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Kotah (contd.)	D/6	Pir Fazl Shah (contd.)	the limits of your greatness; you are the spiritual authority of the time, and if I were to die I would take another body to be close to you". He later asked Baba to write to him as soon as he returned home, and added that he would be very restless until he heard from Baba. He insisted that Baba should take down his address, and this was written down by one of his disciples and handed to Baba before the party left. Fazl Shah used to scrub his own room out wherever he stayed, and was widely revered by thousands of people. It is said that he has since died.	
Kottalanka	G/9	Saiyid Ahmad Ali Shah	* * A very high mast, a mixture of jalali and jamali types, and the spiritual chargeman of the district. He is a very aged and edentulous man who sits naked on the verandah of the house of a Brahmin. This Brahmin respects and cares for Saiyid Ahmad Ali Shah, and, opposite his own house, he has built a dharmashala for those who come to visit the mast. Baidul first went to the mast and told him that Rustom had come (meaning, in his mind, Baba), and the mast replied, "No, a crow has come". (A crow appearing to someone is a good omen that a friend is about to arrive.) When Baidul got up to go, he touched the mast's feet in a gesture of respect, and the mast then stood up and hit Baidul in the stomach, telling him to sit down again. For about half an hour Baidul waited, and then again got up to go, and was allowed to take his leave only on promise of returning later. Baba later came for contact, and left twenty rupees with the Brahmin for a mattress for the mast, and also for the purchase of perfumes, of which Saiyid Ahmad Ali Shah is very fond.	1943 March
Kul Mokal	C/3	Baba Saiyid Ahmad Shah	* A tiny old mast of the jamali type, perhaps only four feet high, as thin as a rake, who is very fond of opium. He is nevertheless a good mast, and is much revered in the district. He keeps cattle, and has an ashram where his many disciples live. He is almost naked, and covers himself rather ineffectually with a sheet. The journey to this mast	1943 July 16 1943 September 28

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Kul Mokal (contd.)	C/3	Baba Saiyid Ahmad Shah (contd.)	was also memorable because of the admirable conduct of a Sikh restaurant owner. This man prepared a meal for Baba and his party, and, close on midnight, carried it two miles to the railway station. The fellow also refused to accept money, saying that he was doing a service. On insistence from Baba, however, he was prevailed upon to accept his dues. Baba of course was anonymous, in accordance with his usual custom when contacting masts.	
Kulyan	C/2	Gûrdat Singh	* * This contact was on the bus journey of Baba and a group of the mandali to Kashmir in 1929. Near Kulyan, they passed a Sikh who saluted the bus, and Baba thereupon ordered the bus to be drawn up and said, "There is a spiritual atmosphere here, even from the physical viewpoint". Baba and the mandali got out of the bus, and Ramju then approached the Sikh, who was still standing at the side of the road. Referring to Baba, Gurdatt Singh told Ramju, "He is a Master, he is a real Master, and his grace has been bestowed upon me". He finally added, "May I be sacrificed in the dust under his feet". At that time, Baba explained that he was an advanced soul and a householder; and Baba now explains that he was an advanced pilgrim, according to the category given in Chapter One.	1929 July 29
Kup	D/3	Tôtâpûrî	* A very high and a very famous naked, jalali mast of the sixth plane. He lives in a little hut near an irrigation canal, and, at the first contact, was given bananas and some cigarettes. He roams about a great deal, and has dogs with him. In 1946, Baba saw him but did not really contact him, for he rebutted all advances. Baidul even gave food to one of Totapuri's dogs, hoping that this might put the mast in a good mood, but he was angry at this also, so that they had to give up trying to contact him.	192 April
Kuranwad	D/9	Krishna	* * A good ittefaqi mast, having traits of a jalali, of whom Baba said that he had never seen such a restless mast anywhere. The local Raja looks after him, and gives him new clothes as often as he seems to need them. At the second contact, Krishna was in the Raja's palace, and when inquiries for	1941 Octobet 1 1942 January

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Kuranwad (contd.)	D/9	Krishna (contd.)	him were sent into the palace, he was brought out so finely dressed that they barely recognized him. Baba contacted him in a restaurant, and half an hour later they found him in another street, again dressed in rags. Whenever he was given new clothes, he used to take them off as soon as possible, tie them in a bundle, and put them in a certain house. All these bundles (and there were many of them) were collected in this house. Krishna is a middle-aged, thin, tall, dark-complexioned fellow, and he is a good mast.	
Lahore*	C/3	Amîr Chand	A good mast in a majzoob-like state. He was an oldish man who lived in an upper floor room in a very filthy state. There were usually five or ten people about him, some of whom would attend to his needs, while others would hope for hints on "cotton figures" (this is a common form of gambling in India). There were generally several dogs with him. He has now passed away.	1942 May
Lahore	C/3	Baba Hyât Mast (Hyât Shah Baba)	In 1942, at the first contact, he was naked and sat under a tree in a public garden. He is a good mast, and is said to have lived under that particular tree for about twenty years. In 1946, when contacted, he was in this same favourite place beneath the tree, but was then wearing yellow clothes.	1942 May 1946 May 7
“	“	Baba Kamblîwâlâ Mastân	A good mast who roamed about a good deal, and often sat in a mosque in Saiyidpura (where he was contacted).	1943 August 22
“	“	Balî Mastân	* A moderate mast who carries a red flag and some sticks. At times he wanders close to the railway line and waves his red flag, so that any driver who does not know him pulls up his train! He travels about in trains all over the Punjab, and is well known in many places. He was brought to Baba's house for contact.	1943 September 22
“	“	Bâp Dikrâwâlâ Mast	* This name was given by Baba ; it means "the father and son mast". The real mast (and a good one), is the son, who is now thirty-five to forty years old, and is naked. The father looks after his boy with much	1946 May 8

* *Note:* Baba and his group stayed in Lahore from (?) 7th July 1943 to 21st November 1943.

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Lahore (contd.)	C/3	Bâp Dikrâwâlâ Mast (contd.)	love and reverence, and calls himself his son's disciple, and says that he, the father, is the spiritual son of his boy. The father appears also to be on the verge of becoming a mast, and the two of them are a delightful pair. The son is a typical madar-zad type of mast.	
“	“	Bengâlî Mâi	A moderate mastani who sits on the road near a hospital in Anarkali. She has now passed away.	1942 May
“	“	Churâ Sâin	A very old man, a sweeper by caste, and a moderate mast, who lives near the Delhi Gate and is much revered by the sweepers there.	1943 November 4
“	“	Faju Mastân	A middle-aged mast, of no special merit, contacted in a cemetery in Ichra. He either lay down or stood up, but was never seen to sit.	1943 October 7
“	“	Fantî Mast	No further record.	1943 October 7
“	“	Farânferî Mast	No further record	1946 May 8
“	“	Girdhârî Mahârâj	No further record	“ 1946 May 8
“	“	Gundâwâlâ Baba	No further record	1943 September 30
“	“	Gundu Mast	No further record	1943 September 23
“	“	Hindu Sâin	A good mast, but beyond this no record of him.	1946 May 7
“	“	Jâffer Mastân	Wears black clothes, carries a big stick and is much revered, but is not in fact of any special merit.	1943 September 30
“	“	Jâffer Shah (Patangwala Baba)	* A tall, fat man, with long hair and white beard, who wears a kafni and has a passion for flying kites (<i>patang</i>). At the last contact, he was living near the old fort at the northern end of the ancient part of the city. He is a good mast. At each contact Baba gave him some paper kites. (This sport of flying kites is much loved by Indian children.)	1942 May 1943 (?) August 1946 May 7
“	“	Jânî Mastânî	A very good mastani who sits almost naked in the shrine of Mian Mir. If given clothes, she throws them away.	1943 September 30 1943 November
“	“	Kâlâ Mastân	A roaming mast and a moderate one. No further record.	1943 October 7
“	“	Kâlâ Sâin	No further record	1943 November 4

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Lahore (contd.)	C/3	Kashmirî Baba	Nothing special	1943 September 17 1946 May 7
“	“	Labâ Sâin	In Ichra, a suburb of Lahore; nothing special.	1943 October 7
“	“	Lagâ Mast	Near the Gate of Lamps (<i>Batti Darwaza</i>) no further record.	1942 May
“	“	Lôbâ Mast	A good mast, though very aged and infirm, who sat in a shrine in Ichra, and was looked after by the caretakers of the cemetery in which the shrine stood.	1943 September 26
“	“	Lôyî Mastân	No further record.	1946 May 8
“	“	Mâi Kûlî	A good mastani, with a sacred fire (<i>dhuni</i>) before her. She is old and well known, and has many disciples.	1943 September 26
“	“	Manâ Mastân Pathân	* A tall old man, and a moderate mast, who is a comic sight because of his impedimenta. He walks around with a quilt over one shoulder; carries a kettle, a lantern, a cooking vessel; and has two or three big dogs with him. Whenever he finds stray puppies (and these are common in the streets of any Indian city), he carries them in his arms along with his lantern, kettle, and cooking pot, or ties string round their necks and leads them to his hut. His favourite topic is of going back to Peshawar, his home town, a topic that he has discussed for many years, it seems, though he continues to live in Lahore.	1943 September 30
“	“	Mandû Mastân	No further record	1943 September 23
“	“	Mastânî Mâi	* * A very good mastani who, for twenty-five years, sat in one place opposite the railway station. Those about her said that she had been there before the present shops were built, and in 1941, there was a garage immediately behind the place where she sat. Over her head she wore a shawl that was quite stiff with mud and dust ; it was so ingrained with dirt that it looked almost like cardboard. Her face was covered by this shawl. One evening, Baba took Norina (this was on the bus trip from Jaipur to Quetta) to see her, and he lifted the shawl away from her face. She had a very dark countenance with strange, light-bluish eyes, and she looked up adoringly at Baba, put her hands together, and said, "Allah".	1941 March

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Lahore (contd.)	C/3	Mastânî Mâi (contd.)	She had a strange habit of burying any food given her in the dust by her side, and she did this with a plate of food that Baba had brought for her. (It is believed that she has now passed away.)	
“	“	Mastânî Mâi	A girl, a seeker, who sits in a hut made of old railway sleepers near the banks of the Ravi River. She is alone out there, in a place that might offer many opportunities for unchastity; but she is pure, and has love for God.	1946 May 7
“	“	Mishkin Baba	No further record	1943 September 17
“	“	Môhiuddin	An old man, a seeker, who for many years has kept a vow of silence. He has many disciples. He was brought to Baba's house for contact and was given one rupee before leaving.	1943 August 1
		Môrî Baba	* A tallish, thinnish, clean shaven man, fifty-fivish, with many bundles containing heaven knows what, who sits leaning against a wall in Kanjari Moholla. He is sometimes naked, and sometimes wears a few dirty old clothes. He is an adept pilgrim, much revered by prostitutes, who feed him.	1946 May 7
“	“	Mundiâ Mastân	A seeker from Ichra who was brought to Baba's house, bathed, clothed, fed and contacted, and sent off with a cup and saucer (which he asked for), and some money.	1943 September 27
		Mûrlî Sâin	No further record	1943 September 17
“	“	Nawâb Alî Shah	* * A good mast in Baghbanpura, a suburb of Lahore. Baidul cycled out to see him first, and had a cryptic conversation with him. He said to Baidul, "I want to go to Aligarh, but the road is closed for me; there is a world-famous doctor in Lahore, and I will ask his permission, and if he gives it I will go". Baidul asked the doctor's name, and he replied, " <i>Mauni</i> " (the silent one), and he told Baidul that he (Baidul) came from him, and he (the mast) was, therefore, very happy. Baidul then grasped that Nawab Ali Shah must be referring obliquely to Baba, for some masts do this at times. The mast was so happy that he gave Baidul one rupee, a <i>pan</i> leaf, and a packet of cigarettes. Baba came on 30th September and contacted him.	1943 September 30

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Lahore (contd.)	C/3	Nimû Mastân Baba	No further record.	1943 September 23
“	“	Numberdâr	A moderate mast in a mosque, who used to be a landowner many years ago.	1943 November 4
“	“	Pândurang	An old, old man living in a little hut; seeker.	1943 November 1
“	“	Pathân Mastân	No further record.	1943 November 4
“	“	Ramzânî Mâi	A good mastani who for many years had sat in one spot; she has now passed away.	1943 November 11
“	“	Saiyid Mastân	A moderate mast at the Huzuri Gate.	1942 May
“	“	Saiyid Mastân	He sits under a tree near a cinema; of no special merit.	1943 August 21
“	“	Saiyid Saradâr	A seeker who has many followers.	1943 September 30
“	“	Shêrû Baba (Shêrâlî Shah)	* A very good mast who roams naked in a public garden. He was first contacted in a restaurant, and he asked for a huqqa to smoke, and then for tea and biscuits. In 1946, he was contacted in the garden once more, and again given tea and biscuits.	1943 November 4 1946 May 7
“	“	Name not known	An "advanced one" pointed out by on the footpath in Anarkali. This was on the bus journey to Kashmir in 1929.	1929 July 25
“	“	Name not known	A "perfect one" pointed out by Baba near the station. This too was on the bus journey to Kashmir in 1929.	1929 July 25
“	“	Name not known	On the bus trip from Jaipur to Quetta in 1941; no further record.	1941 March
“	“	Name not known	Eight masts of no special merit, except one of them. They were brought to Baba's house, were bathed, fed and clothed, and the seven moderate ones were then sent back to the city. The one good mast was kept at the house for Baba's work, and sent back after two or three days.	1943 September 21
Laksar	Enl/A	Sâdûs	For four days Baba and a small group of disciples stayed in the third class passengers' waiting hall, and, each day, Baba contacted several scores of sadhus. Probably several hundreds of sadhus were contacted on this occasion. This was during the "all-India" tour in 1924.	1924 August 17 1924 August 18 1924 August 19 1924 August 20

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Landhaura	Enl/A	Qâdir Saheb	* A high mast of the jalali type, sometimes in a majzoob-like state, and at others in a saljk-like state. He is a tall old man with a beard, who wears a kafni and lives in a hut in the wilds. Baba gave him twenty rupees at the time of contact. The journey to meet him was trying, involving a walk over muddy fields in the rain.	1942 February
Lawha	E/8	Nivrûtî Mahârâj	* * A thin old man who wears dirty clothes and wanders from village to village. He is a very high mast, very well known in that part of the countryside, but elusive because of his habit of passing from one village to another. He had a strange habit of bathing once or, at the most, twice a month only, but that bath would be a very elaborate ritual with 200 buckets of hot water. It must have taxed the capacity of a single Indian village to provide so lavish a bath, but he was held in such esteem that anything he desired was at once carried out. Baba tried to contact him first from Kandahar, and became involved in a fruitless and tiresome journey. This is described under Kandahar.	1945 August 29
Lonavla*	C/8	Arab Baba	Of Bombay; a good mast, brought from Colaba (the southern tip of Bombay) to Lonavla by Kaka. He was then about forty years old, with long hair and beard, was very dirty, and wore a long kafni. After being fed by Baba, he ran away from the house, and presumably made his own way back to Bombay.	1942 October
“	“	Mahâr Mast	A mediocre, silent, middle-aged mast, a sweeper by caste, who neither begs nor accepts money, and who has a habit of picking up odd pieces of paper.	1942 October
“	“	Mastân	A young man with hawa who used to ask for money and give it away to others. He has now passed away.	1942 October
“	“	Mohammed	This is "our" Mohammed; Baba sent for him from Meherabad, and he stayed in Lonavla for a few weeks. Baba worked with him in the usual way.	(1942 October 8)
“	“	Sharâwaty	A God-mad who was brought to Mahabaleshwar Ashram for a few days see Mahabaleshwar for his description.	1947 January

**Note:* Baba and his group stayed in Lonavla from 12th September 1942 until 22nd December 1942.

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Lonavla (contd.)	C/8	Udermân	Of Kathgodam; brought to Lonavla for five or six days. He fell ill and was sent to Meherabad (see Kathgodam for his description).	1942 September 12
Lucknow	F/5	Allahwâlâ Baba	* A good mast, in filthy old rags, who sits in a little niche near a mosque. When anyone comes up to him, he raises his hands and says "Allah," and expects those whom he thus salutes to reciprocate in the same way.	1942 March 1943 October 21 1946 may 16
“	“	Barî Bîwî	A fat old woman wearing a long kafni and carrying a bundle. By day, she liked to sit in one place, but by night roamed the city streets; a good mastani. She has now passed away.	1943 October 21
“	“	Gôdrîwâlâ Baba	A mast of no great interest, who sits at the side of a street with a pile of rubbish round him, which no one dares disturb or remove. He has sat there for many years.	1946 May 16
“	“	Mastânî Jhōpriwâlî	A moderate mastani of no special interest.	1946 May 16
“	“	Nasiban Mastânî	* * An old woman and an adept pilgrim of the sixth plane, who has now passed away. She used to sit near a certain bridge in Lucknow. At the first contact in 1941, Baba gave her a special sari and some sweetmeats. She took some of the sweetmeats herself, and gave the rest back to Baba. At the second contact in 1942, she had gone that day to a certain Harijan colony, and Baba went there and gave her a scarf. She first tied this about her head, and then at once removed it and gave it to a Harijan woman standing near. She then called for another scarf, and did the same thing with it, giving it to another woman there. She was very greatly revered in Lucknow, and it was said that a certain Rani used to come and visit her from time to time.	1941 October 1942 March 1943 October 21
“	“	Poor	* When Baba and a group of his disciples were on their way back from Calcutta to Lahore in 1943, after having distributed prasad in Calcutta, Baba decided to halt a few days at Lucknow, and give a substantial meal to some poor people there. With the help of members of the Ramatirtha Publication League, who arranged the cooking of the	1943 October 23

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Lucknow (contd.)	F/5	Poor (contd.)	food, a sumptuous meal was given to about 300 poor and infirm people in the Varma Memorial Hall Library. The helpers in Lucknow were inordinately inquisitive about Baba's identity, and, as his name had to be kept secret, there was some difficulty in parrying the inquiries of many who were attracted by his personality, and by his silence. This feast was in some ways unique because Brahmins, Muslims, lepers, and beggars of immiscible religion and caste sat down together at one meal; and this is no common thing in India. Baba himself served the food with the help of the mandali, and after the meal each guest was given one rupee by Baba's own hands.	
Ludhana	D/3	Dandêkar Baba	* An adept pilgrim; an old man who wears ochre robes, and has an ashram with many disciples, both men and women. He confines himself in a room all day, and comes downstairs each evening to give darshan. When Baba and his attendants arrived, an <i>arti</i> ceremony was being performed before him. After this was completed Baba contacted him alone in his room.	1946 May 4
“	“	Dandî Swâmi	A seeker of rather orthodox habits. He is a fat fellow who sits all day in a room in a temple courtyard. He sees his disciples and other visitors at a daily <i>arti</i> ceremony. Baba and his group were allowed to go in and see him only after having turned out their pockets and removed belts, shoes, and wallets, so that no leather articles were about their persons.	1942 April 1946 May
“	“	Ghantâwâlâ Baba	A moderate mast in a hut near a tall clock tower.	1946 May 4
“	“	Hamîd Mastân	No further record.	1942 April
“	“	Mahâvîr Majzoob	Of no special interest.	1946 May 3
“	“	Pûrî Nârâyan Mahârâj	A seeker; a very good soul, who has an ashram where he feeds poor, sadhus, and any who come there. He is a Sikh, and has a large following of Sikhs and others.	1946 May 3
“	“	Names not known	Two masts; no further record. This was on the bus journey from Jaipur to Quetta in March 1941.	1941 March

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Lutra	G/7	Insân Alî Baba	A thin, tall man, a good mast, who lives in this isolated village five miles from the nearest motor road. Baba sat with him for about one hour, but afterwards said that, though a good mast, he was not really suitable for his work. The journey to and from his house entailed a walk of five miles in the dark each way.	1942 December 6
Lvallpur	C/3	Faqîr Chand Mast	An old man and a difficult mast to contact, but a good one nevertheless. He roams about the town by day, and at night sleeps on the road.	1946 October 5
“	“	Prêm Chand	A fat, dark-skinned Sikh, with a short beard. A moderate mast, he sits in a room full of rubbish at Maikachugi, a mile or two from Lvallpur station.	1946 October 5
“	“	Name not known	* * A high mast, a Christian, whom Baba was very keen to contact. The mast, however, was elusive and difficult. One of his disciples told how, as soon as he saw Baba and his attendants approaching, he lay down and pretended to be asleep. (Remember that he had no external means of knowing who Baba was.) One of his disciples shook him and tried to make him get up when Baba was there, but he resolutely continued to act as if he were asleep. Baba went twice to him and the same thing happened, and he explained that if they could persuade the mast to open his eyes for a moment, the necessary contact could be made. It seems, therefore that a direct glance is enough for a contact, when necessary. In this case, however, the mast importunately continued to feign sleep, so that Baba had to depart without achieving his purpose.	1946 October 5
Madras	F/11	Abdulla Mastân	In the Wallajah Mosque in Wallajah road; difficult to contact because of crowds; a moderate mast.	1945 July 23
“	“	Ashâq Miân	An old man with a number of bundles and four or five dogs. He wears dirty clothes and sits on the roadside playing with the dogs. He is a good mast who lives in Shoole Dada Shah Makan.	1945 July 24
“	“	Azîz Mastân	An initiate pilgrim, short, middle-aged, in dirty clothes, who stays in a mosque in Dada Shah Makan.	1945 July 24

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Madras (contd.)	F/11	Bundrîwâlâ Mast	Wanders about and is nothing special.	1945 July 24
“	“	Ghafûr Saheb	<i>Taken to Bangalore and contacted by Baba there. See Bangalore for a description of this contact.</i> <i>Contacted in Madras on July 24, 1945.</i> This mast is a mixture of jalali and mahbubi types.	1939 Sept. (?)6 1945 July 24
“	“	Kalgirî Pîr	An old man, and a good mast: he is looked after by a Parsi, who keeps him in a special room in his house in Royapuram. The room is full of rubbish collected by the mast. When Baidul went to see him first, the mast gave him tea and a loaf of bread.	1945 July 24
“	“	Kâlî Kamblîwâlâ (Veliôrewâlâ)	Wanders about wearing a black blanket; nothing special.	1945 July 24
“	“	Kôtwâlâ Baba ("Coat" wâlâ Baba)	* * A good mast in a majzoob-like state. He is an unforgettable sight, since he walks along with trousers that are loose, long, and unfastened, and he constantly holds them up with one or both hands. If he forgets to hold them up they drop off, but he does not seem to notice this either, and walks along without them. He is very dirty and wears also a baggy old coat, from which he is named.	1945 July 23
“	“	Mâulvî Saheb Mastân	* * The spiritual chargeman of Madras; a very good mast of the jalali type. He is a fat old man in a dirty shirt and dirty trousers, who potters about in Triplicane. He often sits by the side of a certain house, in a neat little lane bordered by the houses of poor and middle class people. He was given bananas by Baba. Satisfactory contact was difficult because of inquisitive onlookers.	1945 July 24
“	“	Mohammed Mastân	* * A good mast who sews pieces of cloth, tears them up, and sews them together again. He was found in a back lane near Anderson Street, and, in order to contact him, Baidul and Eruch took him into the nearest office, which happened to be a small private bank. They explained that their brother (meaning Baba), wished to sit alone with the mast for a few moments, and asked the banker whether he would allow them to use this room. The banker, without argument or remonstrance, ordered his clerks to leave the room, and	1945 July 24

