

*Satara**June and July 1947*

The account of this mast ashram will be brief, not because it was an unimportant ashram, but because it was principally linked with Châchâ. and with Alî Shah, whose stories have been told elsewhere in this book.

On 25th May 1947, Baba and his party left Mahabaleshwar for Satara. Satara¹ is an old city, famous for its connection with Shivaji, the great founder of the Mahratta Empire, and the thorn in the side of Aurungzeb, the last of the great Moghul Emperors of Delhi.

The development of Satara has been stunted, perhaps because it lies ten miles from the nearest railway station, but for all that, it has something of the simple comeliness of a country town. Immediately behind the town rise the steep, thousand-foot grassy slopes of Ajinkya Tara, crowned by a sheer, fifty-foot wall of black Deccan trap, and upon this natural fortress rise the walls of a great fortress whose stones are cut from the same black rock. Its name, Ajinkya Tara, means "Unconquerable Star", and the Moghuls, in their days, used to call it Azmat Ara, "The Adornment of Greatness".

Three or four houses were taken for Baba's various groups, in a part of Satara that had been a military camp several years before, where most of the houses are spacious, with pleasant gardens, but have the tawdry appearance of houses seldom lived in. One of these houses, though old, was whitewashed and painted, and with its high, airy rooms and bare stone floors, it became an agreeable home for the masts who were brought to Satara for Baba's work.

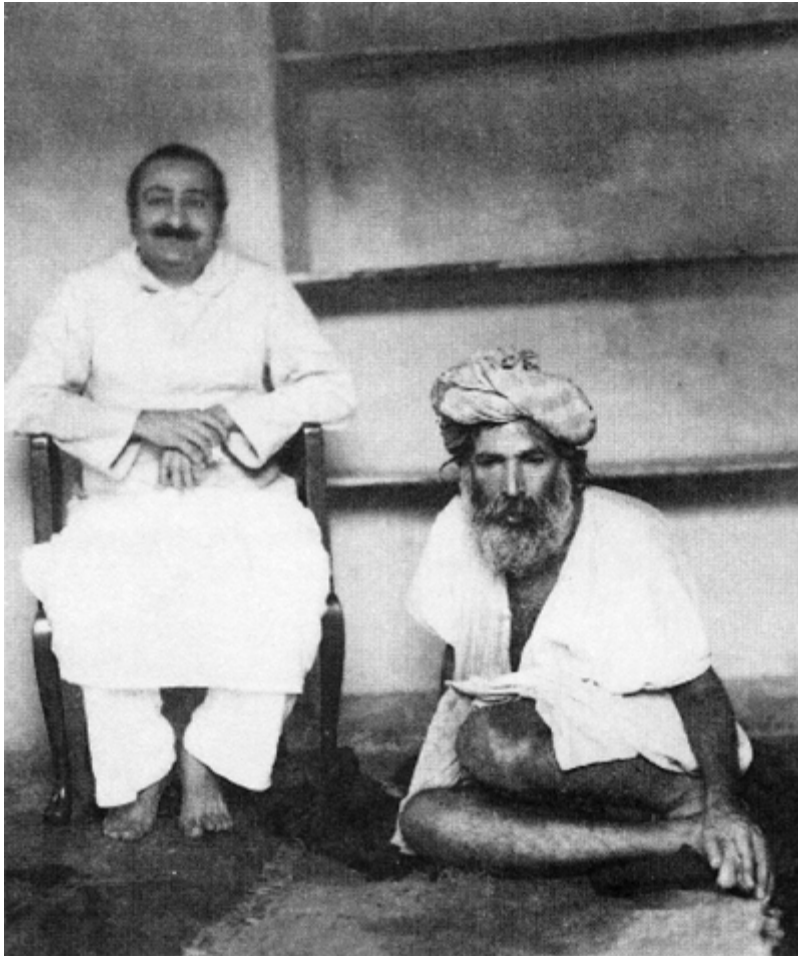
Baba sent instructions to several disciples to bring masts from various parts of India, even from Kashmir and Sind, but, as in the case of Mahabaleshwar, even the most arduous labours somehow bore little fruit. Within the first few days Alî Shah was sent for, and Baba at once began his silent daily work with this pleasant old jamâli mast from Ahmadnagar.