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Madras (contd.)	F/11	Mohammed Mastân (contd.)	he himself followed them into the street. This was an unusual and refreshing gesture of confidence to an utter stranger. Baba contacted the mast in the office, which was strewn with money left lying about by the banker and his employees.	
“	“	Nâdân Swâmî	* * A moderate mast of the jamali type, who is a tireless scribbler with chalk. He hangs about the fruit market, and writes with a piece of chalk on any available surface, any word, phrase or number that takes his fancy. For several hundred yards round the market, one may observe lines of numbers or nonsensical words several feet long, scribbled on roads, pavements, plinths, parapets, walls, boards—in short, on any tempting surface. He begs for one thing only—chalk, and is supplied with as much as he needs by several shopkeepers.	1945 July 23
“	“	Râmânûja Swâmî	An old man who usually lies on the pavement near the law courts, with a brick as his pillow; a seeker, who is perhaps on the verge of being God-mad.	1945 July 24
“	“	Râmâswâmî	Of no particular merit; contacted at Tiruvottiyur.	1945 July 23
“	“	Râm Swurup Swâmî	* A good mast in a majzoob-like state. He is completely naked, rather dark-skinned, in early middle age, and has absolutely no body consciousness whatever. He lives in one of a cluster of neglected, small temples near Korrukpettal station on the outskirts of Madras. He eats any sort of food — even filth, if that comes to hand. Baba fed him, sat with him for nearly an hour, and gave him one rupee. He is a peculiar mast, being an ittefaqi, having traits of a madar-zad.	1945 July 23
“	“	Sâdhû Baba	A naked sadhu, a moderate mast, contacted in a little shrine on the sand dunes at Tiruvottivur. He used to repeat " <i>Sab ham Khuda hain</i> " (We are all God).	1945 July 23
		Saiyid Ansârî Baba	Nothing special.	1945 July 24
“	“	Saiyid Qâdir Bâdshah	A mahbubi mast, with bangles on his arms, who is always in a happy mood.	1945 July 23
“	“	Salâm Alêkum Baba	A good mast, who greets everyone with the words " <i>Salam alekum</i> " (Peace be with you), which is the conventional greeting of	1945 July 23

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Madras (contd.)	F/11	Salâm Alêkum Baba (contd.)	Muslims. He was contacted by night in a barber's shop in Pudupet Begum Bazar. It seems that he had formed a habit of sleeping in this particular shop.	
“	“	Suruwasûr Mast	A mast with a regular habit of standing under a certain tree in Broadway Garden. He stands under this tree for four hours: leaves it to roam around the town for a while; and then returns to stand under the same tree for another four hours.	1945 July 24
Madura	E/12	Name not known	* * An adept pilgrim of giant-like physical stature and eccentric behaviour. He is a stout and very tall old man who wears four or five coats, and walks about in sandals made from old hose pipes. He has a taste for cigars, and strides along in a commanding manner with a cigar in his mouth. He sleeps in the great temple of Madura, one of the most magnificent temples in the whole of India. He was brought to the Travellers' Bungalow, where all his overcoats and other clothes were removed, and was given a bath by Baba. He remained with Baba in the bungalow for a few hours, and Baba told Jal Kerawala to give his overcoat to this man. A taste for cigarettes and beedies is very common amongst masts, but cigar smoking is rare. Abdul Qadir Jilani in Tanjore, Chatti Baba of Negapatam, and Mama Mast of Hyderabad (Deccan), are the only other masts contacted by Baba who are addicted to cigar smoking; Chatti Baba only smoked cigars occasionally.	1940 January 9
Mahabaleshwar*	C/9	Abdullah	Of Mahad. God-mad. He squats most of the day with his knees tucked under his chin, smokes beedies, and talks a queer language of his own, a nonsense language, much as children sometimes talk for fun. He is a young man. He stayed in Mahabaleshwar for three or four weeks.	1946 December
“	“	Abdul Siddiq (Shah Saheb)	Of Panchgani. He stayed in Mahabaleshwar from December 1946 until 25th May 1947,	1946 December

**Note:* Baba and his group stayed in Mahabaleshwar in February and March 1943, and again from 4th December 1946 to 25th May 1947. From 20th December 1946 until 25th January 1947 there was a triple ashram there on a small scale, for three different types :—(1) Masts and advanced souls. (2) God-mad. (3) Destitute and infirm. The names of the inmates of the ashram are given here in alphabetical order, irrespective of whether each man was a mast, God-mad, or destitute.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Mahabaleshwar (contd.)	C/9	Abdul Siddîq (Shah Saheb)	when he went to Satara with Baba and party. For the description of this moderate mast, see the account of the Mahabaleshwar Ashram in Chapter Four.	
“	“	Alî Shah	Of Ahmadnagar. <i>Brought to Mahabaleshwar for about three days,</i> <i>Brought to Mahabaleshwar for about ten day.,.</i> <i>Brought to Mahabaleshwar, stayed till the 22nd.,</i> <i>Brought to Mahabaleshwar for two day.,</i>	1946 December 1947 January 1947 February 19 1947 March 23
			For the description of this mast, one of the special masts whom Baba has often had with him for work, see Chapter Two. From the notes above it will be seen that he was called four times to Mahabaleshwar for work with Baba, and on the penultimate occasion (in February), he was with Baba during the final four days of a period of twelve days' seclusion.	
“	“	Bashîr	Of Aurungabad. A poor old man with Parkinsonism, restless and rather difficult to manage. He was in Mahabaleshwar for a few days.	1946 December
“	“	Bhôr-wâlâ Baba	An adept pilgrim of Bhor; for his description, see the account of the Mahabaleshwar Ashram in Chapter Four.	1947 January
“	“	Dhôngî Buâ	Of Wai. He stayed in the ashram for three weeks. He is a good mast of the fifth plane; for his description, see the account of the Mahabaleshwar Ashram in Chapter Four.	1946 December
“	“	Jaste Mâster	Of Poona; brought to the ashram for a few days. A very aged poor man; a schoolmaster and a palmist; he was an eccentric old man in a very frail state of health. He later passed away in Poona.	1946 January
“	“	Jummâ	Of Baramati; stayed in the ashram for ten days. This mast is a madar-zad, having traits of a jamali. He was brought to Mahabaleshwar from Baramati by Sadashiv Patil, one of Baba's earliest disciples. Jumma was originally contacted by Baba in Jalgaon in 1943, and since then he must have moved to Baramati. For a description of him, see the account of the Mahabaleshwar Ashram in chapter four.	1947 January

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Mahabaleshwar (contd.)	C/9	Kabir	Of Pandharpur and Kurduwadi. He was in Mahabaleshwar for about ten days. For an account of this startling mast, see Mahabaleshwar Ashram in Chapter Four.	1947 January
“	“	Manî Râm	Of Ahmadnagar. An old man, poor, neglected by his relatives, with a gentle and fine nature. He stayed in the Mahabaleshwar Ashram for three weeks.	1947 January
“	“	Pahlwân	Of Ahmadnagar. The ashram pet. See the account of the Mahabaleshwar Ashram in Chapter Four, for a description of this amusing fellow. He was in the ashram for three weeks.	1947 January
“	“	Pîr Shah	Of Satara. An obstreperous lunatic, sent away after a few days because he was unmanageable. He was in the ashram for two or three days.	1947 January
“	“	Râmchander Sâthe	Of Wai. A madman who is not as mad as he pretends. He has a habit of sitting staring at the reflection of the sun in a small mirror, saying that this kills the worms in his eyes; (he has interst tial keratitis). He was in the ashram for three or four weeks.	1946 December
“	“	Razzâck	Of Panchgani. This man is more mad than God-mad. He behaves in an infantile way, wets his bedding night or day through sheer laziness, and lies smoking or dozing most of the day. He was there for three or four weeks.	1946 December
“	“	Sharâwaty	Of Lonavla. An eccentric old man with various delusions; kept a few days at Mahabaleshwar. After he left, he wrote an amusing letter to Baba, saying that he was going to visit his spiritual Master "who is Lord of the Universe, and of the sun and moon as well", and he asked Baba to send him two thousand rupees!	1947 January
“	“	Sônâr	A derelict old man who stayed in the ashram for three weeks. He is from Ahmadnagar.	1946 December
“	“	Vâsudêv Swâmî	Of Ale. This little man was brought to Mahabaleshwar for a few days. For his description, see the account of the Mahabaleshwar Ashram in Chapter Four.	1946 December

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Mahabaleshwar (contd.)	C/9	Name not known	Of Poona. A seeker, an old man of commanding presence with fair complexion. For his description, see the account of the Mahabaleshwar Ashram in Chapter Four.	1947 January
“	“	Poor	Of Mahabaleshwar and surrounding villages. About twenty-eight poor people were called to the ashram, and given ten rupees each by Baba's own hand.	1947 January 29
Mahad		Abdulla	Taken to the Mahabaleshwar Ashram for about one month. See Mahabaleshwar for his description; God-mad.	1946 December
Mahbubnagar	E/9	Pîrâ Walî	A good mast, with a very gay manner and great love of toddy. He used to walk about nine miles daily into Mahbubnagar from some village, spend the whole day in a particular toddy shop in Mahbubnagar, and walk nine miles back to his village every evening.	1945 July 27
Manali	E/2	Name not known	A sadhu at the hot spring above Manali; nothing special. Manali lies at the head of the Kulu Valley, below the Rohtang Pass.	1946 June
Mandi	F/3	Name not known	An elderly seeker who sits in a small hut under a tree near the river bank. Baba gave him one rupee.	1946 June 2
“	“	Name not known	A moderate, elderly mast near the cemetery.	1946 June 2
Mandla	F/7	Sabbal Buâ	* * A good mast; a ninety per cent typical ittefaqi, having traits of a jalali and a jamali. He was short of stature and naked, except for a piece of sackcloth round his waist. and he had an assortment of iron chains, wires, locks, old bones, and other odds and ends attached all over his body. From the sackcloth about his waist were suspended some sickles and several bundles, and over his shoulder he carried a crowbar (<i>sabbal</i>): hence his name. He lived under a tree in a little hut built for him by the local people, near the Narbada river bridge. The local folk used to feed him, and keep his hut clean and tidy. Sabbal Bua used to call passers-by to come and sit near him, and he would then abuse them and demand money from them. He kept a book in which those who gave him money were made to sign their names, and write down how much they had given him. A certain man, who was a disciple of his, used to keep the	1939 january

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Mandla (contd.)	F/7	Sabbal Buâ (contd.)	accounts of this book, and the mast, as a return for this service, used to offer him water from the river to drink. Sabbal Bua had originally been a messenger (<i>peon</i>) in the local court office, and one supposes that this book of accounts was a relic of the experience of those earlier days. Baba contacted Sabbal Bua one day at the bridge when he (Sabbal Bua) stopped the car in which Baba was being driven. He had a habit of standing by the bridge and stopping passing cars by holding up his hand.	
Mandra	C/2	Ashraf Khân	A sincere and godly man, the lineal descendant of a saint of olden days. He is in Pindoria, a village not far from Mandra.	1943 July
Mangalore	—	Raâmshish	<i>Arrived at the Bangalore Mast Ashram.</i> <i>Left Bangalore for Meherabad with the other inmates of the mast ashram.</i> <i>Sent back to Mangalore.</i> For a description of this mast, see Bangalore in this supplement.	1939 October 17 (1940 April) (1940 June)
Mankapur	G/5	Name not known	A moderate mast, a youth, on the railway station.	1942 March
Marawar	C/5	Name not known	A sadhu; contacted and given money.	1941 July 6
Meerut	E/4	Chankhal Sâdhu	A sadhu who is a sincere seeker.	1946 August 1
“	“	Chimtâwâlâ Baba	An old, fat man, well dressed, holding a pair of long iron tongs (<i>chinta</i>), who sits all day in his room; he has hawa.	1942 February
“	“	Fajû Miân	A moderate mast.	1946 August 1
“	“	Gorâb Shah	A very old man, perhaps about ninety-five years old, who lived in a mosque. He was a seeker. At the time of Baba's contact, Gorab Shah was ill with dysentery.	1942 February
“	“	Jamîl Baba	An old man and a good mast, who now lives in a tiny hut on some open ground. Many years previously, he used to sit in the railway yard.	1942 February
“	“	Meherbân Baba	* A high mast of the fifth plane, who stays in the cremation ground. He looks very fierce, with big eyes shining like fire, and has the fierce temperament of a jalali type of mast. He has with him ten to twelve dogs, and to those who dare to come near	1946 August 1

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Meerut (contd.)	E/4	Meherbân Baba (contd.)	him (the local people are rather afraid of him because of his formidable appearance), he says " <i>Meherban</i> " (gracious friend).	
"	"	Udâsî Baba	A Sikh, and an initiate pilgrim. He was woken up at night so that Baba might contact him.	1946 August 1
Meherabad*	D/8	Alî Shah	Of Ahmadnagar. See Chapter Two for his description. <i>Brought to Meherabad for one day.</i>	1943 May
			<i>Brought to Meherabad for seven consecutive days, daily from 9.0 a.m. to midday.</i>	1946 January 5
"	"	Baba Jân	* * The following account of Hazrat Babajan's visit to Meherabad is taken (with some minor changes) from F. H. Dadachanji's account of the life of Meher Baba (in Gujarati). Baba's first Master, Hazrat Babajan, had lived in Poona for years, and had never left town even for a day, except to visit the Poona cantonment and the suburbs. For the first time in 1928, however, Babajan expressed a wish to go out of Poona "to visit my child," meaning, to visit Meher Baba at Meherabad. It is said that for days beforehand she was constantly mentioning the words "Ahmadnagar" and "my child". Babajan's visit to Meherabad on 1st April 1928 is, of course, a red-letter day in the history of Meherabad. In the morning Baba repeatedly indicated that a significant event would occur that day, and at about 11-30 a. m. a big car drew up in front of the Hazrat Babajan School at Meherabad. In the car was seated Babajan herself! As soon as the car stopped, Babajan said, "Send a message to my child".	1928 April 1

**Note:* (1) On 23rd April 1937 the mad ashram of Rahuri moved to Meherabad, was kept there till September 1939, when it was transferred to Bangalore. In April 1940, it again moved back to Meherabad, and was finally disbanded in September 1940.

(2) The mast ashram arrived at Meherabad from Bangalore in April 1940, and remained there until October 1940, when it may be considered as having come to an end. Chatti Baba, however, remained with Baba to travel with him all over India until September 1941. The principal individual mast contacts at Meherabad are given here. The descriptions of the various members of the mad ashram are all given under Rahuri.

(3) One day in January 1942, Baba explained about masts, while sitting near the dhuni (sacred fire) at Meherabad. This dhuni is close to the tiny hut in which Baba wrote his book. For a description of this see *Meher Baba Journal*, Vol. IV, page 227.

Those who wish to refer to the dates of Baba's various periods of stay at Meherabad between 1939 and 1947, should refer to the small map at the bottom right hand corner of the large map, at the end of the volume. These dates have not been included here as there are so many of them.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Meherabad (contd.)	D/8	Baba Jân (contd.)	In those days in Meherabad, it was the custom to inform Baba, who was in seclusion on the hill, of the arrival of any visitor. On receipt of the news of Babajan's arrival, the mandali on the hill wondered whether it was really true that Babajan had come over personally, or whether there was some mistake. But when Baba himself, emerging from his seclusion, started going down the hill, all the mandali started down the hill with him. Baba stopped near the railway line (which runs between the ashram on the hill, and the Meherabad Ashram below), on the other side from lower Meherabad, and keeping only one of the mandali with him, asked the others to go and take the darshan of his Master. When everyone was taking her darshan, Babajan, in her customary soft voice, was muttering significantly, mostly about "my child". When the darshan was completed, Babajan drank some water and departed. Throughout the time that she was at Meherabad, Baba was some yards away on the other side of the railway line. For some reason, both did not go near each other. On Babajan's departure, Baba said, "Today has been a most important day". The next day, Baba, with a few of the mandali, paid a return visit to Babajan in Poona. The party had not far to go, for Babajan was already in her usual place in the Bund Gardens at Poona. This time too, Baba stood at a distance, on the other bank of the river (Mulamutha). The two Masters alone knew what secret working was afoot during these visits.	
“	“	Bhainderwâlâ Baba	Of Bombay. Brought to Meherabad for four days. He lives at Bhainder near Bombay, in a little hut near the salt pans. During the monsoon, when the flood waters used to inundate these flat wastes, he would remain sitting in the salty water; now, however, the local people have built a platform in his hut which keeps him above flood level. He is a middle-aged man with long hair, a beard, and a dirty kafni; and he keeps a sacred fire (<i>dhuni</i>) outside his hut. He is much revered by the local salt merchants. He is a moderate mast.	1946 January

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Meherabad (contd.)	D/8	Chattî Baba	<i>With Baba in Meherabad.</i> <i>With Baba in Meherabad.</i> <i>With Baba in Meherabad.</i> For his description, see Chapter Two.	1940 May and June 1940 August and September 1941 August
“	“	Chôtû Miân	* * Brought to Meherabad from Sangamner for one day. He is a good mast of the jamali type. When Baidul went to Sangamner to bring him to Baba, the local people at first refused to let him go. But Baidul came again by night, when most people were asleep, and finding the mast sleeping outside a barber's shop, awoke him and coaxed him into the car (Baidul had a car with him), and took him to Meherabad. Chotu Mian is very fond of tea and <i>pan</i>, and his clothes are stained with <i>pan</i> juice. When Baidul first came to him, the mast said spontaneously, "Your prophet is very great, he is greater than Christ and Mahomet, and all the world will believe in him".	1943 June 1
“	“	Kabîr	Of Pandharpur; brought to Meherabad for one day. For his description, see the account of the Mahabaleshwar Ashram in Chapter Four. He was brought by Masa.	1940 August
“	“	Karîm Baba	Of Calcutta. Baba, arriving back from Ranchi and Calcutta with his group, went into seclusion on 1st August 1940 in the mast ashram on the hill with Karim Baba and Chattî Baba. Karim Baba was sent back to Calcutta on 16th August with Kaka. See Chapter Two for his description.	(1940 August 1)
“	“	Kurlâwâlâ Baba	Of Bombay. A moderate mast from Kurla, a suburb of Bombay. He was brought to Meherabad for four days. He had a habit of shaking his head, and constantly moving his fingers.	1946 January
“	“	Lakkan Shah	Of Ajmer. Brought to Meherabad for fifteen days. A sixth-plane mast; for his description see the account of the Ajmer Mast Ashram in Chapter Four.	1939 June 2
“	“	Mahîmwâlâ Baba	Of Bombay. A moderate mast who sits in front of a restaurant in Mahim, a suburb of Bombay. He is a short, fat, lame man, in a long kafni, and he is much revered. He was brought to Meherabad for four days.	1946 January

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Meherabad (contd.)	D/8	Mohammed	<i>He arrives at Meherabad from Rahuri with the inmates of the mad ashram.</i> <i>He leaves Meherabad for France.</i> <i>He arrives back in Meherabad from France.</i> <i>He leaves Meherabad for Panchgani to stay there with Baba ; returns to Meherabad in mid-June 1938.</i> <i>He leaves Meherabad for Hyderabad (Deccan), and follows Baba on his tour. He returns to Meherabad in May 1939.</i> <i>He leaves Meherabad for Bangalore and returns to Meherabad in April 1940.</i> <i>He goes to Ranchi and stays in the Ranchi Mast Ashram; returns to Meherabad at the end of July.</i> <i>He leaves Meherabad, and goes to stay with AH Akbar in Bombay; arrives there 30th October.</i> <i>He is brought to Meherabad for one day.</i> <i>He is brought to Meherabad to stay.</i> <i>He arrives in Lonavla from Meherabad and stays there with Baba for a few weeks' work; then returns to Meherabad. He is still in Meherabad today. This is "our" Mohammed.</i>	(1937 April) (1937 September) (1937 November) (1938 March) (1938 December) (1939 August) (1940 July) (1940 October) (1942 January 6) (1942 January 13)
“	“	Phûlwâlâ	<i>Arrives at Meherabad from Bangalore with the other masts of the Bangalore Mast Ashram and stays in the mast ashram at Meherabad.</i> <i>Sent back to Belgaum.</i> <i>This is the sixth-plane mast of Belgaum; for his description, see the account of the Bangalore Ashram in Chapter Four.</i>	(1940 April) (1940 June)
“	“	Râmshish	<i>Arrives at Meherabad from Bangalore with the other masts of the Bangalore Mast Ashram; stays in the mast ashram on the hill for a few weeks</i> <i>Leaves Meherabad and is sent back to Mangalore. This mast is described under Bangalore in this supplement.</i>	(1940 April) (1940 June)
“	“	Shariat Khân	<i>Arrives at Meherabad from Bangalore with the masts of the Bangalore Mast Ashram; stays on the hill with the masts closely in Baba's contact.</i> <i>Leaves Meherabad for the Ranchi Ashram; returns to Meherabad at the end of July.</i>	(1940 April) (1940 July)

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Meherabad (contd.)	D/8	Shariat Khân (contd.)	<i>Leaves Meherabad and is sent back to Chikmugalur.</i> This entertaining mast is described in the account of the Bangalore Mast Ashram in Chapter Four.	(1940 October 26)
“	“	Name not known	Of Bombay. A moderate mast brought for one day to Meherabad. Not suitable for Baba's work, and so sent back the following day.	1940 August
“	“	Poor	About 500 poor people of Ahmadnagar district were each given a laddu by Baba. He also touched the feet of each one. This was on Baba's birthday in 1938.	1938 February 17
“	“	Poor	About a hundred poor people given a feast by Baba to commemorate the death of Bua Saheb, one of Baba's first disciples of the early days in Poona.	1940 May 5
Midnapore	I/7	Brahmachârî	A sadhu.	1945 October 14
“	“	Jagannâth Baba	Nothing very special.	1945 October 14
“	“	Jehannam Shah	An old man with hawa, who sits in a very ancient mosque in a wild place.	1945 October 14
“	“	Mandal Mast	A moderate mast who wanders about the town and eats stale food thrown out of doorways.	1945 October 14
Mira Datar	C/6	Saiyid Mustâfâ	* * A very high mast of the sixth plane, who is famous in Mira Datar. Once a year, he is taken through the town on a horse, and a great festival is held in his honour. He is an old man of noble countenance, perhaps eighty-five years of age, and he is very impressive to look at. He stays at the shrine of Mira Datar, a saint of great renown. There is a belief that madness and possession by evil spirits may be cured by contact with this shrine, and people of all castes, Muslims, Hindus, and Parsis, flock there. Many with insane beloved ones bring them to Mira Datar and tie them to the railings about the shrine, in the belief that they will be cured. It is said that many are thus made sane.	1941 June
Mirajgaon	D/8	Poor	2,000 poor people of this village were given sixteen pounds of groundnuts wrapped in two yards of white cloth; a colossal work, efficiently planned, and quickly and smoothly	1946 March 17

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Mirajgaon (contd.)	D/8	Poor (contd.)	carried out. This was part of a plan when Baba visited three important villages in Ahmadnagar district—Kolgaon, Jamgaon and Mirajgaon. For a fuller description of the charity, see Kolgaon.	
Mitri	D/5	Lakshman Dâs	* An adept pilgrim, a very old man, who for fifty years has lived in a temple at Mitri. He has a fair, lustrous face, and he welcomed Baba very cordially. Those with Baba made obeisance to him, and Lakshman Das wept when he met Baba; his emotional response was a very touching and beautiful sight. He has a lawyer as a disciple, who reads the Gita aloud before him. Mitri is a few miles from Naranpura station, and the party hired a camel for the journey. Baba and his men took turns on the camel to mitigate the fatigue of walking over the sandy ground that is typical of that part of Rajputana.	1946 October 11
Montgomery	C/3	Mastânî	* * A girl, about eighteen years old, who was a high mastani. She sat near a river bank under a nondescript awning, was naked save for an old skirt, and about her was a collection of rubbish and old bones. It was said that she had been under that awning for many years. Despite these external features of dirtiness, she had a lovely face with eyes so bright and fiery that they reminded those who saw her of the eyes of a tiger. Baba contacted her on the way to Quetta in 1941, and he told each of the women (who were accompanying him to Quetta) to go and look at her. As each one bent down and looked at her under the awning, the mastani flung out one arm vigorously, and with flaming eyes exclaimed.. "Age" (forward!). When inquiries were made about her in 1946, it was thought that she had passed away.	1941 March 6
Moradabad	E/4	Bhâbhûtî Mahârâj	A seeker; one of Baba's early contacts on 1924 the "all-India" journey of 1924.	1924 August 18
“	“	Mâulânâ Shamsuddîn Ulemâ	* * An adept pilgrim, and a great man, very advanced in years. He was believed to be about 120 years old. He was a scholar of Arabic and Persian, and was at that time	1942 February

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Moradabad (contd.)	E/4	Mâulânâ Shamsuddîn Ulemâ (contd.)	(1942), well cared for by the family of a Government official who loved and revered him. When Baba went to see him he was asleep, and when they awakened him he looked up at Baba, and exclaimed in Persian, " <i>Dar zulmat-e-shab nur-e-Khuda mi binam</i> " ("In the darkness of the night I see the light God".)	
“	“	Name not known	* This was one of Baba's early mast contacts. He was near the station, in very filthy clothes, and was in a majzoob-like state. He was inordinately fond of ice-cream, and he asked for and was given ice-cream by Baba. A sum of five rupees was also given to a restaurant proprietor, and an agreement made with him that he should feed the mast regularly with ice-cream.	1924 August 18
“	“	Name not known	A sadhu at the river's edge.	1924 August 18
Mortakka	D/7	Nirmalânand Swâmî	A Bengali pundit much revered by the local village folk.	1924 August 26
“	“	Sâdhûs	A few sadhus contacted by Baba. Number not recorded.	1924 August 26
Multan	B/3	Chup Shah	A short, well-dressed, old man, with a fair, bright, eager countenance, who lives in a certain mosque. He is a seeker, and a good soul, who travels on foot, often for many miles, to solicit money and gifts, which he uses for the maintenance of his mosque.	1946 October 4
“	“	Dâtâ Faqîr Mast	An old and good mast. He has all manner of pets about him, particularly dogs, and he accepts no gifts. Baba offered him some grapes which he refused. For many years he used to sit, in all seasons, at a crossroad, but now lives in a tiny room in Nawa Basti. Although he accepts no gifts on principle, he does accept his daily food from certain people.	1946 October 4
“	“	Hazrat Shadrudin Shah Sâlik	An adept pilgrim, and a hoary patriarch said to be about hundred years of age. He is the successor of a saint of olden times at whose shrine he sits. An organized feeding of the poor takes place daily at the shrine, but he subsists on <i>sharbat</i> only (<i>sharbat</i> is a sweet cold drink).	1946 October 4
“	“	Tapasvî Pûran Dâs Mahâtma	An initiate pilgrim who subsists on a fruit diet, He lives outside the Delhi Gate at Gyntalao.	1946 October 4

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Murtazapur	E/8	Buâjî (Bâbâjî)	An old mast of moderate interest, who lives in the sweeper's colony.	1944 August
Murta* (Mathura)	E/5	Azîm Khân Baba	* * A high mast who wears white, homespun cotton clothes. Previously, for many a year, he had been fully naked, and was then in a majzoob-like state. Baidul first went to see him, and the mast said, "Your prayers have been accepted," and Baidul then said, "My elder brother (meaning Baba) wants to see you." The mast replied, "No, he is my father, he should not come". Baba, however, came to contact him, and as soon as his eyes fell upon Baba's form, he cried out, "You are Allah, you have brought forth the creation, and once in a thousand years you come down to see the play of what you have created".	1946 October 14
“	“	arhân Baba	A moderate mast who bound his feet with rags, and walked about like this.	1945 November 18
“	“	Name not known	A sadhu	1944 October 4
“	“	Brahmânandjî Mast	* * An adept pilgrim who lives in the stable of a dharmashala near the hallowed banks of the Jumna river. He has renounced all wordly things, and sits in this gloomy room on a heap of filthy rubbish. At the first contact in 1945 nothing memorable occurred, but in 1946 he somehow recognized Baba. As soon as Baba entered the stable Brahmanandji touched Baba's feet and said, "Behold, how devoted love draws the Lord Krishna to me, the Perfect Master is here". Then, to everyone's astonishment, he put his hand beneath his stale and filthy pillow, and pulling out a new and perfectly clean copy of Purdom's "The Perfect Master", he opened it deftly at a picture page with a portrait of Baba there. How he had this one clean thing amidst such dirty surroundings, and whether it was a mere chance that his possession of the book coincided with Baba's visit no one could say, but it certainly astonished those with Baba. In 1946, Brahmanandji seemed physically in a poor condition (he is only about thirty-five years old) compared with his health in November 1945, when Baba met him for the first time.	1945 November 18 1944 October 14

**Note:* See also Brindaban, which is close to Muttra.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Murta (Mathura) (contd.)	E/5	Chôliwâlâ Baba	No further record.	1945 November 18
“	“	Chungîwâlâ Baba	An old man and a good mast, in vile, tattered clothes. He strolls between the railway station and the municipal octroi (<i>chungi</i>). He squats for a good part of the day near the octroi, and has an assortment of rubbish and bundles piled near him.	1944 October 4
“	“	Dehlî Darwâzâwâlâ Baba	A middle-aged man with hawa who sits under a tree near the Delhi Gate. Baba gave him sweetmeats.	1945 November 18
“	“	Dipôti Mast	No further record.	1945 November 18
“	“	Hâfizjî	A blind seeker, believed to be nearing hundred years of age; he has a few disciples.	1946 October 14
“	“	Inâyatullah Mast (Inâyat Majzoob)	* * The spiritual chargeman of Muttra and a high mast of the sixth plane—in a majzoob-like state. He is a very tiny old man about four feet tall, quite naked, and he loves sweetmeats, and sits in front of a certain restaurant. He is much revered in Muttra, and many come to him to pay their respects.	1944 October 4 1945 November 18 1946 October 14
“	“	Mâl-wâlâ Baba	No further record.	1944 October 4
“	“	Og Baba	A mast who came to Muttra from Agra; beyond this no record, but probably of no special interest.	1944 October 4
“	“	Punjâbî Baba	Of no special interest; an old man.	1944 October 4
“	“	Vishvâmitr	Near the station; no further record.	1945 November 18
Muzaffarnagar	E/4	Abû Miân	An old mast, given to silence, who lives in a cemetery; a good mast, whom Baba fed with tea and a chapatti.	1942 March
“	“	Brahmachârî Harîjan	An initiate pilgrim, thin, middle-aged, who wears a kafni.	1942 March
“	“	Kuttewâlâ Baba	* A seeker with an exaggerated love for dogs (<i>kutte</i>). He keeps six or seven of them, of a good breed, washes them each day and takes them out for walks, dressing them in coloured silken jackets. When Baidul went to see him, Kuttewala Baba was stripped naked save for a loin-cloth, and was bathing the dogs.	1942 March
Muzaffarpur	H/5	Adam Alî	A moderate mast.	1942 March

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Muzaffarpur (contd.)	H/5	Kâlî Kamblîwâlâ	A naked, middle-aged, good mast, who sat in a little hut where people would bring him food. Even if not hungry he would take the food, but would throw it away.	1942 March
Nagina	E/4	Nâm Shah	No further record	1942 May
“	“	Zamîr Shah	No further record	1942 May
Nagore	F/12	Nâgôrewâlâ Baba	A good mast, very old and lean, with a long beard and wearing good clothes. He has grotesquely long finger-nails, each as long as a cigarette, and he sits near a beedi shop close to a shrine in Nagore.	1942 January
Nagpur	E/7	Tukdôjî Mahârâj	* A high saint who is much revered for the singing of <i>bhajans</i> (devotional songs), so that whenever he sings thousands come to hear him. He is very well known in Central Provinces and in Bombay Province. At the time of contact Tukdoji Maharaj was about thirty years of age, and was a man of vast size. He has a rolling gait like that of one who is intoxicated. When he approached Baba on this occasion in Nagpur, one of Baba's disciples exclaimed "Look Baba, a drunkard has come to see you"; Baba replied, "He has drunk the wine of love". On this occasion, Tukdoji Maharaj brought hundreds of his followers with him, and in front of all of them he bowed down before Baba, and then in his great voice sang devotional songs in Baba's presence. This incident is described in the <i>Meher Baba Journal</i>, Vol. I, March 1939, pages 20 and 21: "Shri Meher Baba's Tour of Nine Days in Central India" by Princess Norina Matchabelli. During the disturbances of 1942 Tukdoji Maharaj was imprisoned until many influential people, having made it clear that his great influence was spiritual and not political, procured his release. Tukdoji Maharaj was interviewed by an official in prison, and he asked to be allowed to stay in gaol, since he found it restful there. The next contact with Tukdoji Maharaj was during the great Nagpur meeting of November 1944. The following account is	1937 December 27 1944 November 11

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Nagpur (contd.)	E/7	Tukdôjî Mahârâj (contd.)	extracted from a circular describing this meeting :— "The most important public function of the day was staged at Gorakshan Compound where Shri Baba gave darshan to a mammoth gathering of 3,000 people. . . .Another feature of the occasion was the <i>bhajan</i> by the famous Shri Sant Tukdoji Maharaj, who received Shri Baba on arrival, and escorted him to the dais amidst shouts of ' <i>Shri Meher Baba ki Jai</i> '. . . . After the <i>bhajan</i> , which ended at about midnight, Tukdoji Maharaj. . . requested Shri Baba to step forward and bless the audience. The scene that was presented to the eyes, with Baba in his standing posture, his face aglow with divine lustre, hands outstretched in blessing. . . was too sublime and transcendental for words to picturize adequately".	
"	"	Name not known	A mad boy aged seven years bathed by Baba.	1937 Decmber 36
Nahan	E/3	Aghôrî Baba	An adept pilgrim who sits naked near a pond in a cemetery, and keeps animals of various sorts with him. This cemetery is in an awkward little valley, and Baba and his men had to clamber down a slippery muddy slope in torrential rain to get to him.	1946 August 10
"	"	Fajû Mast	A young mast in old clothes who sits outside a restaurant; of no special interest.	1946 October 31
Naini*	F/5	Qadir Miân (Châi Baba) (Châ Saheb)	* * * A very high mast of the sixth plane, who wielded fourth-plane powers. He lived in the house of a railway clerk, near Naini railway station, in a little room specially set aside for his use. He was utterly naked, rather tall, and had a long, dark face and was very partial to tea (<i>chai</i>); hence his second name. He had a mild disposition. At the time of his first contact in October 1941, Baba and the mast sat together in the room for five hours, from five in the evening until ten o'clock at night, and Qadir Mian, during all that time, kept his door locked from within. Baba took a large kettle filled with thirty cups of tea, and Qadir Mian was thus able to drink as much	1941 October 1941 December 31

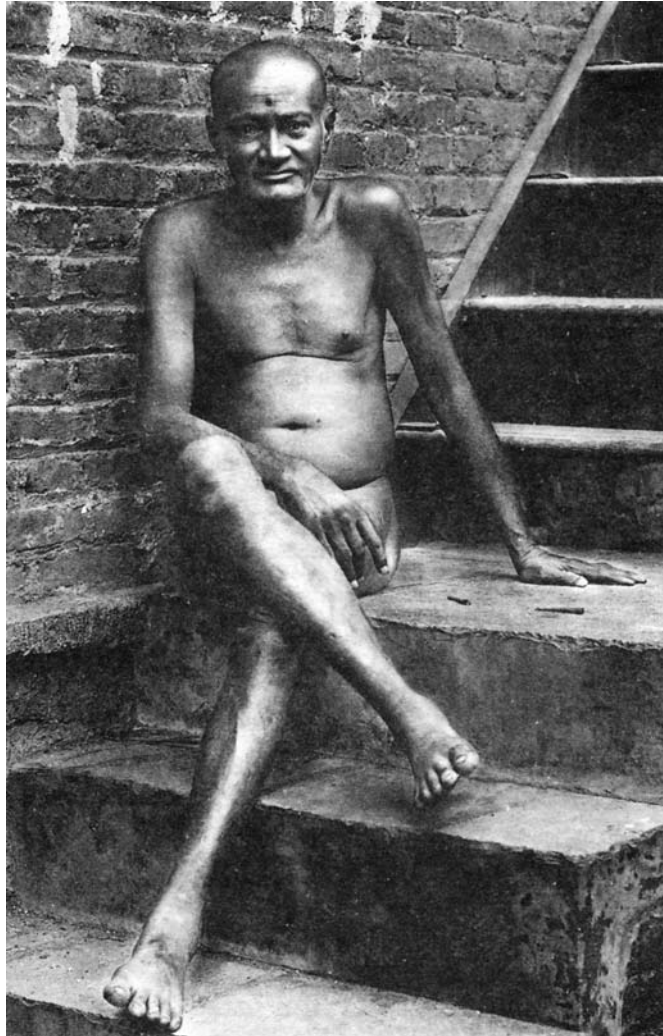
*Note: Naini is a suburb of Allahabad.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Naini (contd.)	F/5	Qadir Miân (Châi Baba) (Châ Saheb) (contd.)	as he felt inclined. Finally, at about 10-0 p.m., the mast asked Baba to call Kaka and Sawak into the room, and he then ordered Sawak to bring <i>pan</i> and tea for him. Then, pointing at Kaka, Qadir Mian asked Baba whether he would keep Kaka with him or not. Baba gave an affirmative nod of the head, and after Sawak had brought the tea and <i>pan</i> , Baba again sat with Qadir Mian for a further ten minutes. At the time of the second contact in December of the same year, Baba took an even larger amount of tea, and during the many hours that he sat with him, the mast drank—without exaggeration—about two bucketfuls of tea. At that time there was a fire in Qadir Mian's room, which was, therefore, almost unbearably hot, and full of smoke. Qadir Mian has now passed away.	
Najibabad	E/4	Ghanî Mast	* A young man, about thirty years of age, in a majzoob-like state. He is a madar-zad having traits of an ittefaqi and a jamali. His parents, believing him to be insane, were unhappy about his condition, and Baba explained to them that they were fortunate to have such a son, for he was in fact not mad, as he might appear, but spiritually advanced. This mast lives in Sahanpur. a tiny state a few miles from Najibabad. In July 1942, in order to reach Sahanpur, Baba and his men had to ford a river in a tonga, and the water reached over the tonga pony's back. Baba and Adi crouched as best they could in the back of the tonga, but they were nevertheless drenched. The river was in spate from recent times.	1942 May 1942 July 23 1942 July 24
“	“	Kâlî Kamblîwâlâ	A good mast of Sahanpur. He walks each day into Najibabad to the house of a certain Hindu who gives him food. He takes nothing from anyone except from this man.	1942 July 24
“	“	Rîâzuddîn	* A naked, fat, dark-skinned fellow, fifty to sixty years old, and a good mast. Baba contacted him beneath a tree, and after the meeting, the mast said to Baba, " <i>Kam ho gaya</i> " (The work is finished). On a later visit Baba again tried to contact this mast, following him for some three miles, but he obstinately refused a further contact. He is a typical hundred per cent, madar-zad.	1942 May

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Najibabad	E/4	Sâdhû Chhatrîwâlâ Baba	A sadhu who for some half score years has sat under a cloth shelter in Sahanpur (near Najibabad).	1942 May 1942 July
“	“	Tûlâ Shah	* An old mast of Sahanpur (near Najibabad), whom Baidul coaxed into an oil shop for Baba's contact. The local folk were amazed at this, the first occasion that Tula Shah had been known to follow anyone's instructions. On Baba's second visit to Sahanpur in July of the same year, Tula Shah vindicated his earlier reputation, for he evaded Baba by going off into the wilds outside the town, and stubbornly refused to be contacted again.	1942 May
“	“	Name not known	A sadhu.	1942 July 24
Nakodar	D/3	Fateh Sâin	An old, good mast of the jamali type, very famous in Nakodar. He lived in a hut under a tree.	1942 April
“	“	Majzoob Walî	* A very high mast of the sixth plane, in a majzoob-like state. He is held in great esteem in that part of the Punjab, and is reputed to have been seen at places many miles apart at almost one and the same time. He is of patriarchal age, thin, naked, has long hair, and sleeps in a certain merchant's house at the village of Danewal, a few miles from Nakodar. When Baba and his men returned to Nakodar station late at night from Danewal, they found all in pitch darkness because of wartime black-out regulations, the water taps all closed, the houses and shops all shut, and the whole town apparently sound asleep. So they lay themselves to rest without refreshment of any sort after their tiring journey.	1944 February 25
Nander (Nanded)	E/8	Adû Miân	* Brought to Aurungabad by Baidul for five days. The second contact was in an Arab's house. Adu Mian is an old man, dressed in a dirty kafni, who loves to smoke <i>ganja</i> (<i>Cannabis indica</i>), and who wanders about the town. Generous souls give him odds and ends that take his fancy, food and sweets and so forth, and he puts these in his kafni and forgets they are there, so that they fall out on the road. He is a good mast, and lives in the house of an Arab who sees to his needs.	1944 February 25 1945 April 12

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Naranpura			See Mitri.	
Narayangaon	C/8	Poor	* Baba sent one of his men several weeks in advance to select a number of middle class families who were in a precarious financial condition in a few villages in Poona district. Finally, Baba went for one day to the Dak Bungalow at Narayangaon, and the heads of the families chosen were brought to Baba there, contacted by him alone, and each given fifty rupees. A total of twenty-four families were thus given help. They were made up as follows :— Narayangaon.....5 families Ale.....4 families Rajuri.....4 families Junnar.....11 families	1944 (?) May
Narsobhawadi	C/9	Nârâin Bhat	A God-mad Brahmin; sent to Baba at Amboli for a few days. See Amboli for his description.	1940 April
“	“	Wazîr Baba	* * A very high mast of the sixth plane. The record of his contacts with Baba is not complete, for Baba has met him five times in all. At the second contact, Wazir Baba was very gay and happy with Baba, and sang aloud. At the last contact, in January 1942, Wazir Baba asked Kaka, who went in to see him first, "Have you come alone, or with your Guru?" Kaka replied, "With my Guru". Wazir Baba then added, "Tell your Guru that his work is very slow, and he should finish it with me today". That day Baba sat with Wazir Baba for two hours, and perhaps the work was in fact completed, for three months later Wazir Baba passed away. Wazir Baba lived at a village called Aurvad, a few miles from Narsobhawadi.	1941 October 1 1941 December 1942 January 22
Nasik	C/8	Walîjî	* * This old man was an adept pilgrim who lived in a temple on the banks of the sacred Godavari at Nasik. One of the townsmen of Nasik had given him a cow, and this same man, with commendable forethought, used to send fodder each day for the cow. Adi, Kaka, and some of Baba's women disciples, used to visit Waliji in his little temple. He used to refer to Meher Baba as Mauji Baba (Bountiful Baba), and he kept a photo of Baba in his temple.	(?) 1929 (?) 1934

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Nasik (contd.)	C/8	Walijî (contd.)	One day, shortly before Kaka left with Baba on a tour to the west, he went to see Waiiji as usual. Waiiji then asked Kaka to fix a platform close to the ceiling in the temple, and to arrange a ladder so that Waiiji could climb up and sit there. He explained to Kaka that Baba (pointing to the photo on the wall) had ordered him to let the waters loose in Nasik. Kaka fixed the platform, but had no time to fix the ladder to climb up to the platform; a few days later the floods came in full force, and Waliji's temple was flooded and was half submerged in the swirling waters, so that Waiiji, not being able to climb up to his little platform—for there was no ladder—had to go about five miles away to another temple. When Kaka returned from the west, Waliji taxed him with his having failed to fix a ladder, but in quite a good natured way. He had then been recently bitten by a monkey and was in Nasik Hospital. He told Kaka that he did not want to die in the hospital—it was "hell,"—and so he was taken to Baba's retreat, and after a few weeks died there. He was cremated at Baba's order, and each one of the mandali put a piece of sandalwood on the fire as the cells of Waliji's body were being consumed by the flames.	
“	“	Poor	* This was the great celebration at Nasik on Baba's birthday in 1937. About 10,000 poor people, many of them from distant villages, were brought to Nasik. Each person was given a laddu, two pounds (a seer) of rice, and two yards of cloth. Baba touched the feet of each one of the ten thousand, thereafter placing the fingers with which he touched their feet to his own forehead. This great festival is amply described elsewhere so that a further description is not considered necessary here. It is, however, included because Baba not only gave prasad to each one, but also contacted them in the special way described.	1937 February 17
Nasirabad (Near Jaigaon)	D/7	Jhiprâ Baba	* * <i>Contacted in Nasirabad.</i> 1943 April 14 <i>Brought to Baba in Pimpalgaon for one day by Babadas.</i> 1943 May or June.	1943 April 14 1943 May or June



Jhipra Baba of Nasirabad (near Jalgaon). A “freak mast”; note the two
Barely smoked beedies in front of his left hand

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Nasirabad (Near Jaigaon) (contd.)	D/7	Jhiprâ Baba (contd.)	* * Baba describes Jhipra Baba as a "freak mast" of a very high type. He was originally a typical ittefaqi mast, down to the very last detail, but he later developed characteristics of a mixture of jalali and madar-zad types. He is naked and old, and he sits in a dirty room. He asks people for a beedie (country cigarette) or a cigarette, takes one puff, throws it away, and at once asks for another. He does this with anything given him; he accepts it, and if it is food or drink, he takes a bite or a sip, throws the rest away, and then says, " <i>Ankhi</i> " (more); takes the next thing offered, repeats the manoeuvre, and says " <i>Ankhi</i> " (more) again. He has a wife who sometimes comes to visit him. See photograph.	
Nasirabad (Near Ajmer)	D/5	Hâfizî	* A good mast who by day roamed in the wilds, and by night slept in a certain mosque. He was an old man, and would usually carry a <i>lota</i> (small brass pot) in one hand. Baba followed him into the countryside to contact him, and gave him sweetmeats.	1941 June
“	“	Têliwâlâ	* A good mast who loved oil (<i>tel</i>) and used to pour it all over his clothes and body. He used to say, "I am the king of Delhi, and my rule holds here". He was brought to the Travellers' Bungalow for Baba's contact, but refused to enter, saying, "I know what you want me for". Baba later contacted him in the town, and fed him with <i>jelebi</i> (a sweetmeat).	1941 June
Navanagar			See Jamnagar.	
Negapatam	F/12	Chattî Baba	<i>First contacted at Negapatam by Baba, 1939 November 28; then brought to Bangalore Mast Ashram; arrives there 1st December 1939.</i> <i>Leaves Bangalore with other inmates of the Bangalore Mast Ashram and goes to Meherabad.</i> <i>Leaves Meherabad for the Ranchi Ashram; arrives Ranchi on 5th July; leaves Ranchi July end, and returns to Meherabad.</i> <i>Leaves Meherabad, and accompanies Baba to Ceylon; arrives at Veyangoda during the first week of November.</i> <i>Leaves Veyangoda, and goes to Kandy with Baba and party; stays in a special tiny hut</i>	1939 November 28 (1940 April) (1940 July) (1940 November 1) (1940 November 16)