¹ Map Reference C/9.

This mast ashram perhaps stands a head high above others because Baidul, either by some stroke of fortune, or by Baba's inner help, succeeded in bringing Châchâ of Ajmer, the great seventh plane majzoob, to Satara. He stayed in the ashram for about five weeks, and it seemed as if Baba's whole attitude to his mandali, and to the world at large, was dependent upon his work with Châchâ. There was no doubt that, when Châchâ was responsive and easy, Baba was supremely happy, and, indeed, there is nothing that makes Baba so really happy as a first-rate mast in a first-rate mood. A perfect Master is one who is not only spiritually perfect, but one, also, who so loves mankind that he becomes by his own will perfectly a man, and enjoys and suffers as a man does. When Baba is working with a good mast he becomes so engrossed that, for the time being, he utterly forgets his meals, his sleep, his clothes, his mandali, and, it seems, the whole wide world. The mandali, though they are glad to share these moments of manifest happiness, are often amazed at the relentless energy with which he pursues his work. At such times Baba presses the throttle hard down to the floorboard, without regard for the damage that he might do to the intricate machinery of his physical frame.

Such, then, was Baba's way of life when Châchâ was in Satara, and he told Baidul that, for this work, Châchâ was as good as a hundred ordinary masts. What the work was that Baba did during those strangely silent hours, when those coming in and out of the ashram would lift themselves forward on to their toes, and talk in hushed voices, I do not know, for he would not tell us the reasons for those long sessions behind closed doors. He must, nevertheless, have done some labour that called for immense and protracted concentration, for he would emerge from almost every meeting, pale, and apparently exhausted, his clothes often drenched in perspiration out of all proportion to the heat of the day.

Apart from Châchâ and Alî Shah, the only other masts brought to the Satara Ashram were two from Karachi. These were moderate masts who, in comparison with the stature of Châchâ and Alî Shah, were of no special significance. Baba kept them for two days, bathing, clothing, feeding, and contacting them, and then sent them back to Karachi. They were of the eighth type, half mast and half God-mad, and it seemed as if Baba preferred to concentrate his forces on Châchâ and Alî Shah, rather than on these two from Karachi. They were known as Payâjî and Babajî, and are described in the supplement under Satara.



Baba with Chacha in the Satara Ashram. Note the way Chacha sits; this posture is very typical of him.

On 10th July, Baba pronounced his work with Châchâ to be complete, and he was sent back to Ajmer. Alî Shah began also to be unwell in various small ways, so that Baba found his work with him difficult. Towards the end of July, therefore, Alî Shah was sent back to Ahmadnagar, and with his departure the Satara Mast Ashram came to an end.

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CHAPTER FIVE

Those Who Bear Witness

The contents of this chapter have been distilled from the main bulk of this book, and from its supplement, because I believe that these strange testimonies hold an especial value for Baba's devotees and disciples.

In reading these brief paragraphs one should remember that, when on tour in search of masts, Baba is almost always incognito, and that, when a mast bears witness to Baba's spiritual greatness, he often does so without having any external means of knowing who Baba is. It is true that some of the remarks quoted come from the mouths of men who outwardly knew who Baba was, great saints like Chattî Baba for instance; but these men, like those who did not have any external means of recognition, have reputations as masts or saints quite independent of their contact or relationship with Baba; and this, I believe, adds greatly to the value of what they say.

AGHORI BABA

A sixth plane mast of Simla

August 1946

He told Kaka, pointing to Baba, "You will see what will come to pass, and one day you will know who he (Baba) really is."

AZIM KHAN BABA

A high mast of Muttra

14th October 1946

When Baba contacted him, he (Azîm Khan Baba) said, "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."