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Negapatam (contd.)	F/12	Chattî Baba (contd.)	<i>on Primrose Hill tea estate, where Baba and his party were staying.</i> <i>Leaves Kandy to return to India. Baba and party go by bus the next day, en route for Calicut. Chatti Baba goes with mandali and household luggage direct to Calicut.</i> <i>Leaves Calicut for Jaipur,; stays with Baba in Jaipur until February end 1941, when he goes to Quetta.</i> <i>Stays with Baba in Quetta during March 1941.</i> <i>Goes to Dehra Dun at the beginning of April with Baba and party; stays there during April and first half of May.</i> <i>During third week of May leaves for Ajmer; stays in Ajmer with Baba and party during June and part of July.</i> <i>Leaves Ajmer with Baba and party during the third week of July, and comes to Meherabad.</i> <i>Leaves for Panchgani with Baba and party.</i> <i>Leaves Panchgani at his own request, and returns to Negapatam.</i> <i>Contacted by Baba in Negapatam..</i> <i>Contacted by Baba in Negapatam..</i> <i>Contacted by Baba in Negapatam..</i> The description and history of this mast are given in Chapter Two. He is a very high mast of the sixth plane, a perfect jamali with traits of a jalali, and is the highest mast to have stayed so long with Baba. After Baba contacted him first in Negapatam in 1939, and brought him with him to Bangalore, Chatti Baba remained with Baba, travelling all over India with him until, at Panchgani, in September 1941, he finally asked to go home. Since then Baba has been three times to contact him in Negapatam.	(1940 December 4) (1940 December 23) (1941 March) (1941 April) (1941 May) (1941 July) (1941 September 3) (1941 September 15) 1941 November 1942 January 18 1942 October 23
“	“	Môtî Baba	A high mast of the sixth plane. This great mast was first found by Kaka and Eruch on a trip of almost incredible hardships, when the two of them were sent by Baba from Bangalore to bring masts for the newly established special mast ashram there. This was the same journey on which they first met Chatti Baba in Negapatam, the ghous-like mast Abdul Qadir Jilani in Tanjore,	1939 November 28 1942 January

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Negapatam (contd.)	F/12	Môtî Baba (contd.)	and a few others, and it is described in the account of Chatti Baba in Chapter Two. Moti Baba was first contacted by Baba in November 1939, shortly after Kaka and Eruch had first seen him, and again in January 1942. See Chapter Two for his description.	
Nimach	D/6	Masânwâlâ Sâdhû	A thin old man, and a good mast, who lives in a filthy room in the Hindu cremation ground, and repeats the names of God. He eats very little.	1941 June
“	“	Qabristânwâlâ Baba	A moderate mast in a cemetery.	1941 June
“	“	Ruiwâlâ Baba	A moderate mast who stuffs his pockets full of cotton wool (<i>rui</i>). He wanders hither and thither for no apparent purpose.	1941 June
Nipani	C/9	Jijubâ	A seeker, and a lover of God, now a stout old man about eighty years of age. For twelve years he had made repeated, regular pilgrimages to the sacred city of Pandharpur. He is an oilman (<i>teeli</i>) by caste, and is an ardent devotee of Vithoba of Pandharpur.	1947 May
Okha	A/7	Mastân	* * The spiritual chargeman of Okha, a fine physical specimen over six feet tall. He was a real jalali type of mast, and very advanced. He used to carry an axe with him, and at times beat people, so that he was usually assiduously avoided for fear of physical assault. Baba cites him as a mast of peculiar interest because, in spite of his natural jalali temperament, he behaved towards Baba and his men as the embodiment of a jamali type of mast, was as mild as a lamb, and kissed the hands of Baba and of each of the men with him. He was taken to the travellers' bungalow later the same day and bathed, clothed and fed there by Baba.	1941 January
Pail	C/2	Sâin Fazl	* A fine old man, naked except for a blanket, who lives in a hut at the summit of a hill in the village of Pail. This village is about thirty miles from Khushab, and was reached only after a very trying journey in the worst of buses, along an infernal road. Sain Fazl is a very high mast, held in great esteem by the local people. Every day the women of the village gather at his hut, and serve him with lunch and supper. He has been in that	1946 October 6

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Pail (contd.)		Sâin Fazl (contd.)	hut for forty years, has renounced everything, and is such an impressive personality that Hindus and Muslims alike greatly revere him.	
Paithan	D/8	Mâulvi Abdûl Wahâb Mudâris	<i>Contacted in Paithan and brought to Aurungabad with Baba..</i>	1944 March 14
			<i>Contacted in Paithan.</i>	1944 March 17
			<i>Brought to Aurungabad.</i>	1944
			For the description of this mast, see Aurungabad.	
“	“	Poor	* 3,000 poor people of Paithan and the surrounding countryside contacted by Baba, and each one given three seers of jawari (a kind of millet) wrapped in a two-yard length of cloth.	1944 March 18
“	“	Sâdhûs and poor	101 sadhus and poor people belonging to Paithan were each given money by Baba, and contacted by him. This was two days before the great distribution of grain and cloth there (see above).	1944 March 16
Pakpattan	C/3	Name not known	A very high mast in a majzoob-like state who sat at the tomb of Farid Saheb. He had what appeared to be a hydrocele of gigantic proportions.	1941 March 5
Panchgani*	C/9	Abdul Siddîq (Shah Saheb)	<i>Brought to the Mahabaleshwar Ashram, and from there taken to Satara; a moderate mast; see the account of the Mahabaleshwar Ashram in Chapter Two for his description.</i>	(1946 December)
			<i>Goes to Satara with Baba and party, stays there till near August end when he was sent to Mahabaleshwar.</i>	(1947 May 25)
“	“	Chattî Baba	<i>Arrives in Panchgani with Baba and party.</i>	(1941 September 3)
			<i>Leaves Panchgani for Negapatam,.</i>	(1941 September 15)
“	“	Mohammed	Stays with Baba and party in Panchgani from mid-March until mid-June. This, of course, is "our " Mohammed, one of Baba's five favourites.	(1938 March)
“	“	Razzâck	God-mad; brought to the Mahabaleshwar Ashram. See Mahabaleshwar for his description.	1946 December

**Note:* Baba and his party stayed at Panchgani from mid-March to mid-June 1938, again from September until 28th October 1941, and for the third time during April and May 1943 (Baba and party left Panchgani on 25th or 26th May).

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Panchgani (contd.)	C/9	Name not known	* * An unexpected contact on the road close to Baba's bungalow. This man accosted Baba and said, "You are the God Vishnu's avatar (incarnation), pray grant me the boon of a Master's word for me to remember and repeat." A few minutes later he said, "My work is done" and then added, "Here no one knows you; I have seen you, and recognized you as the true avatar of Vishnu. Pray you remember me also." Baba told him, through one of the mandali who was with him, "I know all, that is why I came to you here now." The man then folded his hands, and bowing said, "My life's desire is fulfilled; Hail, God Vishnu!" During Baba's stay in Panchgani this man was constantly to be seen in and around the bazaar, but this was his only contact with Baba. He was an initiate pilgrim. This account is taken from the <i>Meher Baba Journal</i> , Vol. IV, page 119 <i>et seqq.</i> In consultation with Baba, some minor changes have been made in the translation into English of the original words in Hindustani.	1941 October 26
Pandharpur	D/9	Bâpû Mahâr	A moderate mast who sits naked in the cremation ground of this sacred city. He is a Harijan by caste, and fond of his glass of toddy.	1941 December 1942 October 1942 December 27
		Kabîr	<i>Brought to Meherabad by Masa for one day.</i> <i>Brought to Mahabaleshwar Ashram for about ten days ; at this time he was actually at Kurduwadi.</i>	1940 August 1947 January
			For the description of this extraordinary mast see the account of the Mahabaleshwar Ashram in Chapter Four.	
"	"	Narsayyâ Swâmî	Taken to Pimpalgaon for three days. He is a sincere seeker, who was once a Government official earning a very good salary. He now sleeps by the roadside in Pandharpur, is naked except for a loin-cloth, is fond of tea, and greatly enjoys bathing his body many times every day. He is an old man perhaps seventy years of age.	1946 March
Panhala	C/9	Môghe Mahârâj (Râm Bhâu)	* * A mast of a high type, with a good entertainment value. He is a very old, thin, little man with a face that makes one think of a monkey, and he lives in a tiny cave on the	1947 May

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Panhala (contd.)	C/9	Môghe Mahârâj (Râm Bhâu) (contd.)	hill at Panhala. Baba and his men first saw him in the post office (he rambles all over the place by day), and he was sitting behind the counter spitting over the letters which were at that moment being sorted by a clerk. He is, however, much respected by the post office staff who do not mind or interfere with his unusual habits. There is spittle on his beard most of the time, and he keeps on touching the ground with one or other hand. He has an enormous appetite for beedies (country cigarettes) and tea. He was coaxed into Baba's car, and sat there holding Baba's hand, took Eruch's hat and put it on his own head, talked all manner of nonsense that no one understood, and spat all over the upholstery of the car. He was taken to his little cave in the hillside, and Baba sat with him there for contact. Despite all these vagaries, however, Moghe Maharaj is a good mast of a high type.	
Panipat*	E/4	Allah Diâ	A thin, blind, fully naked man and a high mast, who sits in a niche to one side of the entrance to the shrine of Bu Ali Shah Qalander. A screen was made so that Baba might contact him privately.	1942 June 26 1946 April
“	“	Name not known	A boy, about nine years old, fully naked, who roams about Panipat, plays with mud and eats anything, even mud. He is a typical mast of the madar-zad type.	1946 April
“	“	Name not known	Another mast of the madar-zad type; a slim, tall youth, perhaps twenty years old, and fully naked.	1942 June 26 1946 April
“	“	Name not known	A middle-aged man, of middle height, with a small beard and a funny face, who roams quite naked about the town. He is also a typical madar-zad mast.	1942 June 26 1946 April
“	“	Names not known	Two moderate masts, also naked.	1942 June 26
“	“	Names not known	Eight moderate masts, all naked.	1946 April
Panjim	C/10		See GOA.	
Parbhani	D/8	Dagdû Miân	A middle-aged seeker of no special interest.	1944 March 11
“	“	Sheikh Amûn Walû	* A good mast, fond of dogs, for he keeps fifteen to twenty of them about him; and is	1944 March 11

**Note:* Panipat is peculiar for having all its masts naked, and three of them are of the madar-zad who never leave Panipat.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Parbhani (contd.)	D/8	Sheikh Amûn Walû (contd.)	fond of liquor, which he drinks when he feels the need of it. People respect him as a mast, and to those who go to him he says, "I am no saint, I only drink, and keep dogs, so why do you come to me?" He lives on the verandah of a house (with his dogs).	
Pasrur	D/2	Hîrâ Baba	A high mast. In 1942 he was of a mild disposition that made contact possible. In 1946 he had become very thin and fierce, and rebutted all attempts at contact. He is old.	1942 may
"	"	Rûkhî Mâi	* A very good mastani indeed, old, of small frame, with white hair, who sits in a cemetery, smokes a huqqa, and talks mostly nonsense. People come from many a distant village to see her, and there are generally many women sitting about her each day, for she is held in high esteem.	1942 May 1946 May
Pathankot	D/2	Bengâlî Baba	* A very high mast of the jalali and jamali types combined, the spiritual chargeman of Pathankot. He is a thin old man who always lies in a potter's shop, and says, "Jao, jao," (go away, go away) to anyone who comes. The potter believes in him and reveres him so much that he goes home each evening leaving his shop open all night, with Bengali Baba lying there. Many townsfolk, especially Muslim women, take this opportunity to come by night to pay their respects to Bengali Baba. So great is the reverence in which Bengali Baba is held that nothing is ever stolen from the shop.	1942 April 1946 May 30 1946 June 22
"	"	Kallû Sâin	An advanced pilgrim, an old man wearing good clothes, who lived in a little hut near the power house. He was much loved and revered in Pathankot, and spoke kindly to any who came to him. He has now passed away.	1942 April
"	"	Mastân Shah	A moderate mast.	1942 April
"	"	Nâdîr Baba	A seeker near the river, about five miles from the town.	1942 April
Pathri	Enl/A	Sâdhûs	Several sadhus, number not recorded, contacted and given money by Baba.	1924 August
"	"	Name not known	* * The very first mast specially contacted by Baba. Baba says that any mast contacted	1924 August

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Pathri (contd.)	Enl/A	Name not known (contd.)	before this one was incidental, and every one thereafter was purposely contacted. He was a good mast on the fifth plane, a jamali type, who lived in a hut by the roadside, which he never left.	
Pathala	D/3	Bâbâjî	A moderate mast.	1942 March
“	“	Mâunî Baba	A silent Sikh, a seeker, who lived in the Hindu cremation ground.	1942 March
“	“	Names not known	Two masts of no great interest.	1942 March
Patha	H/5	Rushi Baba	* A good mast of patriarchal age, said to be about a hundred years old, who carries a bundle in one hand, and in the other a fan with which he fans himself. He abuses people and is much revered. He lives in a Bengali's house.	1942 March
“	“	Zinda walî	* An adept pilgrim, now an old man, who has never left the shrine of Phulwari Sherif for many years. Once each day he opens his door and gives darshan to those who come to see him, and then goes away at once. Proper contact was not possible due to crowds, but Baba was happy to see him, and spoke highly of him.	1942 March
Peshawar	B/2	Ashâq Baba	* A moderate mast of middle age who wanders about outside the cantonment perimeter wire gate on the Kabul Road. Baba gave him a water melon. On a later visit to Peshawar, Baidul met a man who remembered Baba having contacted Ashaq Baba in 1943. He explained that ever since that contact Ashaq Baba had been in a hut which he never left, that he was incontinent, and sat there in filth. It would seem, therefore, that he had become majzoob-like.	1943 August
“	“	Ghafûr Rehmân Mastân	An old man, and a good mast, who sits in front of a hut in a public garden with all manner of rubbish about him.	1944 September 28
		Miskîn Shah Malang	A seeker who lives in a shrine, and has a sacred fire (<i>dhuni</i>). He is much revered in Peshawar.	1943 August
“	“	Nangâ Baba (Ahmad Shah)	* * A real jalali mast, and a high one. He squats naked in a hut in a cemetery, smokes a huqqa, abuses those who come near, and has a piece of wood lying on the ground before him, which he perpetually hits with	1943 August

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Peshawar (contd.)	B/2	Nangâ Baba (Ahmad Shah) (contd.)	a large and heavy knife. He is now old, and has been in that room for many years. Baba went to see him twice, but, because of his jalali nature, it was impossible to achieve proper contact. The mujawar of Nanga Baba explained that although he (Nanga Baba) had been in Peshawar for many years, he had come originally from the Deccan.	
“	“	Qayûm Baba	* A good mast of the jalali type. He is an old man who lives in a tiny room where he has amassed literally hundreds of old tins. He has an ever burning fire inside the room even in the hottest weather, and he sits before this fire filling page after page with writing. His writing seems to have a connection with his conversation, which consists almost exclusively of topics of crime and punishment. Thus he may be heard to exclaim, "Give him two years"; "Fine him fifty rupees"; "Hang him"; "Let him go", and so forth. An attendant (<i>mujawar</i>) sees to his daily needs.	1943 August
Phagwara	D/3	Khudâi Baba	* A very high mast. He is a fine, sturdy old man dressed like a peasant, who lives in a house with its own courtyard, wherein he keeps many head of cattle. After Baba's contact he ordered tea for Baba. He was again contacted in 1946, and again offered Baba tea, bringing a chair for him. His physical condition had deteriorated considerably since 1943. He lives at Khorrampura village near Phagwara.	1943 October 26 1946 may 5
“	“	Khurûshâ Baba	A moderate mast, old, dressed like a sadhu, though he is a Muslim; he lives in a cemetery at Rawalpindi village, near Phagwara.	1943 October 26
“	“	Nêkishah Baba	* * A very high mast who for twenty-five years has sat outside his hut, without (it is said) ever having entered it. Close to him he has seven sacks filled with rubbish, piled one on top of the other, and a sacred fire (<i>dhuni</i>) which he keeps perpetually burning. He spends much of his time making fuel cakes from cow dung (a common form of fuel in India), and village people who come to visit him bring firewood for the sacred fire. He usually sits near this fire, and has a blanket pulled over his head. Baba gave him sugar and grain, and Nekishah Baba told Baba	1943 October 26 1946 may 5

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Phagwara (contd.)	D/3	Nêkishah Baba (contd.)	to grind the grain and mix it with water. Baba set to at the grinding wheel, and, with Baidul to help him, did as Nekishah Baba asked. Baba then fed Nekishah Baba with the paste (of ground grain, sugar, and water) and Nekishah Baba finally offered a little of it both to Baba and Baidul. Near the hut there is a small ashram where many disciples live, for Nekishah Baba is held in high esteem. He lives at the village of Sangatpura not far from Phagwara.	
“	“	Swâmî Kâlî Parbat	An initiate pilgrim, an old man, who has an ashram where his disciples live. He is well known in Phagwara.	1943 October 26
Phillaur	D/3	Amîr Alî Shah	* An initiate pilgrim who lives at Bhatia, some three miles from Phillaur. He is reputed to be 120 years old, and looks it. A special tomb has already been built for his interment, and Amir Ali Shah sits outside this tomb on the roadside. To those who ask him why he has built this tomb he replies, "To show the world that death is the end of all things."	1946 May 5
Pilibhit	F/4	Chup Shah	* * A very high mast, and one of the three in India of the rarest type of all masts, the sixth type. When Baidul went to see him he was asleep, and was lying in a most extraordinary fashion with one leg somehow tucked up and twisted round to form a pillow for his head. He was an old man, and usually abusive and peremptory with visitors. He asked ten rupees of Baba, though he is for the most part silent, and speaks to very few. He is said now to have passed away.	1942 May
Pimpalgaon*	D/8	Abdul Khâliq Mastân	Of Dhulia; brought to Pimpalgaon for one day. See Dhulia for his description.	1944 April 15
“	“	Alî Shah	Of Ahmadnagar. <i>Brought to Pimpalgaon for two or three days.</i> <i>Brought to Pimpalgaon; stayed till 21st December 1944.</i> <i>Brought to Pimpalgaon; stayed till 25th January 1945.</i>	1944 April 18 1944 December 5 1945 January 1

**Note:* The village of Pimpalgaon lies about eight miles to the north of Ahmadnagar. Baba has a small ashram there, about a mile from the village, and at various periods he has stayed at Pimpalgaon with selected groups of disciples.

The main periods of his stay have been (1) 10th April, 1944 to 7th July 1944. (2) 28th November 1944 to 31st January 1945. (3) 3rd February 1946 to 16th April 1946. He has, however, stayed there occasional a few days at other times also. At various times, certain masts have been brought to Pimpalgaon for Baba's contact, and these are designated above.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Pimpalgaon (contd.)	D/8	Alî Shah (contd.)	<i>Brought to Pimpalgaon for one day.</i> For his description see Chapter Two.	1945 February 28
“	“	Jhiprâ Baba	Of Nasirabad; brought to Pimpalgaon for one day. See Nasirabad for his description.	1944 May or June
“	“	Narsayyâ Swâmî	Of Pandharpur; brought to Pimpalgaon for three days. See Pandharpur for his description.	1946 march
Pinjaur	D/3	Aghôrnâth Sâdhû	A tiny, thin, very old man, who for thirty-four years has lived in the smallest of huts, living on milk and fruit only. He is an initiate pilgrim.	1946 August 3
“	“	Bhagwân Nâth Mast	* * A very high mast, an ittefaqi, middle-aged, tall, almost fully naked, who carries bundles of rags, and has a mild but very restless disposition. Baba first contacted him in Pinjaur, where he was found sleeping on the wall of a road culvert. A few weeks later, Baba was staying for some special work in Hardwar for a few days, and Baidul and Eruch were sent to Pinjaur to bring this mast to Baba. "They had, perforce, to bring him in a first class compartment, for lack of any lower class accommodation. This naked fellow could, by no stretch of the imagination, be associated in the mind of the public with the type of passenger that usually travels in a first class compartment, and his presence there caused considerable amusement. He stayed one day in Hardwar, and upset the scheme of things by wandering off in the night. A search party sent in his pursuit found him nine miles away from Hardwar, and he was brought back and despatched on Baba's order to catch the next train back to Pinjaur. One of the men with Baba set out with him to Pinjaur, but found him unmanageable, and so returned. Eventually Baidul, who has a shrewdness that outwits the wildest mast, managed to take him back to Pinjaur after one of the most difficult journeys that he remembers.	1946 August 3 1946 August 26
Polavaram	F/9	Bhîkû Baba (Bhîkû Bhagwan)	* * A great majzoob-like mast of the sixth plane, who was believed to be about 125 years of age. He was naked, except that he sometimes drew a sheet over his body, and he lived in a hut with piles of sand on the floor. He used to shovel the sand with his	1943 March

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Polavaram (contd.)	F/9	Bhîkû Baba (Bhîkû Bhagwan) (contd.)	hands towards himself, making a pile of it between his legs, and then moving his position, repeat the same manoeuvre; as he did this he would mutter to himself in a way that no one understood. Once a year, at the time of Sankranti, the local people used to flock to his hut, garland him, and give him new clothes and money. Many years before the date of his contact with Baba, Bhiku Baba began to say that he was going to die. A tomb was built for him by a rich disciple, and, at the time of contact, this tomb had been ready for seven years. It is believed that he has now died.	
Poona	C/8	Baba Jan	<i>* Baba Jan comes to Meherabad. See Meherabad for a description of this contact.</i>	1928 April 1
			This contact between Baba and Babajan was on the day following that on which Babajan made a special visit to Baba in Meherabad (see note in italics above). Baba went by car to Poona, and found Babajan in her favourite place under the great mango tree close to the river bank in the Bund Gardens. He stood for a few moments at some distance from Babajan, and then departed.	1928 April 2
			<i>She sees Baba in Ahmadnagar; for description see Ahmadnagar in this supplement.</i>	1929 October 3
			<i>She sees Baba in Ahmadnagar. See Ahmadnagar in the supplement for the description.</i>	1929 October 5
“	“	Bundle Shah	<i>* * Bundle Shah has not been contacted by Baba, but, like a few others described in this supplement, his words concerning Baba were interesting, and justify his inclusion in these annals.</i> In the early part of 1943, Bundle Shah used to live in Poona, and Eruch, who had been instructed by Baba to search for, and bring masts to him in Mahabaleshwar, set about trying to persuade Bundle Shah to accompany him there. Bundle Shah earned his sobriquet because he carried a bundle under his arm, and he was known either by this name, or simply as "Father"—the actual English word, father. He was about sixty-five years old. It appears that he was much cosseted by racing gentlemen, who would ply him with	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
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Poona (contd.)	C/8	Bundle Shah (contd.)	blandishments and tea in the hope of learning on what horses to lay their bets. As a mast, Bundle Shah was exceedingly fussy about his health, and used to say that his spleen was enlarged, and though he would like to be given tea, he would be minutely pernickety as to how it was served, and would insist that the cup should be scrupulously washed, the milk well boiled, and so on and so forth. Eruch visited Father once or twice, inviting him to come to his house, but his invitations were at first rebutted. Finally, one night, he accompanied Eruch to his house. As soon as they reached the house, Eruch made him comfortable, and set about making tea for Bundle Shah, being warned, as usual, to be most punctilious in its preparation. After tea, the topic of taking Bundle Shah to Mahabaleshwar was introduced, though the name Meher Baba was carefully not mentioned by Eruch. After listening to Eruch's proposal, Bundle Shah asked for some paper, and Eruch brought the nearest thing to hand, which happened to be an exercise book belonging to his younger brother, Merwan.	
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Now, although Eruch did not know it, there was a photo of Meher Baba between the leaves of this book—a photo which did not, in fact, have Baba's name written on it, so that unless one knew Baba, there was no means of knowing whose picture it was.