BHORWALA BABA

An adept pilgrim of Bhor

January 1947

He said of Baba, "Meher Baba has in him the whole universe, and and he is within every disciple. He is this world, that which is above it, and below it; he is in me and in everyone. He is the saint of saints; he is Tajuddin Baba; in one glance he sees the whole continent of India."

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BRAHMANANDJI

He touched Baba's feet, and said, "Behold, how

MAST

*An adept pilgrim of
Muttra*
14th October 1946

devoted love draws the Lord Krishna to me; the Perfect Master is here." He then put his hand under his pillow, pulled out a new and clean copy of Purdom's "The Perfect Master," and opened the book at a page with Baba's picture there.

BUNDLE SHAH

*A sixth plane mast of
Poona*
1943

One of Baba's men brought this great mast to his house in Poona, with a view to taking him to Baba, who was then in Mahabaleshwar. By a coincidence, Bundle Shah came across a photo of Baba between the leaves of an exercise book that had been handed to him in response to a request for some paper. This photo had no superscription or title to show whose picture it was.

On the back of this photo Bundle Shah then wrote out a long string of numbers connected by plus and minus signs, ending up with =7=GOD. He then pointed to this word GOD, and reversing the paper, pointed to the figure of Baba, and said, "God is equal to Meher Baba."

CHATTI BABA

*The sixth plane mast of
Negapatam, and one of
Baba's "five favorires".*

In June 1940, he said one day, while pouring earth on his head, "There will be much trouble and privation, and many will die of starvation, but Baba will assuage the suffering of the world."

In March 1941, in Quetta, he said, "There will be so great a calamity in the world that no one can imagine it, even brother will kill brother and there will be great tribulation; then all the world will think of my big brother (Baba); at that time Baba will draw aside the veil, and all will pay obeisance to him."

In June or July 1941, in Ajmer, he told Krishna, who was in a bad mood at the time, "You want to leave don't you, but what's the good of it; all the world is in Baba's power, so where will you go to? Serve him now, he is the Ocean, because, one day when lots of people throng to see him, you may never get the opportunity of meeting him; so take your chance now.

CHOTU MIAN

*A good mast of
Sangamner*
1st June 1943

He was brought to Meherabad by Baidul. When Baidul met him in Sangamner, Chôtû Miãñ said to him, "Your prophet is very great; he is greater than Christ and Mahomet, and all the world will believe in him."

DADA MIAN

A mast of Amraoti
April 1939

Chhagan tried to bring this mast to Baba in Jub-bulpore. He refused to come, and said, "He (Baba) is the Emperor, how can I come?"

GOKHALE BABA

*A sixth plane mast of
Ismailpur*
9th October 1941

When Baba visited him for the last time, Gôkhale Baba looked lovingly at Baba and said, "God has come."

GULAB BABA

*A sixth plane mast of
Ellichpur*
March 1939

When Baba entered the room Gulâb Baba told Kaka, pointing to Baba, "He (Baba) is God Himself, and you have tricked me". A few moments later, when Baba asked Gulâb Baba to sit beside him, he protested, "I am not fit to sit beside him."

GURDAT SINGH

*An advanced pilgrim of
Kulyan*
29th July 1929

Baba stopped the car on the way to Kashmir, near this village of Kulyan. This Sikh was standing by the roadside, and told Ramju, pointing to Baba, "He is a Master, he is a real Master, and his grace has been bestowed upon me." Finally he said, "May I be sacrificed in the dust under his feet."

**KESHWANANDJI
MAHARAJ**

*An adept pilgrim of
Rikkikesh
(Rishikesh)*
April 1934

Pleader, one of Baba's disciples, showed a photograph of Baba to the mujawar of Kêshwânandjî, who then gave it to his guru. Kêshwânandjî, after April 1934 looking at the picture of Baba, 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 Pleader near, because Baba was the Master of the universe, and bore the burden of the whole creation upon his shoulders.

KHALA MASI

A high mastani of Seoni
March 1939

She was brought to Jubbulpore by Chhagan, and told Baba,
"You are the Ocean, give me a few drops from it to drink."

MAI BAP

A high mast of Aurungabad
May 1939

He was brought to Baba, who bathed and clothed him, and then sat with him alone in a room. During this contact Mâi Bâp shouted out once or twice, "I am on fire, I am aflame." On leaving, Kaka asked him where he had taken his meal, and he replied, "Today I came to God's court, and was given food."

MAI SAHEB

A very good mastani of Sukkur
17th June 1924

She asked Ramju who his "Pir" (spiritual master) was. He told her, "Meher Baba", and she replied, "*Badshah—Shahenshah*" (*King—King of Kings*).

MAULANA SHAMSUDDIN ULEMA

An adept pilgrim of Moradabad
February 1942

This aged saint of Moradabad was contacted at night, and was roused from sleep to see Baba. When he gazed at Baba he said, "In the darkness of the night I see the light of God."

MIAN SAHEB

A very advanced mast of Ajanta
November 1944

When Baba came, Miân Saheb embraced him, and weeping aloud cried out, "*Khud be khud azad budi: khud gireftar amadi*." This is a Persian couplet which, translated freely, means, "You became free, and then allowed yourself to be bound". This is a reference to Baba who, having become one with God, came back to the world of his own free will, for the sake of mankind.

MIRAK SHAH

An advanced pilgrim of Shalimar village near Srinagar, Kashmir
August 1944

He indited a letter to Baba, in which he wrote that he (Baba) was God, and that he wanted to come and live with him.

MOHAMMED

One of Baba's "five favourites"

He always calls Baba "Dada." He has said many things about Baba, of which the most striking are:

"Dada is God."

"Dada is Master."

"Everything depends on Dada's will."

"Because Dada is there, the world is there."

"Dada is the Master of mercy."

MOHAMMED ALI MAST

A good mast of Wardha
19th July 1944

Baidul, who went to see him first, had a stick with him that Baba had given him. The mast said to him, "The man who gave you that stick is very great, so look after the stick and hit no one with it."

MUNGSAJI MAHARAJ

An adept pilgrim of
Dhamangaon

He told Babadas (one of Baba's disciples), that Baba was the Emperor.

NADIR ALI SHAH

Spiritual chargeman of Quetta
March 1941

He refused to come for Baba's contact saying, "My boat will be drowned in that ocean."

NANGA BABA

A very high mast, between the
sixth and the seventh, of
Jasgiran
September 1943

He pointed to Baba and said, "He is my elder brother; he adjusts and protects the whole world."

PATHAN MAST

A good mast of Bombay 1942

He was seen by Kaka in Bombay, with a view to taking him to Baba in Lonavla. Kaka invited him to come, and he replied, "What should I come for, since your soul and mine are with him (Baba)?" He then gave Kaka an orange, and added, "The key to the whole world is in his (Baba's) hand, and all countries, Russia, Germany (and so forth), do as he directs."

PIR FAZL SHAH

An adept pilgrim of Kotah
12th October 1946

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 whole world. No one fully knows 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."

SAKHI BABA

A good mast of Bahraich
March 1942

When Baba appeared, Sakhi Baba put dancing bells on his ankles and danced, sang, and cried out, "God has come to give His darshan."

SUBHAN MATTU

A good mast of Srinagar,
Kashmir
20th August 1944

He was brought to the house, and when he saw Baba, he rolled on the ground, and cried out, "He is God."

A MAST

*of the third plane at
Brindaban (near Muttra)*
28th January 1939

When Baba and a group of lady disciples arrived at the famous Brindaban temple, which is closely associated with the legends of Krishna's life, this fellow began dancing and playing his flute, and shouted, "Look, the Lord Krishna and his gopees have come." Baba said of him, "He is one of my real lovers."

A MAST

of Ajmer
February 1939

When Baba appeared in the streets of Ajmer one day to contact masts, this man shouted out, "Oh look, Shankar has come; take God's darshan all of you."