Bundle Shah, as soon as he took the book from Eruch, turned over its leaves, and when he discovered the photo of Baba, he pulled it out and gazed intently at it. He turned the photo over and over, gazing at its face and at its back, and then asked for a pencil and began filling the back of the photo with an imposing series of figures. These consisted of figures as follows :—

20+15-17+12-4, etc., etc. (the exact figures are not now remembered), ending finally with=7=GOD. He then pointed to the word God, and turning the photo over, pointed to the figure of Baba and said, "God is equal to Meher Baba". (He actually uttered the name Meher Baba.)

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Poona (contd.)	C/8	Bundle Shah (contd.)	Eruch, knowing that Baba was generally averse to contacting those who acknowledged his spiritual greatness, dropped the topic of taking Bundle Shah to Mahabaleshwar, and accompanied the mast to his home. Out of curiosity, Eruch later checked the figures at the back of the photo—there was a whole string of them—and found that they did finally amount exactly to the figure 7. Baba was later informed of the entire episode, and Eruch was instructed not to bring Bundle Shah to him. This great mast stayed for a few years in Poona after this meeting, and then went to Bombay. After staying in Bombay for a while he departed, and is now believed to be in Bangalore. Baba has explained that Bundle Shah is a mast of the sixth plane, sometimes salik-like and sometimes majzoob-like.	
“	“	Jaste Mâster	An old man who was brought to the Mahabaleshwar Ashram for a few days. See Mahabaleshwar in this supplement for his description.	1946 December
“	“	Name not known	An impressive old man, a seeker, brought to the Mahabaleshwar Ashram for a few days. See the account of the Mahabaleshwar Ashram in Chapter Four for his description.	1947 January
Purandhar*	C/9	Alî Shah	Of Ahmadnagar; brought to Purandhar, stayed with Baba in seclusion until 19th April.	1947 April 10
“	“	Poor	Eighteen poor people from a nearby village were called up to Purandhar, their feet washed by Baba, and each one was given ten rupees.	1947 April 18
Puri (Jagannath)	H/8	Name not known	A good mast, about thirty-five years old, a mixture of jalali and jamali types, who wears tattered clothes, and is much revered by	1941 February

**Note:* During March 1947, Baba told certain of his mandali that he wished to undergo a seclusion in a place connected with Shivaji, the great Mahratta warrior. After consideration of various possibilities, the old mountain fort of Purandhar was chosen. This fort consists of two parts, the higher and greater of which is Purandhar, and the lesser, a slightly lower peak to the east called Wazirgarh, which has also a smaller and less important fortress upon it. The two are separated by a small pass where nestles a tiny cantonment built by the British in the early days after the Mahratta wars. Here there are good buildings well supplied with water, and in one of these, Baba, together with Ali Shah, the mast of Ahmadnagar, remained in seclusion for ten days. For one day, Baba sat alone on the fortress of Purandhar for several hours. For a brief description of this period of seclusion, see the account of Ali Shah in Chapter Two.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Puri (Jagannath) (contd.)	H/8	Name not known (contd.)	the Muslims of Puri. He was brought to the travellers' bungalow, bathed, and contacted.	
“	“	Name not known	A moderate mast of no special interest.	1941 February
“	“	Poor	Fifty poor people—among whom were several lepers—were given food by Baba, and their feet were also washed.	1941 February
Purli	D/8	Brahmachârî Mahârâj	An initiate pilgrim, an old man with snowy hair and beard, who for the past four months had been living in a temple at Purli with a few disciples.	1945 August 29
“	“	Mahbûb Alî Shah	A seeker who seemed to be on the brink of becoming a mast.	1945 August 29
“	“	Têlî Mahârâj	A naked mast, and a good one, who lives in a room adjacent to a temple. People sing hymns and devotional choruses (<i>bhajan</i>) before him, and he is well known in Purli.	1945 August 29
“	“	Tulsî Râm Mahârâj	* A good mast who keeps an ashram, and sits in the window of one of its rooms. He likes to be called "Mai" (mother), and is displeased if addressed as "Baba" (father). Our Baba gave him tea.	1945 August 29
Pushkar	D/5	Bengâlî Baba	An old man, an initiate pilgrim, who lived in a little hut on a stony hill three miles from Pushkar. (He is now no longer there.)	1941 June
“	“	Mahârâj	* A leper, but also a good mast, who sits in a hollow built into the side of a well. Baba said that his leprosy was the result of his love for God. Such a strange statement reminds one of the consoling words, "Whom the Lord loveth, He chastiseth".	1941 June
“	“	Name not known	* A mast who carries an old earthenware pot in one hand, and has a following of dogs and puppies. He kept lifting his downcast eyes and glancing significantly at Baba. Baba explained to his group that the mast shared whatever food he was given with all the dogs that came.	1939 February 9
“	“	Name not known	A sadhu contacted on the roadside while returning to Ajmer from Pushkar.	1942 July 28
Quetta*	A/3	Nâdir Alî Shah	* * This mast was not contacted by Baba, but as his remarks were interesting, a note about him is included here. He is the spiritual chargeman of Quetta, and lives in a tent	

*Note: Baba and his group stayed in Quetta from 11th March 1941 to 7th April 1941.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Quetta (contd.)	A/3	Nâdir Ali Shah (contd.)	that was provided by local people to shelter him from the severe winter weather of Quetta. In the tent there is a fire (<i>dhuni</i>) always burning, and the tent is full of smoke. With his hands he would fan the smoke from this fire towards himself, and Baidul and Eruch, who went several times to him to try to get him to come to Baba, used to emerge thankfully into the open air with smoky tears pouring from their eyes. Nadir Ali Shah always refused to come with them to Baba, and once he added the remark, "My boat would be drowned in that Ocean" (i.e., Baba). Although Baba did not contact him, he circled round his tent in Elizabeth's car; so perhaps some remote contact was made after all. This was in March 1941.	
"	"	Chattî Baba	<i>Stays in Quetta throughout the period of Baba's stay there.</i>	(1941 March)
"	"	Name not known	* * A majzoob-like mast of the sixth plane, who has now passed away. He lived in a tent full of old bones and stale bread, and he used to chew these bones. His whole body was swarming with lice, which he allowed to remain unmolested upon him, without willfully ever killing a single one. Baba ordered Adi to feed him each day, and whenever Baba emerged from the house in which he was staying (which happened to be exactly opposite the mast's tent), the mast would gaze vacantly at Baba. One day, when Baba went to contact him, the mast embraced him with startling ferocity.	(?) 1924
"	"	Name not known	A moderate mast in the market.	1941 March
Rahuri*	D/8	Abdul Hussein (Mullâjî)	Joined in Rahuri. He slept all day long, except at meal times, and upon odd occasions when he took it into his head to go and	

**Note :* The mad ashram at Rahuri was opened in August 1936 and continued there till 23rd April 1937, when it was moved to Meherabad. In September 1939 the mad ashram was transferred until the following April to Bangalore, when it was brought back again to Meherabad, and was finally disbanded in September 1940. In the following pages, in alphabetical order, are given brief descriptions of those members of the ashram who can now be recalled. After the lapse of so many years it is not entirely complete. The names are given in alphabetical order regardless as to whether they joined the ashram in Rahuri, or later in Meherad or Bangalore, but a note after each name gives the place where each one joined. Except for Mohammed, inmates of the mad ashram are entered *only* under Rahuri and not in all the relevant places in the supplement. The reader will have observed that in the supplement the masts are generally entered in each place that is connected with their history with Baba. It should be noted that, except for Mohammed, no dates are shown in the date of contact column [row] for the inmates of the mad ashram, although of course all these inmates were contacted frequently by Baba.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rahuri	D/8	Abdul Hussein (Mullâjî) (contd.)	abuse Ramzan. He would sometimes mumble to himself. He was mad.	
“	“	Ahmad	Joined in Meherabad. He used to deplore the present decadence of Muslims, and would abuse Lai Saheb in particular. He used to tell Baidul that he had given money to the other inmates, and pester Baidul to get it back from them. He would sometimes sit around naked. He was mad.	
“	“	Arjûn	* He joined in Meherabad. He was one of the few real masts of the mad ashram. He had long hair and long nails that he never allowed to be cut short, and at first there were many lice in his hair. He was rid of these pests only after very thorough medication. Each day he would drink two large buckets (size 24) full of water, so that he spent most of his day either drinking water, or excreting much of what he had drunk. In contrast to this constant use of his kidneys, he suffered from chronic constipation to such a degree that he would pass a stool, on an average, about once every fortnight. Despite these odd habits his health was good. At times he used to abuse others, and when the ashram was closed in 1940 he was sent back to Pandharpur. For his picture see Chapter III.	
“	“	Bachû Râjî	Joined in Meherabad. A youngster who used to look at you and blink his eyes and laugh. He had an unusual habit of plastering the walls of the toilet with excrement, and when taxed with this behaviour he would proudly say that he had whitewashed the walls. Because of this habit he used to be sternly supervised at the time of his daily toilet. He used also to pass water very frequently, and was once counted to have done it 55 times in one day. Eventually, however, he was trained to control himself within more normal limits in this respect. He was mad.	
“	“	Bâdshah	Joined in Bangalore. He had a rather regal manner, and used to say he was a king (<i>badshah</i>). "Our" Mohammed was very frightened of him, and Badshah was often useful when Mohammed was in a refractory mood. Badshah is now in Aurungabad	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rahuri (contd.)	D/8	Bâdshah (contd.)	and is respected there as a mast, though he is in fact only God-mad.	
“	“	Bhâyyâ	Joined in Meherabad. He would always ask for twelve thousand rupees and a girl, and Samlu, with whom he used often to sit, would promise to get them for him. At times he would open his enormous mouth and gape at you like a frog. He was mad.	
“	“	Bhîkû	Joined in Rahuri. An old man who used to give <i>pan</i> and tobacco to the other inmates, and crack jokes with them. At Meherabad he fell ill and died. He was mad.	
“	“	Dagdû Buâ (Bhâu)	* Joined in Rahuri. He was a real mast, one of the few of the mad ashram. In the early days at Rahuri, he would climb high trees and sit in their topmost branches for four or five hours a day. If you called him Bhau, he would shrug his shoulders and hug his chest with folded arms. At Meherabad, he began to shift piles of earth from one part of the ashram to another, and for a few days made rather a nuisance of himself by sweeping out the main hall of the ashram several times a day, disturbing other inmates thereby. He also had a habit (that caused many a minor quarrel) of awakening men from their afternoon nap by shaking their shoulders. For his picture see Chapter Three.	
“	“	Dâtâ Swâmî	Joined in Meherabad. A quiet old man who used to mumble to himself. He was mad.	
“	“	Dhôngdiâ	Joined in Rahuri. A subnormal idiot, quite young; Baba gave orders that whatever he asked for should be given him. He fell ill and died in Rahuri.	
“	“	Eknâth Swâmî	Joined in Meherabad. A middle-aged, quiet fellow of no special interest. He was mad.	
“	“	Faqîr Buâ	* Joined in Rahuri. An elderly man from Nasik who was insane and had an old depressed fracture of the skull, the size of a saucer. He would soil his room with urine, and at times hit others. One day he approached Baidul with a broad grin, and, without warning, hit him full and hard in the nose. When the blood came pouring from Baidul's nose, Faqîr Bua enquired of him why his nose was bleeding, and recommended	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rahuri (contd.)	D/8	Faqîr Buâ (contd.)	him to put earth on his head to staunch the blood. He was often difficult because of his dangerous nature. He is now in Poona where he is worshipped as a mast, though he is in fact only insane in the ordinary sense of the word. For his picture see Chapter Three.	
“	“	Francis	Joined in Meherabad. A Christian youth who sat quietly for most of the day, but would at times burst out with a loud cry and abuse those in his vicinity. He was mad.	
“	“	Ganêsh	Joined in Rahuri or in Meherabad. No further record.	
“	“	Ganpat Râmjî	Joined in Meherabad. A lame, quiet, middle aged cobbler, who used to speak very slowly and hold Baba in great esteem. He was God-mad.	
“	“	Ghulâm Hussein	* Joined in Rahuri. He used to frighten a suggestible night watchman by coming up to him in the dark, pointing out Satan to him, and exclaiming how big he had become. The poor night watchman, who was a simple village lad, became so frightened that he left his employment and returned to his home. Ghulam Hussein used to wind his blanket about his head, and at times he would tax Mohammed with his exacting ways. He was mad.	
“	“	Gopâl	Joined in Rahuri or in Meherabad. No further record.	
“	“	Gôvind	Joined in Meherabad. No further record.	
“	“	Gulâb Shah	Joined in Meherabad. A short, cheeky chap who used to talk nonsense. He only stayed about a month, and was sent home as he seemed unwilling to stay. He was mad.	
“	“	Hanumân	Joined in Rahuri. No further record.	
“	“	Hassan Alî	Joined in Rahuri. No further record.	
“	“	Isâ	Joined in Meherabad. A middle-aged epileptic who used to make funny gestures when he spoke. He was mad as well as an epileptic.	
“	“	Ismâil	Joined in Meherabad. A young fellow who used to sing songs about a girl he loved. If called out by name or told anything, he	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rahuri (contd.)	D/8	Ismâil (contd.)	would reply "One", "Two", "Eight", "Six", or any number that came into his head. He was mad.	
"	"	Kâlidâs Swâmî	Joined in Rahuri. A good singer of devotional songs; in the later stages he seemed to become almost a mast. He was God-mad.	
"	"	Kallû	Joined in Meherabad. Rather quarrelsome, but he would sing sometimes. He was mad.	
"	"	Kallû	Joined in Bangalore. A quiet fellow of no special interest. He was mad.	
"	"	Lallû	Joined in Meherabad. No further record.	
"	"	Lâl Saheb	* Joined in Rahuri. Another of the very few real masts of the mad ashram. He used to fall at Baba's feet and embrace him, and call him God. He was a bosom friend of Punjia, and would promise to bring him a goods wagon laden with gold and treasure, and marry him to a Rajah's daughter. He used to fumble in his pocket, and say that he was about to pull out a crore (ten million) of rupees. Sometimes Punjia would hit Lal Saheb, but generally they were great friends. Lal Saheb is now in Nasik where he is respected as a mast. There is a picture of him in Chapter III.	
"	"	Mahâganî	* Joined in Meherabad. He was very tall, and would sit singing some phrase, repeating it over and over <i>ad nauseam</i> . At times he would refuse his food, and would ask for a dog to eat with him. He is now in Yeola, is covered with pieces of iron, carries a piece of an old sword, and asks money from people. He is God-mad.	
"	"	Mahbûb	* Joined in Rahuri. He lay awake by night and slept by day. At breakfast he would eat 6 chapatties and drink 8 cups of tea. He used to mumble and laugh to himself, and would not smoke good beedies (country cigarettes), but would collect and smoke the fag-ends dropped by others. He was God-mad.	
"	"	Mânek Chand	* Joined in Meherabad. When he first arrived, his pockets were stuffed with twenty odd Marwari caps which he refused to be allowed to be thrown away. He was rather reluctant to be bathed, and at meal times	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rahuri (contd.)	D/8	Mânek Chand (contd.)	would hide food in his pockets and then ask for more. He would often boast about how many buildings he owned.	
“	“	Mangal Dâs	Joined in Meherabad. No further record.	
“	“	Mohammed	Joined in Rahuri. This is "our" Mohammed, the mast who has enjoyed more prolonged and intimate contact with Baba than any other mast. He was first brought to the mad ashram in Rahuri from Bombay in August 1936, and is still living at Meherabad today (August 1947) so that he has been with Baba now for 11 years. He is fully described in Chapter Two as one of the five favourites, so that only dates of importance in the history of his life with Baba will be given here. <i>Brought to Rahuri Mad Ashram from Bombay by Pleader. Moves to Meherabad with the other inmates of the mad ashram.</i> <i>Sails from Bombay for France in the last week of September; arrives Marseilles on 8th October; stays in Cannes (France) until the beginning of November, when he returns to India; disembarks at Bombay on 20th November 1937.</i> <i>Stays at Meherabad until mid-March 1938.</i> <i>Goes to Panchgani with Baba, and stays there until mid-June 1938.</i> <i>Returns to Meherabad, and stays there until the beginning of December.</i> <i>At the beginning of December 1938 Baba went on a tour by private bus to the following places :—</i> <i>Hyderabad (Deccan), Jubbulpore (1st visit), Benares, Agra, Delhi, Ajmer, Bhopal, Jubbulpore (second visit), Khuldabad, Meherabad. Mohammed was taken by train and stayed with Baba on this tour in Hyderabad (Deccan), Jubbulpore (first visit), Delhi, Ajmer, Bhopal and Jubbulpore (second visit). Baba and party reached Meherabad again in the last week of May 1939.</i> <i>Stays at Meherabad until August 1939.</i> <i>Goes to Bangalore, stays there until April 1940.</i> <i>Returns to Meherabad, and stays there in the special mast ashram on the hill until the beginning of July.</i>	(1936 August) (1937 April) (1937 September) (1937 November end) (1938 March (mid)) (1938 June (mid)) (1938 December) (1939 June) (1939 August) (1940 April)

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rahuri (contd.)	D/8	Mohammed (contd.)	Goes to <i>Ranchi</i>, stays in the <i>Ranchi Ashram</i>, and returns to <i>Meherabad</i> at the end of July; contact with <i>Baba</i> becomes less frequent. Sent away from <i>Meherabad</i> to <i>Bombay</i> where he arrives on 30th October. He stays with <i>Ali Akbar</i> who looks after him. Leaves <i>Bombay</i> for <i>Ratnagiri</i>. Brought to <i>Meherabad</i> for one day. Brought to <i>Meherabad</i> where he has remained ever since, except for his brief visit to <i>Lonavla</i> (see next entry). Brought to <i>Lonavla</i>, stays with <i>Baba</i> for a few weeks there and then returns to <i>Meherabad</i>. Since returning to <i>Meherabad</i> from <i>Lonavla</i>, Mohammed has remained at <i>Meherabad</i>, and he is still there today (August 1947), meeting <i>Baba</i> every now and then when he comes there.	(1940 july) (1940 October 30) (1941 April 14) 1942 January 9 (1942 January 13) (1942 October 8)
“	“	Pasar Buâ	* Joined in <i>Rahuri</i> . He used to collect leaves, rubbish, scraps of paper, stones, and so forth, in his room. At meal times he would smear his face with food, and when given water and told to wash, would dab water on the crown of his head and on his eyes and ears, but would leave the rest of his face as it was. He was an elderly man, and was mad.	
“	“	Pâtel	* Joined in <i>Meherabad</i> . An old man from some village near <i>Ahmadnagar</i> . At night he used to steal up to the sleeping <i>Baidul</i> and pull the blanket off his body, and at times he would strip himself naked, lie on the ground, and shout, "They are beating me". He had an insatiable appetite, and would ask for more and more food, would eat till he vomited, and even then ask for still more food, and finally close the performance by singing at the top of his voice. He was stark mad.	
“	“	Pîrâ	Joined in <i>Meherabad</i> . A rather difficult old man who used to tell everyone he had toothache, hit his own face, and abuse others. He was mad.	
“	“	Pûnjiâ	Joined in <i>Rahuri</i> , and he was the first inmate of that ashram. This amusing subnormal	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rahuri (contd.)	D/8	Pññjiâ (contd.)	idiot is fairly fully described in Chapter Three.	
“	“	Ramzân	* Joined in Rahuri. In the early days he was difficult, and would ease his bowels on the floor of his room, and tear his kafni to shreds (however many were given him). Eventually a strong garment of sackcloth was given him which he found too tough to tear. He also used to spit inside his kafni, lick the tip of his nose with his tongue, and, when given tooth powder, would throw it away without using it, and pretend that he had cleaned his teeth. If anyone wearing a hat sat close to him, he used to seize the hat when they were looking in the opposite direction, throw it away as far as he could, and then sit with an expression of innocence on his face. Later he became quite cooperative and decently behaved, but was never able to master his desire to tear his clothes. He was God-mad.	
“	“	Rehmân	Joined in Meherabad. No further record.	
“	“	Samlû	Joined in Meherabad. A middle-aged man with a beard, who used to keep others entertained by his prattle, and he would often sit next to Lal Saheb and recite impromptu verses to him. He took the part of the King in the drama performed by the inmates. He now wanders about Yeola; he was mad.	
“	“	Shah Behrâm	Joined in Rahuri. A young man, an Irani from Bombay, who had been a schoolmaster in Iran before coming to India. He had a dangerous temperament, and used to hit the boys working in the ashram. One day he came up to Baidul in a truculent mood, and was about to go for him, but Baidul told him that he (Baidul) was Rustom the wrestler, and would thrash him. This seemed to impress Behram who became thereafter more amenable and less of a bully. He was mad.	
“	“	Shah Saheb Arab	Joined in Meherabad. An Arab who used to run about the ashram shouting. He was mad.	
“	“	Shankar	Joined in Rahuri. He would sit quietly by himself and break this silence by intermittent	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rahuri (contd.)	D/8	Shankar (contd.)	bursts of laughter. He gave one stock reply to any remark addressed to him— the word "Shankar" (a name of God); hence his name. He had a habit of scratching up the ground with his fingers and pulling furniture and house fittings to bits, and was a nuisance in this respect. He was a bosom friend of Dagdu Bua. He was mad.	
“	“	Sheriâr	Joined in Meherabad. A mad Irani of quiet disposition.	
“	“	Sheikh Mannân	Joined in Meherabad. A quiet fellow who used to say he was a king. He had rare moods of abusing others; he was mad.	
“	“	Syed Din Mohammed (Shah)	Joined in Rahuri or in Meherabad. At meals he would ask for more before he had taken the first mouthful of the food that was already on his plate, and, when drinking tea, would spill as much as he drank. If taxed with this behaviour he would abuse the person concerned. He used to fill his mouth with saliva. He was mad.	
“	“	Wâman	* Joined in Rahuri. An old man who was brought to the Rahuri Ashram by the villagers there because he was a nuisance to them. At night he used to awaken Baidul, ask for a bucketful of water, and pour it in his own room, which, he said, was on fire. He used to stand on his head under a tree, or hang by his arms from a lower branch of one of the many trees in the ashram compound. He would often tell others that he was the God Hanuman, and would offer to help them in their work. In Rahuri he used to tell "our" Mohammed quite plainly what he thought of his exacting behaviour. Later at Meherabad Waman became quite normal, and was sent back to his home. He was mad.	
“	“	Wasant	Joined in Meherabad. He would throw his food away and abuse others, and so had to be fed by an attendant with great patience. He was mad.	
“	“	Name not known	* Of Bombay. A good mast, one of the few at the Rahuri Ashram. He was brought from Bombay by Pleader for a few days. He used to put mud, ashes, and lime on his body. He was the first mast to be bathed by Baba.	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rahuri (contd.)	D/8	Name not known (contd.)	He was bathed, clad in a clean kafni, and fed by Baba, and after staying for a few days in Rahuri for Baba's contact, he was taken back to Bombay.	
Raichur	E/10	Poor	Forty destitute people had their feet washed by Baba, and each one was then contacted in a private room and given three rupees.	1945 July 26
Raigarh	G/7	Bâlu Guttâ	An old man of child-like behaviour and disposition; as a mast he was so-so.	1945 October 22
“	“	Brahmachârî Swâmî	A seeker.	1945 October 22
“	“	Râm Singh	A seeker.	1945 October 22
“	“	Swâmî Anand	A sincere sadhu in an ashram at Raigarh; a seeker.	1945 October 22
Raipur*	F/7	Hâfizjî Mastân	A seeker brought to the bungalow for Baba's contact.	1944 July 26
“	“	Thâkôre Baba	A seeker who used to sit in the street and offer food to passers-by (when he had any to offer). He was brought to Baba's bungalow for contact.	1944 July 25
Rajkot	B/7	Makkhîwâlâ Baba	* * A good mast who has sat for many years in a particular place. His body was covered with "millions" of flies (<i>makkhi</i>), so that one could barely see the man for the flies on him. His name, which is not that by which he is known locally, was given him by Baba, and means, of course, "the fly saint". Baba said that he was particularly interesting because he was the only mast he had contacted who was half jalali and half jamali types in exactly equal proportions. He is, therefore, the only mast of the seventh type—whose characteristics are those of the jalali and jamali types in <i>exactly</i> equal proportions—who has been contacted by Baba.	1941 January
Rampur	E/4	Majzoob Miân	No further record.	1942 March
“	“	Shah Miân	A moderate mast of no special interest	1942 March
Ranchi†	H/6	Chattî Baba	Of Negapatam; arrived at Ranchi Ashram from Meherabad; stayed there with Baba and returned to Meherabad when the ashram closed.	(1940 July 5)

**Note:* Baba and his group stayed at Raipur from (?) 9th July 1944 until 9th August 1944.

†*Note:* Baba and his group arrived in Ranchi on 5th July 1940 from Meherabad, and left for Calcutta *en route* again for Meherabad on 18th or 19th July. During Baba's stay in Ranchi there was a small mast ashram there with four masts: Chatti Baba, Karim Baba, Mohammed, and Shariat Khan.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Ranchi (contd.)	H/6	Karîm Baba	Of Calcutta; a great sixth plane mast brought to Ranchi by Kaka; for his description see Chapter Two. He accompanied Baba to Meherabad when the Ranchi Ashram came to an end.	(1940 July 7 or 8)
“	“	Mohammed	"Our" Mohammed arrived at Ranchi Ashram from Meherabad, stayed there with Baba and returned to Meherabad when the ashram closed.	(1940 July 5)
“	“	Shariat Khân	Of Chikmugalur; arrived at Ranchi Ashram from Meherabad, stayed there with Baba and returned to Meherabad when the ashram closed.	(1940 July 5)
Ratlam	D/6	Râm Mast	A middle-aged, good mast, of rather dark complexion, who lives in the cemetery. He keeps several earthen vessels in which he puts his food.	1943 November 27
Rawalpindi	C/2	Unti Mâi	* * A very good and high mastani. She is a very old woman with a sack over her body, and she sits on a large pile of bricks in the "Company Bagh". She has a dog that shares her food, and she is often teased by children. At the second contact she asked for a coat, and was given one by Baba. As a general rule, whatever she receives as a present she gives away very soon to someone else. Baba describes her as ninety per cent. jamali and ten per cent. jalali, and she normally lets no one approach her; but when she saw Baba she called to him to come near. He climbed up the bricks and sat down next to her. She then pulled out a very stale and very mouldy piece of bread (that looked at least a year old) and gave it to Baba to eat. As Baba always accepts whatever a mast or a mastani gives him, he ate this piece of bread.	1942 April 1943 July 23
“	“	Mastân Shah	An old man who sits quietly opposite the New Rose Cinema. A tale is told of him that someone once made him have a hair cut, and Mastan Shah ate all the hair up! He is an ordinary mast.	1942 April 1943 July 23
“	“	Nangâ Khân Mastân Peshâwarî	* * A marathon runner of a mast and a hundred per cent madar-zad. He is naked, and runs about four or five miles at a stretch, sits in a small pit for a while, and then again runs four or five miles. Local people hand	1942 April 1943 July 23

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rawalpindi (contd.)	C/2	Nangâ Khân Mastân Peshâwarî (contd.)	him food as he trots past, and he eats it as he runs. He is a very good mast of the fifth plane.	
“	“	Nangâ Shah Mastân	* * A very good mast and the <i>only one</i> who is qutub-like. He has a most unusual habit of doing everything in circles. He is fully naked, and, as a general rule, spends most of the day walking in a circle round and round a telegraph pole near an octroi. If given food, he squats on the ground and shuffles round in a circle as he sits and eats; and if he stands to pass water, he turns slowly round and round. He asks those who pass by for money, and when it is given him he throws it away. After contacting this mast Baba sat for three hours alone in seclusion on a hill at a place called Satra Mil (seventeenth mile), that lies on the road leading to Murree.	1942 April 1943 July 23
“	“	Sâin Pudâ	* * A mast of the fifth plane, sometimes salik-like and sometimes majzoob-like, who for thirty years had been well known in Rawalpindi. He used to twirl a fan round in one hand. Baba pointed him out to the group with him on the way to Kashmir in 1929, and he contacted him again in 1933 on the way to Kashmir with the small group of western disciples. At that time, Baba explained that this mast had 7777 invisible ways of working. Baba also explained that Sain Puda was the spiritual chargeman of Rawalpindi. He was the Master of Nanga Shah Mastan described above. Sain Puda has now passed away.	1942 April 1943 July 23
“	“	Shah Saheb	A very aged man who wears five or six long coats. He has sat for years in a room in Topkhana Road in the cantonment. He has prepared a grave for himself in his room, and occasionally talks coherently to visitors, but usually sits and talks incoherently to the wall. He is a good mast of the jamali type.	1943 July 23
“	“	Shamsalî Dervîsh	Of no special interest.	1942 April
“	“	Name not known	A mast with long hair and a calm demeanour, pointed out by Baba on the way to Kashmir in 1929.	1929 July 27

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rawalpindi (contd.)	C/2	Name not known	A man who talked with a very loud voice, pointed out by Baba on the way to Kashmir in 1929.	1929 July 27
Rewari	D/4	Pathân Baba	A young seeker, of no special merit, who spends most of his time on Rewari station.	1941 June
“	“	Walî Baba (Saiyid Mohammed Sherif)	* A very good mast who lives in the head ticket collector's house near the station. He laughed loudly when Baba sat with him for contact, and Baba gave five rupees to the ticket collector to buy a mattress for him. He is a perfect majzoob-like jamali mast of the sixth plane.	1941 June 1941 July 9 1942 July
Rikhikesh* (Rishikesh)	Enl/A	Bengâlî Baba	A seeker	1941 April or May
“	“	Brahmachârî Bengâlî Baba	A seeker who lived naked in a simple hut.	1942 April
“	“	Brahmachârî Rushî	* An advanced pilgrim, previously a professor and a Persian scholar, who spent his days serving food to poor and sick pilgrims in a dharmashala. The night that Baba came to contact him, Brahmachari Rushi was lying ill in the dharmashala hospital. Baba went to him at about midnight, and he said to Baba, "Today you were to come, and God made me ill; so who will feed the poor?" Baba gave him ten rupees, which he accepted grudgingly, and Baba told him to give it to others.	1941 April or May
“	“	Diwânâ Sadhû (Nangâ Sâdhû)	A naked, middle-aged mast, and a good one. In 1941 he was living in an upstairs room in one of the many ashrams in Rikhikesh and Baba tried to feed him, but though he refused food, he was contacted satisfactorily. In August 1946 Baba saw him, but contact was not possible, for he now lived in a special cage built for him in a dense jungle about two miles from Swargashram. He lies naked in this cage with a stick in one hand, allowing no one (except his mujawar) to come near. He is a real jalali type of mast now, and is a very impressive sight.	1941 April or May

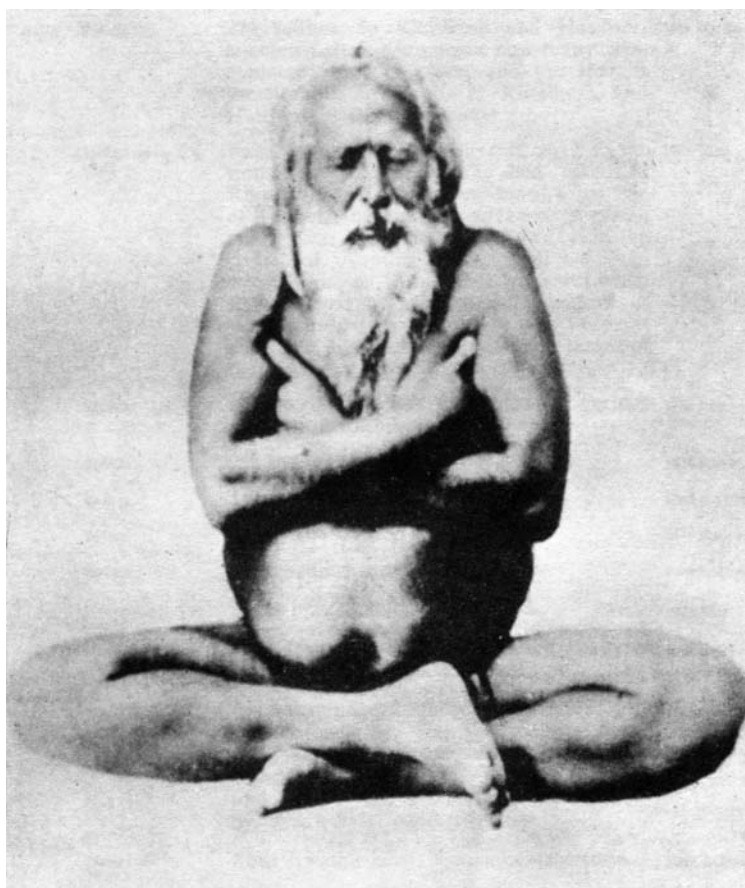
**Note:* The remarks that applied to the difficulty of obtaining accurate records of Baba's contacts with masts and saintly men in Hardwar, apply with equal force to Rikhikesh. Baba has visited this sacred little town on the banks of the hallowed waters of the Ganges so many times with different groups of disciples, that a coherent record of his work has not always been made. It is probable, however, that the contacts listed are between eighty per cent, and ninety per cent, complete.

In addition to his many other visits, Baba stayed with a large group of disciples in a house in Rikhikesh from 26th May to 30th June 1942.

Rikhikesh, as it is spelt on most of the survey maps of India, is the same as Rishikesh (the abode of the Rishis), the name by which it is popularly known in India.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rikhikesh (contd.)	Enl/A	Jal Tapasvî (Jal Samâdhî Mahâtâmâ)	* * A very high type of yogi and an adept pilgrim. He held an interesting conversation with Kaka and Eruch about the Avatar. The talk veered almost at once to this topic, because Eruch and Kaka introduced themselves to him as coming from Bombay, and Jal Tapasvi at once asked how things went there. They told him that there were constant riots and disturbances, and he replied that this was quite natural and, indeed, inevitable, and was the result of the work of the Avatar, who was now alive. He said that the great men of the world, although famous and often worshipped by mankind, were mere playthings in the hands of the Avatar; they were like kites on strings, the ends of which were all in the grasp of the Avatar, who controlled them as he wished. He went on to say that these wars and disturbances would continue, and that three-quarters of the world population would be wiped out; for, he said, how could the people from hell mix with those from heaven; the former must be obliterated. The Avatar, he said, would manifest in twenty-two years' time (i.e., in 1968 if taken literally) but that even then, like other Avatars, he would be ridiculed by the majority, and his real fame would grow after his death. Jal Tapasvi lived for several years under a rock facing the Ganges. Later, he moved to the roof of a temple that stood in the river. He sat there for many years without shelter, eating only whatever was given him, and one supposes that not many people would venture to his rather inaccessible perch in the river. One day the temple fell into the river, but Jal Tapasvi was neither injured nor deterred by this, and he continued to sit in the water on the ruins of the temple that were submerged just below the surface. For many years he sat there, and thus earned his name of Jal Tapasvi, i.e., one who carried out a penance of sitting (<i>tapas</i>) in water (<i>jal</i>). He is now an old man, perhaps seventy years of age, very thin, but he still has black hair. He wears a green kafni. Baba contacted him in the house of the manager of the Uttar Kashi Poor House (<i>langar khana</i>),	1946 August 12

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rikhikesh (contd.)	Enl/A	Jal Tapasvî (Jal Samâdhî Mahâtâmâ) (contd.)	who was then staying at Rikhikesh. Jal Tapasvi usually stays at Uttar Kashi.	
“	“	Keshwânandjî Mahârâj	* * An adept pilgrim who has not been contacted directly by Baba, but Pleader met him some years ago. His remarks concerning Baba were sufficiently interesting to be worth recording here. Pleader had been sent wandering over India by Baba, and Baba had told Pleader that he would meet one or two saints on his travels, who would tell him of Baba's spiritual greatness. Keshwanandji Maharaj used to be naked except for a loin-cloth, and his bronze coloured form was a familiar sight in Rikhikesh, for he would stand all day long, with a bamboo in his hand, gazing steadfastly at the sun. He had built a small platform on the river bank, on which he used to stand. Every winter, when snow blanketed the great mountain walls through which the Ganges cleaves its path, Keshwanandji would go up to a high valley and stand in the snow, gazing all day at the sun. At Rikhikesh, no one normally ever came close to Keshwanandji on his little platform, except his attendant (mujawar). Pleader, however, who was then on an order of silence given him by Baba, after having been first rebutted by the mujawar, succeeded in getting him to show a photo of Meher Baba to Keshwanandji. Keshwanandji then smiled, called Pleader, and told him that he normally never let anyone come near him, but seeing this photo, and knowing the Divinity of Meher Baba he had to call him near, because he (Baba) was the Master of the universe. Baba, he said, bore the burden of the whole creation on his shoulders, so great a soul was he. This meeting of Pleader with Keshwanandji took place in April 1934. Pleader stayed and helped in serving Keshwanandji for quite some time. Keshwanandji has now passed away. See photograph.	
“	“	Nepâlî Baba	A seeker; no further record; a very early contact.	1942 August 14
“	“	Lepers and Sadhus	Baba paid <i>namaskars</i> to many lepers and sadhus on this early visit in 1924.	1942 August 14



Keshwanandji Maharaj of Rishikesh

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rikhikesh (contd.)	Enl/A	Sâdhûs	275 sadhus, in Rikhikesh and Hardwar, contacted. It is not known how many were contacted in each place, and this item is therefore entered both in Rikhikesh and Hardwar in this supplement.	1941 April or May
“	“	Sâdhûs and yôgîs	Baba showed many sadhus and yogis to the woman's group whom he had taken to Rikhikesh for a day. One man, a disciple of Keshwanandji, was an advanced pilgrim; and he was seen standing on pebbles in the river bed. Another was a yogi who uncovered himself from beneath a sheet when Baba passed by, and made a gesture of reverence towards him. These men were not contacted by Baba in the strict sense of the word.	1941 May 12
“	“	Sâdhûs	200 to 300 sadhus contacted in various ashrams in Rikhikesh.	1946 July 27
“	“	Sâdhûs	268 sadhus contacted.	1946 August 13
“	“	Sâdhûs	Twenty sadhus contacted.	1946 August 14
“	“	Sâdhûs	Eighty-six sadhus contacted.	1946 August 15
“	“	Sâdhûs	Eight sadhus contacted.	1946 August 16
“	“	Names not known	Three masts; no further record.	1942 May
“	“	Names not known	Five masts; no further record; almost certainly of no special interest.	1946 April
“	“	Name not known	An adept pilgrim, fully naked, about fifty years of age. He was seen coming along the road just as Baba and his party were about to leave Rikhikesh. Baidul and Eruch took him by the hand into a garden close by, where Baba contacted him.	1946 May
“	“	Names not known	Four "sadhu masts" of moderate state.	1946 August 15
“	“	Name not known	A seeker; no further record.	1946 August 15
“	“	Name not known	* A seeker who is well known in Rikhikesh, but whose whereabouts no one likes to divulge for fear of being accursed. After a good deal of assiduous inquiry Eruch managed to find him, and fixed an appointment for Baba to see him, but unfortunately explained that Baba was his father. At the time of Baba's contact the man asked Baba all sorts of questions as to how many others	1946 August

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rikhikesh (contd.)	Enl/A	Name not known (contd.)	sons he had besides Eruch, and the contact was spoilt by this futile conversation. This man was said to have spent his young days roaming in the jungle, eating only leaves and roots, and so became very emaciated. He finally settled in Rikhikesh, and now locks himself all day in a hut on the river bank there. Each day he eats only one chapatti and a little dal.	
Rohri	A/4	Allah Bakhsh Mast	* A high mast in a majzoob-like state, with an utterly childlike disposition. He sits on a wooden table which has been put against the side wall of a well for him. For many years before he came to sit by the well, he used to squat on the river embankment wall. He is now a very old man. Occasionally he shouts "Allah", or another name of God, or anything that comes into his head.	1946 October 3
“	“	Bhâi Chowâr Mast	* * A good mast, middle-aged, who is one of the dirtiest masts ever contacted by Baba. Clad in the filthiest clothes, he shuts himself in a room that might compete with the Augean Stables for the first prize for unwholesomeness. He sits on the floor of this room with a heap of raw wool before him which he beats incessantly with a stick. Baba sat in this filthy room with him for ten minutes for his work of contact.	1946 October 3
“	“	Mâster Nemrâjî	* * A majzoob-like mast between the sixth plane and the seventh, who is very famous throughout this part of Sind. On many lamp-posts in Rohri one sees notice boards with a picture of Nemraji on them, directing the stranger which way to go to find him. He is a very old man, believed to be about a hundred years of age, and he was the disciple of a spiritual master called Baidul Shah. In his early years he was a schoolmaster, and he now wears moderately decent clothes, and, in appearance, reminds one of a good sadhu. There are always great crowds of men, women, and children, around him, and he is greatly revered by people of different creeds. Aga Baidul tells an amusing story of a visit to Rohri from Quetta in 1941, when he was trying to persuade a certain mast to come with him to Quetta for Baba's contact (Baba	1946 October 3

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Rohri (contd.)	A/4	Mâster Nemrâjî (contd.)	was staying in Quetta at the time). Baidul was not making much headway, and he came, by way of passing the time of day, to see Master Nemraji. Baidul made no mention about his planning to take another mast to Quetta, and was simply sitting there in the room where Nemraji lives. Nemraji then addressed Baidul in a very peremptory manner, "This is Rohri (stressing the word 'Rohri'), this is Rohri, and you want to take him to Quetta" (stressing the word 'Quetta'). He repeated this twice, and hit Baidul twice with his hand! Nemraji is an eighty per cent, jalali type of mast, and people are greatly afraid of him as well as revering him. His face is almost exactly like that of Chacha of Ajmer.	
“	“	Sant Râm	A moderate madar-zad mast, still fairly young, in a majzoob-like state, who eats all manner of filth.	1946 October 3
“	“	Sant Tûkârâm	A good mast in a majzoob-like state. The people of Rohri invite him to their houses, and serve him with food and so forth, believing that they thus purify themselves.	1946 October 3
Roorkee	Enl/A	Brahmachârî Baba (Chattar Shah) (Chattar Dâs)	An initiate pilgrim, an old man who is much revered and has many disciples. He lives at Pamnel, a small village some three miles from Roorkee.	1942 February
“	“	Mannû Sha	A high mast, brought to Dehra Dun for one or two days. For his description see Dehra Dun.	1941 April
Sadhaura	E/3	Dînâshâ	* A very high mast who is continually in a dazed state. He is middle-aged, and wears a shirt and slacks and a thin muslin cap. He did not, however, allow Baba to contact him properly. Baba and his men had tried for many hours, without success, to find this mast, and eventually late at night they gave up the search. Baba, however, told Baidul and Eruch to go the following morning at 4-0 a.m. to the place where it was said that he might be found, and pay their respects to him. They were ordered by Baba to observe closely whether the mast turned his head to the left or to the right, or looked directly at them, and they were to report the result to Baba. Unfortunately,	1946 August 11

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Sadhaura (contd.)	E/3	Dīnāshā (contd.)	both Eruch and Baidul were so tired that they did not get up until 5-30 a.m. so that the chance of seeing what the mast did was missed. Baba's explanation of the significance of such motions of the head was also never given them. An hour or two later, when the party were leaving Sadhaura, they met Dinasha on the road, and Baba was able to contact him here, but not to his full satisfaction.	
“	“	Krishna Guard	* * An adept pilgrim, an erstwhile railway guard, with great devotion and love for Krishna. He writes "Radha Krishna" everywhere, and utters the words "Radha Krishna" constantly aloud. He wept when he met Baba, and Baba also seemed very happy to contact him. He is still a fairly young man, and his history is worth recounting. It is told of him that he was one day so rapt in devotional <i>bhajans</i> to Krishna that he failed to report for duty. When he later realized that he had absented himself from work he went to his supervisor and apologized for his laxity. The supervisor, however, brought the duty book and showed him his attendance signature signed in the proper place. Many people also confirmed that they had seen him in the flesh on his usual train on that particular day. His reply to these proofs that he had in fact somehow done his duty, was, "Krishnaji looked after my wordly duties while I was busy praying to him". From that time, therefore, he left his employment with the railway, departed from his wife and family, and began his present life of ardent devotion to Krishna.	1946 August 11
Saharanpur	E/3	Ahmed Alī Baba	An initiate pilgrim, a very aged man, who sits always in the Gadawli Mosque. He is much beloved and revered, and has many followers.	1946 August 1
“	“	Bashīr Mastān	A young God-mad man who wanders about the city, going from tea-shop to tea-shop.	1946 May 14
“	“	Behrā Sūfī	A God-mad man who abuses people, shouting at them as if they were stray dogs. He prescribes <i>Unani</i> medicines for those who come to him with physical ills.	1946 May 14

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Saharanpur (contd.)	E/3	Burâ Mastân	A very good mast who used to be a cobbler. He was a patriarchal old man, and he has now passed away. He lived at Kaposa, a village about eight miles from Saharanpur, and to reach Kaposa Baba and his men had to wade across flooded water courses and walk several miles over muddy fields.	1942 June 26
“	“	Jhōprîwâlâ Baba	A very good mast of the sixth plane. He is an old, naked man with long hair, and he carries a small, dilapidated fan in one hand. He lives in a small tent in the street, and if given food he eats a little of it and throws the remainder in the gutter. Shopkeepers see to his needs.	1946 May 14 1946 July 31
“	“	Nangâ Mastân	A young man, naked, with long hair and a beard, who lies near a dustbin opposite the public garden. He neither speaks nor begs, but he was coaxed into an empty bus, where Baba contacted him; an ordinary mast.	1946 May 14
“	“	Pathân Mast	A mast; moderate, and of no special interest.	1942 May 1946 may 14
“	“	Rajî Mâi Mastâni	* She was a very good mastani, middle-aged, with a fair skin and a radiant and luminous face. She lived naked in a very filthy condition in a stable near a cemetery. She had originally been in Dehra Dun. where she used to be spoken of as "an angel" because of her piercing radiance. She has now passed away.	1942 June 26
“	“	Rehmatullah Baba (Gôdriwâlâ) (Chithrâwâlâ)	* A mast of the sixth plane, in tattered raiment, but with a perpetually happy and genial nature. He puts rags of all sorts over one shoulder, and wears torn clothes of padded cotton (like a quilt). He was contacted in Saharanpur twice, and is often to be found in the Ida Sain mosque there. On 23rd August he was brought for one day to Hardwar, where Baba was staying for a few days. He seemed in some way to recognize Baba's spiritual status, for he touched Baba's feet, and this caused some discussion between Baba and his men, for Baba does not like this to be done. Rehmatullah slept outside the house where Baba was lodged in Hardwar, and in the morning was not to be	1946 May 15 1946 Ausust 2 1946 August 23