A VERY HIGH MAST

of Jamnagar (Navanagar)
January 1941

Baba contacted him twice, and the second contact was at night in the countryside beyond the town. During this second contact the mast wept loudly, and then cried out, "I have met God in the wilds."

AN INITIATE PILGRIM

of Panchgani
26th October 1941

He met Baba on the road, 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!"

A MAST

*of the fifth plane, of the
"Place of Seclusion".*
(? May) 1946

He was brought to Baba's house, and when he reached the gate, he said, "We have come to the garden of Paradise (*Gulistan*)." Baba came out of the house, and he gazed at Baba's face, laughed with tears of joy in his eyes, and embraced Baba. Pointing to Baba, he then said to those standing by, "Look at this man's face and forehead, they shine as if the sun were there, can't you recognize who he is?"

CHAPTER SIX

The Tours

India is a vast and complex land, and, as I hope to show in the following pages, the work that Meher Baba has done on his various special tours has been a vast and complex labour. One simply cannot, therefore, give a brief and lucid narrative of everything that he has done on these great journeys, but must confine oneself to a general picture, in which, one hopes, the reader's sympathy and interest will not be swamped by a surfeit of factual details.

This chapter, therefore, has very definite limitations. In general, the first few pages endeavour to set out the main things that Baba does on a tour, and the final pages to give some idea of the immense labour and formidable hardships that these journeys have meant to Baba, and to those who travel with him.

Finally, I hope to have made it clear that the detailed record of Baba's tours is contained in three places in this volume—the small maps and lists of tours at the close of this chapter, the supplement, and the large map at the back of the book.

Devotees of Meher Baba know that, since he returned from France in November 1937, he has been moving over the length and breadth of India (now India and Pakistan), staying a few months here and there with various groups of disciples, and the sequence of these places of sojourn, from August 1939 until August 1947, is shown on the small map of India in the right lower corner of the large map at the end of this volume.

In the preceding chapters it has been shown that, if we exclude a few contacts in the early years, Meher Baba's work with masts as a distinct class may be counted as beginning with Mohammed and four other genuine masts of the mad ashram at Rahuri, and that the first mast ashram was at Ajmer, in February 1939.

So if we say that his work with masts became conspicuous firstly with Mohammed, and then, particularly, with the Ajmer Ashram, we find that, from these beginnings, until the close of 1940, Baba arranged to have masts

constantly close to him, by making ashrams for them wherever he happened to be, and masts were brought to these ashrams by various disciples for his contact. Of the seven mast ashrams described in Chapter Four, five were in the two years 1939 and 1940, and we then jump to December 1946, to the Mahabaleshwar Ashram, a gap of six years, when there were no mast ashrams at all—or at least none worth the name.

Now these six years, 1941 to 1946 inclusive, are the years of the great mast tours, when Baba went out to almost every corner of India, and contacted advanced souls of every kind. Masts were now seldom brought to him, he went out himself to contact them, and it is the work of these six years that is discussed in this chapter.

Thus, although there were a few mast tours in 1939 and 1940, the beginning of tours on the grand scale dates from January 1941, when Baba's base camp was in Jaipur¹, and a glance at the sketch maps with their statistics at the close of this chapter, will make this clear. From 1941 until the end of 1946, this great work has continued—and since the closing of the Satara Mast Ashram, it still continues on a smaller scale in 1947.

On these tours, although we have generally called them "mast tours", Baba actually contacts four classes of people; firstly, masts of all types; secondly, those with hawa, seekers, and initiate, advanced, and adept pilgrims (i.e. salik-like pilgrims of all grades); thirdly, sadhus and faqirs; and fourthly, the poor. The term "mast tour" is, I believe, a justifiable misnomer, because, although Baba admittedly works with four classes of people, the predominant feature of almost every tour has been the contact of God-intoxicated souls.