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Saharanpur (contd.)	E/3	Rehmatullah Baba (Gôdriwâlâ) (Chithrâwâlâ) (contd.)	found. After a search, however, he was located at the station. In view of his apparent recognition of Baba's spiritual greatness, he was sent back to Saharanpur. He is a real ittefaqi type of mast, with traits of a jamali.	
“	“	Sûfi Kifâyat	An old man met by chance at the house where Baba contacted Behra Sufi. He is a sincere seeker, and much more interesting and advanced than Behra Sufi.	1946 May 15
“	“	Sûfi Saheb	A seeker who sits on a country bed (<i>charpai</i>) outside his house, and keeps himself to himself. He is revered in Saharanpur.	1946 May 14
“	“	Name not known	A mast of some sort; no further record.	1942 February
“	“	Poor	* 1,500 poor men and women were given one rupee each by Baba's own hands, and individually contacted by him in a private room in the Public Library. The 1,500 were chosen a few days in advance by some of Baba's men, who distributed numbered tickets to those who appeared needy, instructing each one where they should come on the appointed day. On such occasions, when large numbers of poor are given prasad, Baba commonly uses this method of numbered tickets, which have the word "Prasad" printed on them ('Prasad' is a gift in the name of God). Baba's name is never given. At such times, Baba does some spiritual work of inner and universal significance, and it is for this reason that private contact with each one is essential. It is, of course, this inner work that is important, for the giving of charity to a few hundred souls amongst the millions of India's poor is not of much material significance.	1946 August 28
Sakori		Upâsani Mahârâj	Passed through Jubbulpore in January 1939, when Baba was staying there and sent Baba a message. For a description of this event see Jubbulpore. <i>This was the last meeting, 1941 October 17, between Baba and Maharaj. For its description see Dahigaon.</i> <i>Upasani Maharaj passed away on 24th December 1941.</i>	1941 October 17

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Sangamner		Chôtú Miân	A good mast, brought to Meherabad for one day; for his description see Meherabad in this supplement.	1943 June 1
Sangareddipet	E/9	Abdullah Saheb	* A good mast, short, lame, and old, whom Baba contacted first by night, and again the next morning. Baba and his men reached Sangareddipet late at night in two bullock carts, having come about twenty-five miles that day by means of this most diabolical of all vehicles. As soon as they reached Sangareddipet they became objects of suspicion to the police who suspected them to be a party of Pathans, mostly because of Baidul, whose physique and appearance are not unlike those of a Pathan. Baba and his men only avoided arrest by insisting on seeing the local inspector who was satisfied that they were Parsis, and so let them go. The dust and perspiration on the background of dog-tired, unshaven faces; the soiled clothes; the weary steps of very weary men; all these together serve to make Baba and his men on these great mast journeys cut a sorry figure to the casual passer-by. No one should think that a mast tour with Baba is a leisurely trip enlivened by contacts with eccentric spiritual personalities, for the hunting down of almost every mast means many weary hours of travel, with the utter minimum of rest and food.	1945 May 16
“	“	Mastân Miân	A moderate mast.	1945 May 16
Satara*	C/9	Alî Shah	<i>Brought to Satara; was with Baba who was in seclusion for five day.</i> <i>Brought to Satara; stayed there till 14th July 1947.</i> This is the Ali Shah of Ahmadnagar, who is fully described in Chapter Two.	1947 April 21 1947 May 28
“	“	Baba	Of Karachi; brought to the Satara Mast Ashram for two days by Minu Kharas. He is a middle-aged man, a moderate mast,	1947 June 13

**Note:* After being in seclusion in Purandhar with the great mast Ali Shah of Ahmadnagar, Baba moved to Satara for five days, to complete this seclusion (from 21st April 1947 to 25th April 1947)

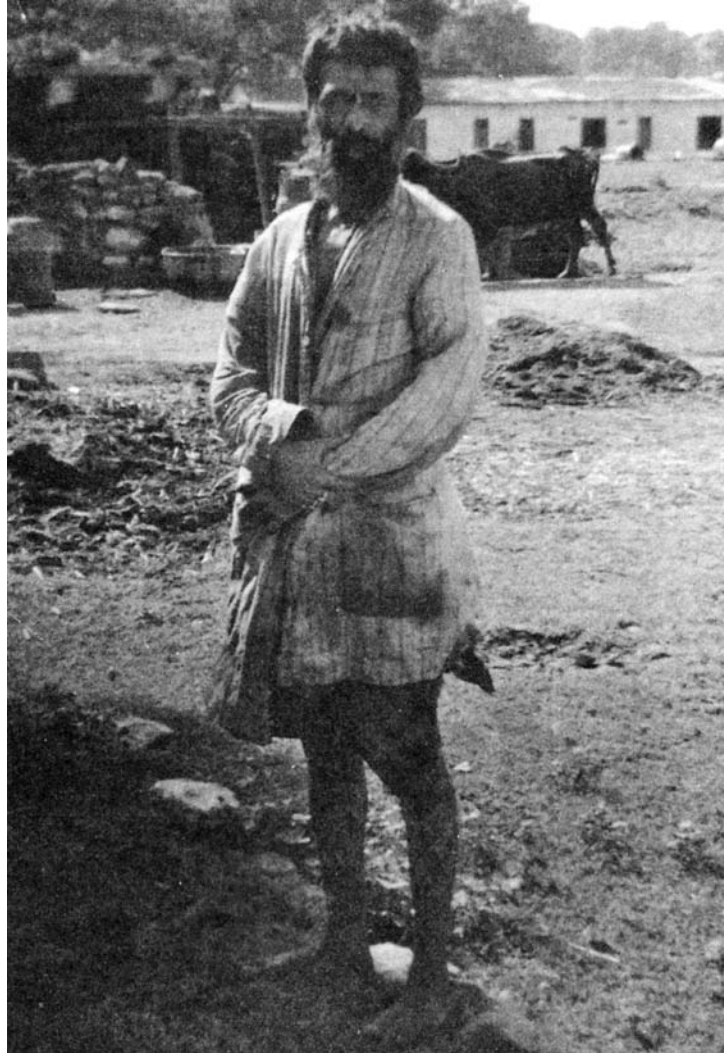
At Satara there is a hill fort connected with Shivaji, called Ajinkya Tara (unconquerable star), and since Baba wished to finish his seclusion in a place connected with Shivaji, Satara (like Purandhar) was chosen because of its past links with Shivaji. On 25th May Baba moved to Satara from Mahabaleshwar with a large group of disciples. He left Satara for Meherabad with the whole group on 27th August 1947. As soon as Baba arrived in Satara, a small mast ashram was established in a separate bungalow where a few masts were brought. This ashram is described in Chapter Four.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Satara (contd.)	C/9	Baba (contd.)	whose origin and real name are not known. He asks for nothing, and speaks to no one. He sits in one posture for hours at a stretch, in the manner of a catatonic, and is well known to the workmen and coolies at Karachi station. He is a great beedi (country cigarette) smoker.	
“	“	Châchâ	Of Ajmer; one of the two seventh-plane majzoobs in India. He was brought to Satara by Baidul on 3rd June and taken back to Ajmer on 10th July. For his description see Chapter Two.	(1947 June 3)
“	“	Malang Mahârâj	* Of Wanegaon. A good mast from Wanegaon, brought to Baba in Satara during the period of his five days' seclusion there. He was very active and restless, and as soon as he was brought into the house he made himself at home on a sofa, smiling winsomely at everyone. Baba washed his (the mast's) hands and gave him food, and Malang Maharaj then called for some wood ash, and gave a pinch of it to Baba. Later Malang Maharaj asked to have a bath, and Baba bathed him, and then sat with him for one hour. After this contact Baba told Baidul that his work with Malang Maharaj was finished, and he was taken back to his village of Wanegaon, where he is much revered.	1947 April 23
“	“	Payâjî	* A moderate mast of Karachi, brought to Satara Mast Ashram for two days by Minu Kharas. Payaji is naked save for a loincloth, has been well known in Karachi for the last thirty years, and although he still looks to be in early middle age, he must in fact be nearly sixty years old. He prattles a great deal, and from time to time claps his hands together loudly with an expression of great enjoyment. Another of his favourite habits is to put his fingers in one or both ears, and utter odd sounds as if he were pretending to transmit or receive telegraph messages. He is agonizingly restless, and will repeat one question over and over again. He loves to smoke cigarettes and to go for rides in cars and carriages. Payaji was kept for two days in the Satara Mast Ashram, fed and contacted by Baba, and sent back to Karachi with Minu Kharas on the evening of 14th July.	1947 June 13

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Satara (contd.)	C/9	Pîr Shah	A lunatic sent to the Mahabaleshwar Ashram for a few days. He was uncooperative, abusive, and difficult there, and so was sent back to Satara.	1947 January
“	“	Shah Saheb (Abdul Siddîq)	Of Panchgani. This original inmate of the Mahabaleshwar Ashram accompanied Baba and his group to Satara, and stayed in Satara with the mandali. For his description see the account of the Mahabaleshwar Ashram in Chapter Four.	(1947 May 25)
Saugor	E/6	Zanjîrwâlâ Baba	* One of Baba's men had seen this mast in Saugor in 1939. At that time he was very ferocious and extremely dirty, with red, fiery eyes. His relations, believing him to be possessed by an evil spirit, had chained his hands and feet together and fastened the chain (<i>zanjir</i>) to the ground. In 1945, when Baba contacted him, he was quiet and mild, and had been released from his iron chains. He is a good mast.	1945 November 19
“	“	Magar Mast	A very good mast in a majzoob-like state. Because of his scaly skin, Baba gave him the name of "Magar Mast" (crocodilemast). He was first contacted by Baba in Saugor itself, and was later brought to the Jubbulpore Mast Ashram. See the account of the Jubbulpore Ashram in Chapter Four for his description.	1939 March 13 1939 (?) March
Seclusion* (place of)		Alî Shah	Of Ahmadnagar; brought to the place of seclusion for four days. For his description see Chapter Two.	1946 November 2
“		Madrâsî Mastânî	A moderate mastani who used to sweep the road in the main bazaar, where she was a familiar figure. She was so unconscious of her body and actions that at times she would strip off her sari in the open street. She was brought to Baba's bungalow for contact.	1946 (?) July
“		Name not known	A young man who is God-mad. He sits under the arcade of a shop. Brought to the bungalow for contact.	1946 (?) July
“		Name not known	* * Two of Baba's men were one day at the railway station, when they noticed a tall, bearded, old man in a kafni. There was a	1946 (?) May

**Note:* From 19th April 1946 until 30th November 1946 Baba was in a special place of seclusion in the north of India with a small group of disciples. During that period he went on several journeys to contact masts in different parts of India, and he also contacted a few interesting masts in the place of seclusion itself; these are described here.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Seclusion (place of) (contd.)		Name not known (contd.)	sad and puzzled look on his aged face, as if he were searching for someone without success. He followed Baba's two men, and as he seemed a little out of the ordinary, having a kind of other-worldly quality, they decided to invite him to their house, thinking that Baba might like to contact him. So they helped him into their tonga, and took him back to the house. As soon as they reached the gate of the house the old man exclaimed, "<i>Gulistan men a-gaye</i>" (we have come to the flower garden). Now the garden of Baba's house was not in any way superlative. There were flowers in it, but not to the extent that would have made a stranger draw attention to them in such picturesque terms, and the meaning of these words would be better written as "We have come to Paradise". A few moments later Baba came out of the house, and the old man walked quickly towards him, and when he came close to him, he gazed lovingly at Baba's face and began to laugh with tears of joy welling up in his eyes. Every wrinkle of his ancient face seemed to be smoothed away, and the veil of confusion and sadness that had been upon it vanished; he looked young and radiant, brimming over with joy at seeing Baba. He then turned to Baba's two men, and pointing to Baba exclaimed, "Look at this man's face and forehead, they shine as if the sun were there; can't you recognize who he is?" Baba then took him by the hand into a little room in the gardener's hut, and sat alone with him for about fifteen minutes, and while in the room the old man could be heard laughing with joy. Baba then emerged with him, and led him towards the house. Near the corner of the gardener's hut, standing upon a parapet, was a shining brass bell that was used to call those in the house. The old man picked up this bell and danced in a circle round Baba, and, as he danced, he rang the bell over his own head and Baba's. After having taken him into the house for a while, Baba again brought him to the gardener's hut and sat with him for about half an hour. Before leaving, Baba gave him ten rupees which he was reluctant	



Murshid (Mahbub) of Secunderabad

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Seclusion (place of) (contd.)		Name not known (contd.)	to accept, but did so after much persuasion. He, in his turn, insisted on taking Baba's address, asked for pencil and paper, and had the address jotted down. As he left in the tonga, his expression was one of superlative happiness. After he had departed, Baba described how, while in the house, he had said, "God has sent me today to this Parsi saint". He was a fifth plane mast; a rare mixture of jamali and mabbubi.	
“		Poor	Seven poor, middle-class people were called to Baba's house, given fifty rupees each, and contacted by Baba. One of them was an old man, a Muslim, the father of many children. He had been suffering for a long time trying to support his family, and he burst into tears of gratitude for the gift, and gave thanks to God then and there for this amazing release from his troubles. His gratitude was a moving sight.	1946 November 5
“		Mad	Seven madmen brought to Baba's bungalow, and bathed, clothed, and fed by Baba; one or two of them were queer cards and most amusing. On this occasion Baba had specially ordered that seven madmen should be brought to him.	1946 November
Secunderabad	E/9	Kowri Shah	* A very old man, a familiar sight in Secunderabad, who rode about on a quiet little pony, with a kitten on his lap. He generally had two or three children with him who saw to his needs, and sometimes he used to enjoy basking in the sun. He is a seeker.	1945 March 1
“	“	Marketwala Baba	A moderate mast in the vegetable market.	1945 April 14
“	“	Mastani Mai	A moderate mastani of no special interest.	1945 March 16
“	“	Murshid (Mahbub)	A good mast who lives in a milkman's hut and roams about the town once a day. See photograph.	1945 March 16 1945 August 19
“	“	Parashram Baba	No further record	1945 March 16
“	“	Shastri Bua	* A very good mast, in very dirty, tea-stained clothes. He is inordinately fond of snuff and tea, and he begs one pice (quarter anna) from passers-by. He had originally been a scholar, and was an author of several books on Hindu religious subjects. He looks very much like Upasani Maharaj. He is of the sixth plane.	1945 February 24 1945 April 14 1945 August 10

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Sehwan	A/5	Nâdir Alî Shah	* An advanced pilgrim. He is the lineal successor of Makhdum Ali Lai Shahbaz, who lived several centuries ago, and who is said to have been a Sadguru. It is said that Nadir Ali Shah stood on one foot in a ditch for a period of two years, and during all that time took only liquid food! During the last twelve years he has subsisted on milk, water, and soda water. He lives at the shrine of Lai Shahbaz, which he keeps clean and in good repair. He himself wears faqirs' clothes and a Qalandari cap (a cotton cap with flaps over the ears). Baba sat with him for one hour.	1946 October 1
“	“	Nûr Alî Shah Pathân	* * A very good mast of the fifth plane. He wears dirty clothes and carries a bundle of bed-sheets. He is a famous figure in Sehwan, and is surrounded by people as he wanders hither and thither in the town. He is fond of sitting on a certain public bench, which people now think of as <i>his</i> bench. He has been in Sehwan for the past twenty-five years. Baba was keen to contact him privately, and in order to achieve this he waited from two o'clock in the scorching afternoon until ten o'clock at night. It was only at this time of night that the crowds of admirers left him, so that Baba was able to contact Nur Ali Shah alone.	1946 October 1
Seohara	E/4	Azîz Miân	An old man and a moderate mast; of no special interest.	1942 May
Seoni		Khâlâ Mâsî	A high mastani, taken to the Jubbulpore Mast Ashram for one day by Chhagan. For her description see the account of the Jubbulpore Mast Ashram in Chapter Four.	1939 March 31
Shahdara (Lahore)	C/3	Chungîwâlâ Baba	* A middle-aged seeker at the octroi gate at Shahdara, who wore bones round his neck, stomach, wrists—in fact all over his body— and collected filth and rubbish of all sorts in a sack. The same man was contacted later in Jammu, on 9th November 1943, and he had then changed the bones for clay pipes, and wore a string of them about his neck. Because of these pipes (<i>chillum</i>), he was known in Jammu as Chillumwala Baba.	1943 October 7

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Shahdara (Lahore) (contd.)	C/3	Gôdrîwâlâ Baba	* * An old man, a good mast of the adept pilgrim type. This sounds a contradiction in terms, but Baba explains that he was a mast of a complex type who was best classified in this way. Godriwala Baba always had a quilt (<i>godri</i>) over his shoulders, and every morning he would walk from Shahdara into Lahore, to the streets where the prostitutes plied their trade. There he would abuse the prostitutes loudly and roundly, and return each evening to Shahdara, where he slept. He was a difficult mast to trace, but was eventually discovered and contacted near a well. Baba gave him grapes and a coconut. He is not now to be seen in Shahdara, and no one knows where he has gone.	1943 November 4
“	“	Pîr Bakhsh	A good mast who collects scraps of old paper into piles.	1946 May
Shahjehanpur	F/4	Sukhâ Shah Mastân	In the cemetery; a mast of no special merit.	1942 May
Sholapur	D/9	Ghuliappâ Swâmî	* A yogi of the fifth plane. He is about eighty years of age, and though he is dressed and behaves in a manly way, he refers to himself in the first person singular feminine, as if he were a woman.	1942 January 5
“	“	Mullah Baba	* * A good mast. He is a very old man with excessively long and dirty finger-nails, who wears filthy clothes and drinks toddy and country spirits. He sits in a corner of an old gymnasium (<i>talim khana</i>) at Bijapur Basi. He has been there for the past fifteen years, and never gets up from the corner where he sits. He is very well known, and is much revered by the people of Sholapur.	1941 (?) November 1942 January
“	“	Poor etc.	Twenty poor and mad people (including a few God-mad) were brought to Baba's bungalow, bathed, clothed, and fed by him. This was at the time of the public darshan visit of Baba to Sholapur.	1943 march 10
Sialkot	D/2		* A very high mast. He has long hair and beard, wears a kafni, and lives in the shrine of Tok Shah at Talwara, about two miles from Sialkot. He piles up bundles of rags and stale chappattis beside him. His state varies, being sometimes majzoob-like and sometimes salik-like.	1946 May 10

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Sialkot (contd.)	D/2	Kâkâ Saiyid Mastân	* A very high mast who has remained for twenty-five years outside a certain mosque in a village called Saidanwali, about three miles from Sialkot. He is greatly revered, and those who go to him with a prayer for some blessing, find that their prayer is answered. So many people come to see him that a dharmashala has been built to house them.	1942 May 1946 may 9
“	“	Nabî Sâin	No further record	1946 May 9
“	“	Sherîf Shah	Nothing special	1946 May 9
Sidhankol	D/10	Lingâyat Swâmî (Mahârâj)	* * An old man and a good yogi. Many years ago he came to this lovely spot where a solitary temple stands amid a peaceful rural landscape, and for twelve years sat in the temple. He used to worship with such rapture that he was seen once to be quite unconscious while a snake passed over his body. After the twelfth year of his penance in the temple was completed, he gave a feast to all the local country people, telling them that his work was finished. He is held in great veneration by the villagers for miles around.	1947 may 14
Simla	E/3	Aghôrî Baba	* * A very high mast of the sixth plane in a majzoob-like state, and of a jalali type. He is a very impressive and powerful-looking man with fiery eyes, and he sits covered only with a piece of sack on the verandah of a certain house. All about him he has collected piles of rubbish and rags, and the owner of the house—a Sikh—is now unable to enter his house by way of his own verandah, for not only is it chock-a-block with the rags and rubbish belonging to Aghori Baba, but also if he ventures to enter by this route, the mast rebuffs him with abuse. The Sikh, therefore, has set up a ladder by means of which he bridges over the territory upon which Aghori Baba dislikes him to trespass, and so reaches his house in this way. Aghori Baba eats any sort of food, but is fond of sweetmeats and curds, and sometimes enjoys a glass of lemonade. When Baba went to contact him, Aghori Baba, pointing to Baba, and addressing one of the	1946 August 4 1946 Septmber

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Simla	E/3	Aghôrî Baba (contd.)	mandali, said, "You will see what will come to pass, and one day you will know who he (Baba) really is".	
"	"	Baba Sohan Dâs	A sadhu and a seeker. He lives in Tara Devi, about six miles from Simla.	1946 August
"	"	Shariat	A madman who wanders about the town by day, and sleeps in a graveyard by night. He was brought to Baba's hotel for contact.	1946 September
"	"	Name not known	* * A good mast. He is a naked Muslim who lives in a smithy, where he sits on a noisome and ragged quilt, and moves his head from side to side, nodding it the while. Some years ago he used to live in the shop of a certain butcher (who looked after him). Gradually, however, the mast's nature became more and more aggressive, and the butcher found his trade reduced, for customers would avoid his shop for fear of what the mast might say or do to them. The worthy butcher thus made arrangements to move his charge to this smithy, though the butcher still sees to all his needs. He is a good mast, who was originally of the jalali type, but has now become a jamali. Baba says that this change in characteristics is sometimes possible, and depends upon the past and present circumstances of a mast's life.	1946 August 5 1946 September
"	"	Name not known	An elderly man wearing a turban and a torn coat, who has given up all his family responsibilities. He wanders about East Simla; he is a seeker.	1946 September 6
Siwan	G/5	Shiv Mahârâj (Atma Baba)	* A very good mast who sat in a goldsmith's shop. He was contacted at night in the shop, which was specially opened for Baba by the proprietor (Baba, of course, was incognito). After the contact, Baba exclaimed that Shiv Maharaj was a very good mast—really like Shiva.	1942 march
Sojat	C/5	Mastâni Mâi	An old woman who lives in a cemetery. She first offered Baba food, which he declined, and then water, which he accepted. She is a moderate mastani.	1941 June
"	"	Nûrû Baba	* * A high mast, a madar-zad of the sixth plane, who came to Sojat about twenty-five years ago from his home in the Punjab. He was	1941 June 1941 June 1941 July 6

Place	Map Ref.	Known as	Description	Date of contact
Sojat	C/5	Nûrû Baba (contd.)	a mast when he first came to Sojat, and he settled himself on the verandah of a certain house. The owner of this particular house tried, by coaxing, to get Nuru Baba to move away, but finding this of no avail he eventually forced him to leave. And so Nuru Baba moved to a stone slab, and sat naked on this in sun and rain. Disaster after disaster then befell the miserable house owner; his child died, his wife died, and he was overwhelmed by remorse and anxiety to such an extent that he feared he might lose his sanity. The people of Sojat began to associate the misfortunes of this man with the way he had treated Nuru Baba (a <i>post hoc</i> argument perhaps), and the latter was henceforth respected as a spiritual personality, and allowed to go back to the verandah that he had first chosen. He now sits on this verandah all day, is quite naked, and has about ten or twelve dogs about him which he feeds and cares for. Nuru Baba is now about eighty years old. He was born a mast, and is, therefore, classified as a madar-zad, though his characteristics are those of a jalali and jamali combined. Of such masts Baba says :— امروز عالم دیگر است فردا لباسم دیگر است امروز قولم دیگر است فردا حسابم دیگر است "Today my condition is different Tomorrow my clothes are different Today my words are different Tomorrow my behaviour is different."	
Sukkur	A/4	Mâi Saheb	* * This very good mastani has not been contacted by Baba, but her remarks to Ramju about Baba are worth repeating	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Sukkur	A/4	Mâi Saheb (contd.)	here. Ramju was in Sukkur on some work for Baba, and towards evening on 17th June 1924, he was strolling near the river, when he met this old lady (whom he had seen earlier the same day), walking along the path muttering to herself. When Ramju came close to her, she gazed steadfastly into his face and asked him in an imperious voice, "Who is your <i>Pir</i> ?" (spiritual Master). Ramju replied "Meher Baba," and the moment she heard this she replied, " <i>Badshah, Shahenshah</i> " (King, King of Kings), and then shuffled away. She was a very old lady with a crown of snow-white curls, very much like Baba Jan. (For Ramju's original account see <i>Meher Baba Journal</i> , January 1939.)	
“	“	Mastân	A good mast, contacted by Baba at the shrine of Bachal Shah. A few days after this contact, Ramju was sent by Baba to Bachal Shah's tomb to find this Mastan, and give him five rupees. Ramju identified him from Baba's description. Ramju describes how Mastan was "all the time smiling and mighty pleased with himself" when he approached him and gave him the gift from Baba.	1924 June 14
“	“	Qâzî Saheb	A very good mast who came to Sukkur from Kabul. He has long hair and a fine beard, and he lives in a little hut. The local people feed him, and many come and sing to him. He has a strange laugh. When Baba came to contact him, Qazi Saheb began a kind of spiritual game of chess, moving here and there trying to evade Baba, until he was eventually "checkmated" in a college, and was contacted there.	1946 October 2
“	“	Swâmî Harî Râm	An adept pilgrim; he is very well known, and has an ashram where his disciples perform <i>arti</i> and <i>bhajan</i> before him. He lives on Satbela Island in the Indus, and belongs to the 108th class of Hindu saints (<i>Nam Das Udasi</i>).	1943 April 12
Surat	C/7	Abdul Rehmân Mâlik	* * A good mast who was a great collector of bric-a-brac, and a lover of cigarettes. He sat, naked except for a loin-cloth, in an upper room of a house belonging to an influential citizen of Surat. In the room there	1943 April 12

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Surat (contd.)	C/7	Abdul Rehmân Mâlîk (contd.)	were several cupboards, scores of packets and tins of cigarettes, many bottles of scent, seven vacuum flasks, eleven pairs of shoes, many, many shawls, and such a gallimaufry of odds and ends that the room looked like a general shop. Abdul Rehman would always ask visitors to give him cigarettes, and to all who came to him, even to women and children, he would offer cigarettes and insist that they smoke one in front of him. If they refused to smoke they were told to leave his presence at once. He gave Baidul a cigarette and a soda. Baba contacted him twice on this visit to Surat. Abdul Rehman Malik has now passed away.	
“	“	Gharîb Baba	A moderate mast of no special interest.	1943 April 13
“	“	Mastân Hâfizî	* He lives in a tiny hovel next to a mosque, and his body is girt about with bits of iron. Every day he sits near a public lavatory and reads the Koran aloud, and from time to time cleans out the lavatory himself, with the Koran tucked under one arm as he does so. This proximity of the Koran to the lavatory causes some critical remarks among the more fastidious orthodox Muslims of Surat. Hafizji is a good mast of the ittefaqî type.	1943 April 13
Tanjore	E/12	Abdul Qâdir Jilânî	A sixth-plane mast in a ghous-like state. Kaka and Eruch had first met Abdul Qadir Jilani during their journey in southern India, when Chatti Baba was first discovered. This meeting, and Baba's first contact with him a week or two later, are descnbed in Chapter Two, in the account of Chatti Baba. Ablul Qadir Jilani likes cigars, and he lives on the porch of a butcher's house, the butcher serving his needs. He has the typical fascinating gait of a ghous-like mast, a springy, graceful way of walking that reminds one of a deer. At the first contact in November 1939, Baba washed the feet of Abdul Qadir Jilani and fed him, and he contacted him again about three years later, in October 1942.	1939 November 28 1942 October 22
Tatanagar	H/7	Budhî Mastânî	A very old and tiny mastani who loves to chew <i>pan</i> . She lives in a small hut in Tatanagar, where she is very well known. She gave <i>pan</i> to Baba; a good mastani.	1944 July 20

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Tatanagar	H/7	Chunî Shah Baba	* A very good mast, an old man, who would consume every day about two ounces of tobacco mixed with lime. He would actually eat this mixture, not merely chew and expectorate it. Baba also gave him tobacco and lime, and Chuni Shah was coaxed into an air raid shelter for contact.	1944 July 20
“	“	Mohammed Saheb	No further record.	1944 July 20
Thana Bhawan	E/4	Mâulânâ Ashrafalî Chirâgh-e-Hind	* * An adept pilgrim; a thin and very aged man who leads the prayers at the mosque at Thana Bhawan. It was said that he had been seen by independent observers leading the prayers at Thana Bhawan, and at the same time being present in the great Jama Masjid at Delhi. He has a wife and children, and wears good clothes. Baba desired to give him thirty rupees, but he declined to accept them. Baba, however, who seemed to be definite about wishing to give him this sum, sent him a money order for thirty rupees from Jalalabad station shortly afterwards. Baba explained that he was a wali on the path of Shariat.	1942 February
Tikamgarh	E/6	Allahî Shah Baba	A good mast. He is very well known round Tikamgarh, where he is believed to be about 125 years old. He looks very much younger than this, and has recently grown a new set of teeth.	1945 November 20
Trichonopoly	E/12	Yûsuf	<i>Contacted in Trichinopoly and brought to Bangalore. Sent back to Trichinopoly.</i> This mast was first contacted by Baba in Trichinopoly, on his way to see Chatti Baba. He was brought back to the Bangalore Mast Ashram, arriving there on 1st December 1939. For his description see Bangalore in this supplement.	1939 November 27 (1940 ? March)
Trivandrum	D/13	Chinnaswâmî	<i>Contacted in Trivandrum and brought to the Bangalore Mast Ashram.</i> <i>Sent back to Trivandru.,</i> An entertaining mast, brought by Baba to the Bangalore Mast Ashram. For his description see the account of the Bangalore Mast Ashram in Chapter Four.	1940 January 6 (1940 ? March)

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Trivandrum (contd.)	D/13	Têlî Baba	* * A good mast, with an almost unbelievable habit of drinking kerosene oil by the bottleful. His clothes and body were literally saturated with kerosene, and saliva flowed freely from his mouth, which was very dirty and ulcerated. He was brought to the traveller's bungalow for contact, and Baba fed him and sat with him alone for two or three hours. He was then about forty years of age. He is a mast of the third plane.	1940 January 6
Udgir	E/9	Tâne Shah	A moderate mast.	1945 may 14
Ujjain	D/6	Name not known	<i>Contacted in Ujjain when Baba had him given a coin.</i> <i>Brought to the Jubbulpore Ashra.,</i> For a description of this sixth-plane mast, see the account of the Jubbulpore Ashram in Chapter Four.	1939 March 2 1939 March
“	“	Sadhûs and lepers	Baba contacted several of these in Ujjain, though the number is not now remembered. There was one sadhu who was partly advanced on the path, and he would not allow Baba to touch his feet. He seemed also to be a leper, and sang very beautifully.	1924 August 25
Uran	C/8	Gangâgîrî Mahârâj	An initiate pilgrim. He is an old man, well known on this part of the coast, and he has an ashram with many disciples.	1942 September 22
“	“	Mohîuddin Baba (Nangâ Baba)	* A very high mast of the sixth plane, famous not only in Uran itself, but also in Bombay. He is about a hundred years old, is naked, and is in a typical majzoob-like state. He sits either in his own small hut, or by the roadside, or anywhere that takes his fancy. Baba contacted him in a cemetery, where he happened to be sitting at the time.	1942 September 22
Uri	C/2	Name not known	* A mere boy, about eight years old, who slept very little, and used constantly to repeat " <i>La ilaha il allah</i> " (there is no God but the one God), while tossing his head. He was much revered in Uri, and people would come to him and ask that their prayers be fulfilled. He was brought to Baba and contacted by him, and Baba ordered Ramju to give him a sheet the next day. He was a madar-zad type of mast, though he had not at that time developed the traits of a typical madar-zad in full.	1929 July 30

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Vaijapur	D/8	Allahwâlâ Baba	God-mad	1944 May 16
“	“	Harîgîrî Mahârâj	* * A good, bibulous mast who lives in a temple. Each day he tramps about five miles to a dry river bed, where he collects all sorts of white stones in a bag. He brings these stones back to the temple and hides them here and there around the temple or inside it. Every evening he goes to a liquor shop and drinks country spirits. He is middle-aged, wears old clothes, and is well known in Vaijapur. He drinks so much that he is intoxicated all day and every day.	1944 May 16
Vaijnath	C/10	Name not known	A seeker, a middle-aged man with a very devotional temperament. He had travelled all over India in search of Truth, but four years ago he had an intuition that he should stay in this tiny village temple of Vaijnath, and he has been there ever since. He sings hymns, reads the Gita, and offers devotional praises to God.	1947 March
Vengurla	C/10	Lâlâ Mast	* A good mast of the fifth plane; an old man, in old clothes, who carries a long stick, and talks a strange sort of Hindi that no one quite catches. He lives in a dilapidated little hut near the border of Savantwadi State. He cooks his own food and shares it with crows and stray dogs, and he comes once a day to the main market. He was taken for a ride in Baba's car, and, throughout the drive, he demonstrated his enjoyment with the ingenuous enthusiasm of a child.	1947 March 8 1947 March 9
Verka*	D/3	Tallî Sâin	* * A high type of wali mast of the fifth plane. He is an old, short man who wears clothes that remind one of the people of Jaipur. He has a slipper on one foot, and keeps the other bare, and he carries the branch of a tree and a bundle with a Koran in it. He is so well known and so highly revered that almost every passer-by salutes him; and cars, buses, and tongas, as they pass, actually slow down while the occupants pay respects to him. Many optimistic gamblers in India have a habit of approaching well-known saints and masts, interpreting any word or sign they make as a guide in laying their bets. Talli Sain gets pestered by such people,	1942 April 1946 May 6 1946 July 28 1946 July 29

**Note:* Verka is a suburb of Amritsar.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Verka (contd.)	D/3	Tallî Sâin (contd.)	and he reprimands them, telling them to be good to their parents, never to accept money that they have not earned, and always to do good to others. As he gives such people this little sermon, he guides them back along the road leading to Amritsar (where most of them come from). If they persist in asking for betting tips, he threatens them with his stick. Those who come in a tonga he pushes into the back seat, and he then takes the pony's bridle and turns the tonga round towards Amritsar, and finally hits the pony with his stick. Baba has contacted this great mast four times. At the contact in 1946 Baba brought some fresh plums and gave them to Talli Sain. Talli Sain, however, came up to the tonga with Baba, handed him back the fruit, and told the tonga driver to take Baba and his men back to Amritsar. Talli Sain then walked away, and Baba immediately sent one of his men with a message to Talli Sain asking him what should be done with the plums. He sent back word that "the person who has given me the plums knows best what to do with them" Baba was not satisfied with this contact and went again the next morning to see him. During the night it had poured with rain, and Talli Sain was discovered sitting in a pool of water. His attendant (<i>mujawar</i>), who comes every day on a cycle from Amritsar to clean Talli Sain's hut and attend to his needs, was already there, and was trying to clear the water away. As soon as the water was cleared away Baba sat with Talli Sain, and after half an hour the two emerged, Talli Sain leading Baba by the hand back to the tonga. Baba explained that his work with this mast had been satisfactorily completed.	
Veyangoda* (Ceylon)		Chatti Baba	Arrives in Veyangoda on 5th November with Baba and party; stays there until 16th November when he goes to Kandy with Baba and party.	(1940 November 5)

*Baba and party stayed in Veyangoda (Ceylon) from 5th November 1941 until 16th November 1941. Veyangoda is not shown on the large map at the end of the volume, because it is off the edge of the map. It is, however, shown in the small map at the bottom right-hand corner of the [large map](#).

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Wahegaon	D/8	Mâunî Baba	A thin old man, a seeker who wears a shirt, a dhoti, and bangles on his arms. He gave <i>prasad</i> to Baba. He is very well known in the country round Wahegaon.	1944 October 22 1944 (?) November
Wai*	C/9	Alî Shah	Of Ahmadnagar; brought to Wai for one day for Baba's contact; for his description see Chapter Two.	1944 September 24
“	“	Dhôngdî Buâ	A fifth-plane mast taken to Mahabaleshwar Mast Ashram for about three weeks; for his description, see the account of the Mahabaleshwar Mast Ashram in Chapter Four.	1946 December
“	“	Râmchander Sâthe	Taken to Mahabaleshwar for a few weeks; for his description, see Mahabaleshwar in the supplement.	1946 December
Waltair	G/9	Name not known	Nothing special.	1941 February 12
Wanegaon		Malang Mahârâj	A good mast; taken to Satara for one day for Baba's contact; for his description, see Satara in this supplement.	1947 April 23
Warangal	F/9	Abdul Hussein Mast	Nothing special.	1945 June 5
“	“	Brahmachârî Mast	* * A very good mast. He was not directly contacted by Baba, but his remarks to Kaka, and the messages that Baba sent him, give an indication of one of the reasons why Baba tries to contact these souls. Brahmachari Mast is a tiny little man, and a typical jalali type of mast. Baidul went to see him first of all, and he was told sharply, "Don't put your foot inside my boundary". Kaka then went to see him and took a message from Baba saying, "We have come here to meet you". Brahmachari Mast replied to this angrily, "So you didn't find any other man on whom you could throw the burden; I neither give anything to anyone, nor take anything from anyone," and he sent Kaka off with a sharp rebuke. Baba then sent Kaka again, telling him to lecture the mast on his uncooperative behaviour, and ask him why he just sat there and took no responsibility. The mast, however, after listening to Kaka for a while, boiled over again and told Kaka peremptorily to clear off. This was on 5th June 1945.	

**Note:* Baba and his group stayed in the village of Pasarni, a few miles from Wai, from 8th September to 15th December 1945.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Warangal (contd.)	F/9	Jehângîr Shah	An initiate pilgrim, sincere and religious minded, who keeps an ashram for his many disciples. The ashram is known as Jehangirabad, after its eponym Jehangir Shah.	1945 June 5
“	“	Râmachâria Mast	A wanderer.	1945 June 5
Wardha	E/8	Mohammed Alî Mast	* * A good mast who sits in front of a mosque and boasts of being a very rich man, with a fat balance in a Lahore bank. When Baidul first went to see Mohammed Ali, he (Baidul) was carrying a stick that had been given him by Baba when he was in Haripur. The mast addressed Baidul and said, "The man who gave you that stick is very great, so look after the stick, and hit no one with it".	1944 July 19
Wazirabad	C/2	Bârâvîlla Sain	No further record.	1946 May 13
“	“	Faqîr Sâin Chenâbwâl	A very impressive and gracious-looking old man who lives in a tiny hut in a grove of trees near the banks of the Chenab river. He is much revered. An initiate pilgrim.	1946 May 13
“	“	Kânshî Sâin	No further record.	1946 May 13
“	“	Sâin Têkâ	A moderate mast.	1946 May 13
“	“	Shiân Mastân	A moderate mast.	1946 May 13
Yadgiri	E/9	Ishwar Dâs Swamî (Telegû Swâmî)	* * If we exclude Qutubs, this man is one of the three men of the seventh plane in India, He is a jivanmukta in the state of Turya Avastha. He is a tall, stoutish old man, and he has a fair and lustrous face. Many years ago, when he lived in Shahabad, it appears that he had been a complete majzoob, and in those days he used to be stoned by boys who presumably judged him to be mad. He now lives in the little village of Tumkur, a few miles from Yadgiri. The village <i>patel</i> (headman) has built a special room for him near a certain temple, and since many come to visit Ishwar Das, a dharmashala has also been built there. The journey to the village was trying, for there were showers of rain on the way, and the party had to wade across a knee-deep river. For some strange reason, Baba developed a severe pain in the	1945 July 7

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Yadgiri (contd.)	E/9	Ishwar Dâs Swamî (Telegû Swâmî) (contd.)	chest, and was obliged to walk very slowly indeed, and he perspired so profusely that his clothes were drenched. As they drew near to the village, however, the sun came out, and Baba's clothes were dried in the sun. When they reached the village they went straight to the room where Ishwar Das lived. Ishwar Das first grasped Baidul by the hand, and, when Baba approached, he suddenly looked radiantly happy and embraced Baba with an amazing fervour that astounded those who witnessed it. After Baba had sat with Ishwar Das for a while, he emerged and walked briskly back to Yadgiri, for the pain in his chest was now quite gone.	
Yeola	D/8	Name not known	A God-mad near the motor stand.	1929 August 25
Zahirabad	E/9	Chaman Alî Shah	No further record.	1925 April 11
“	“	Mahbûb Saheb Mast	A good mast who, in spite of sores on his feet, wanders about a great deal. He is almost naked and is a great lover of tea.	1925 April 11

Additional Supplement

Spiritual Agents Outside India

Contacted By Meher Baba

What Agents Are

MEHER Baba has explained that the majority of masts are to be found in India, which *is* the most important country in the world from the spiritual point of view. Apart from those in India, there are a few masts in Arabia, a very few in parts of Iran (these few are mostly in Meshed and Tabriz), and a very few in Egypt, China, and Tibet.

As far as countries outside Asia are concerned, there are, with the exception of Egypt, no masts in any other part of the world.

There are, however, God-lovers, a few advanced souls, and certain people who are agents of the Saheb-e-Zaman (Avatar). These agents are holders of definite and distinct offices. Just as the Christ state, the Nabuwat-e-Mohammedi (or whatever name it is known by) is actually the office held by each Saheb-e-Zaman, so these states of the agents are distinct offices held by certain souls who carry out important work for each Saheb-e-Zaman. On the death of one agent, his office is automatically filled by a successor; for just as there is always a Saheb-e-Zaman or a Saheb-e-Waqt, so also there are always his agents.

Baba explains that there are three types of agent :

(1) Direct agents, who are very few. There is one in Europe, one in Asia, one in America, one in Africa—one in fact in almost each important continent. These direct agents receive instructions directly from the Saheb-e-Zaman.

(2) Indirect agents, who are few, and who receive instructions from the direct agents.

(3) Borrowed agents, who are many, and who receive orders from the indirect agents. The principal agents are always on the fourth plane, and, through the powers that they wield on this plane, they act for the Saheb-e-Zaman. They may even do miracles for the Saheb-e-Zaman, since the Saheb-e-Zaman himself almost never performs miracles, for, if he wishes to do so, he must, at the time of doing the miracle, actually station himself on the fourth plane.

These agents are on the fourth plane only because of the necessity of using certain of its powers for the work of the Saheb-e-Zaman. They are not in the position of those on the spiritual path who, when they reach the fourth plane, may use its powers for good, or may misuse them and so fall back to a very primitive state of evolution.

Below are given a few notes of Baba's contacts with certain agents outside India (now India and Pakistan) :—

Place : ALBUQUERQUE, New Mexico, U.S.A.

Date: December 1934.

Baba has explained that this is one of the very rare direct agents; he is the direct agent of America. In 1934, when Baba and a few of his disciples were on their way to California, the train stopped at Albuquerque for a short time. Baba spelt out the word "Indian" on the palm of his hand, and went with Ruano away from the station into a small street near by. At a street corner they noticed two American Indians; one was selling bows and arrows, and he walked away as soon as Baba approached. The other, a tall, impressive figure with a red band tied round his head, stayed where he was, and for a few moments Baba and he stood facing one another, each looking intently into the other's eyes. Baba then abruptly walked back to the station.

Place: BARCELONA, Spain. *Date:* November 1933.

He is one of the third type of agent, a borrowed agent. He was a policeman who always seemed to be on duty at any time of day that Baba came into the great Plaza (public square). The policeman kept glancing at Baba in an indefinably significant way, and when those with Baba enquired about him, Baba explained that he was one of his agents.

Place: LUGANO, Switzerland.

Date: May 1932.

A borrowed agent; Baba and his group were on a steamer on the Lake of Lugano. There was an old man dressed in simple, poor clothes on the opposite side of the deck, whom Baba pointed out as one of his agents. One of the group asked how he should know this. Baba then took Dr. Ghani's walking stick and asked those about him if they would believe him should the old man tap his own stick in the same way that Baba tapped Dr. Ghani's stick. Baba then tapped Dr. Ghani's stick two or three times on the deck in a special way, and the old man, though he was not looking at Baba at the time, tapped his stick in exactly the same way. Baba then tapped again in a different way, and the old man again copied his taps exactly. This was done finally a third time, and again repeated exactly. Baba later sent someone to him with a piece of bread and butter, which he ate.

Place: MARSEILLES, France

Date: (?) November (?) 1936.

A borrowed agent. One day, when in Zurich (Switzerland), Baba said suddenly that he must reach Marseilles before midnight the following day, since he had a spiritual appointment there. As soon as the party arrived in Marseilles Baba asked to be taken to the city park, and, when he came to a particular part of it, he began walking to and fro on a gravel path with Norina and Elizabeth on either side of him. Norina and Elizabeth both noticed that, on the other side of a small lawn, there was a young man sitting on a park seat. Baba eventually took a loop round the lawn and walked straight past the young man who, as Baba passed, stood up and bowed his head in a reverential way to Baba. Baba then walked off, explaining that the man was one of his agents.

Place: MOSCOW, Russia.

Date: 1933. (No direct contact with Baba)

He was an indirect agent who took orders from "Christiano" of Rome (q.v.). One of Baba's English disciples was ordered by Baba to go to Moscow on his way back to China (he had a job in China), and give a certain article to an old man who would be dressed in a long garment, and would have the physical appearance of the old man seen at Santa Margherita (q.v.). Baba explained that he would be very difficult to find.

This disciple hunted high and low all over Moscow for three or four days, and was about to leave to catch his connecting train for Nankin, when he saw an old man sitting outside a church who answered to Baba's description. He approached him, gave him the article from Baba, and set off at once for the station.

Place: ROME, Italy.

Date: July 1933.

He is the direct agent for Europe. Baba and a group of his disciples were in the *Aragno al Corso*. This man drove very slowly past in a Fiat car, driving the car himself. He was a fattish, middle-aged, blond-headed man, looking apparently a typical inconspicuous bourgeois citizen. Baba explained that he lived in Rome and had a wife who knew nothing of his spiritual status. Baba calls this direct agent for Europe "Christiano."

Place: SANTA MARGHERITA, Italy.

Date: July 1933.

A borrowed agent; Kaka first saw him. He was an old man with long hair and beard, who was leading a little boy by the hand. As he passed Kaka, he greeted him in the Hindu fashion with hands palm to palm before his face.

A little while later when Baba and the western group were on the sea shore, they noticed this old man with the little boy walking back and forth, the old man glancing frequently in a significant way at Baba.

Baba later explained that he was one of his agents, and that he was very similar in appearance to another agent whom H. (one of his English disciples) would have to contact; later in Moscow. H., however, had missed seeing him, as he was not present on the beach at the time, in spite of having been called by Baba. The result of his not having seen him was that his work in Moscow was made much more difficult.

Place: SING-SING Prison, Ossining, N.Y., U.S.A.

Date: December 1931.

A borrowed agent. Baba was staying at Harmon, and, late one afternoon, he suddenly said that he wished to go to the prison close by. He was driven to the prison, and the car was halted near the gates. Baba then covered his head in a shawl, and sat silent for a while. He afterwards explained that he had an important agent in the prison, who would be freed when he (Baba) broke his silence.