If, therefore, the *principal* reason of these prodigious journeys all over India has been to contact masts, and the subordinate reason to contact salik-like pilgrims, his work with so many thousands of sadhus and poor needs some additional explanation. One can only say, however, that the contact of sadhus and the poor is not a regular feature of his work, but crops up from time to time, and seems, when it occurs, to bear a definite relationship to his work with masts. Thus, Baba sometimes starts or ends a mast tour by contacting a number of poor, and his contacts with sadhus have been, as a general rule, on a large scale, but at infrequent intervals. Thus, at the Allahabad² *Kumbh Mela*, at the close of December 1941, Baba contacted over 7,000 sadhus in two short days, and from time to time he has visited the great Hindu

¹ Map Reference D/5.

² Map Reference F/5.

pilgrim centres of Hardwar¹ and Rikhikesh², and contacted sadhus there in large numbers.

Now what does Baba do when he contacts these different types of soul—or, in other words, what do we mean by the word "contact", that has been repeated so many times in this volume? In attempting to answer this question one is at an immediate disadvantage for two reasons; the first, that one will perhaps never fathom the true meaning of the spiritual work that Baba does at the time of contact; and the second, that Baba rarely allows anyone to witness all the external features of his contacts. As far as the inner significance is concerned, we must rest satisfied with his statement that he loves masts and they love him, and that he helps masts and they help him. So much, then, for the inner side—which is, of course, the thing that really matters—and now what of the outer? Externally, Baba usually does three things when he contacts a mast or a salik-like pilgrim on tour; he feeds him*; he gives him a metal coin; and he sits with him in a secluded place where no one sees this silent conference. Since observing silence, Baba has not touched money except when he gives it to masts, salik-like pilgrims, sadhus, and the poor. This giving of money is fundamentally not charity, but is a medium of contact, and Baba, particularly with masts, uses metal coins. He has explained that the metal, in some specific way, acts as a medium of contact. Those who go on a mast tour with Baba are often painfully aware of this necessity for metal coins, for their arms and fingers ache from carrying a heavy bag of coins of all denominations.

With sadhus and faqirs the need for privacy is not always so apparent, and Baba simply touches their feet with his hands, and then touches his own forehead with his own hands, and he may or may not give them money. As a general rule this is done in the open, and is witnessed by any chance passer-by, though Baba's disciples are almost always ordered not to look at him while his work is in progress.

With the poor the need for privacy seems to vary, for at the great birthday celebration at Nasik in February 1937, Baba's external actions were observed by all who chose to watch him. In later years, however, he has contacted vast numbers of poor during the course of his tours, and, although a part of this work would be openly assisted by certain disciples, any gift to the poor would be handed to them personally by Baba, in the strictest seclusion.

¹ Map Reference Enl/A.

² Map Reference Enl/A.

* He may not always feed salik-like pilgrims, but he gives them money and sits with them in seclusion.

Thus, he often washes the feet of poor people, perhaps fifty or a hundred one after the other, and the mandali will help him in this, just as they would help him in bathing a mast. He may also feed them, and the mandali will also help in this work, but when he gives them money or a specific gift, he does this quite out of sight, and at such a time each man or woman files into a room where Baba is seated alone, receives the gift, and comes out again.

Now all this work of contacting masts and others is no haphazard peregrination from place to place, but is the fruit of thorough planning, and in view of Baba's silence, he must, of course, always have two or more disciples with him. It is impossible to say how far ahead Baba plans the details of his activities, but as far as broaching the topic of a mast tour goes, he usually mentions briefly, a month or two in advance, that he is planning to go out for so many weeks, during such and such a month. These first hints then slowly develop shape and detail, and two or three weeks before the date fixed for the "D day" of a tour, one or all of the triumvirate of "mast experts" are called to Baba—if, of course, they are not already there.

These three "mast experts" are three of Baba's disciples who have done a great deal of mast work with him. Of the three, Baidul has probably done more than all the others put together, and the information in the supplement has been gleaned chiefly from his encyclopaedic memory, and from a bundle of jottings that comprise his personal record of many of the masts whom Baba has met.

The other two are Kaka and Eruch. The early mast contacts of Baba, especially before the disbanding of the mad ashram in the autumn of 1940, were particularly the fruit of Kaka's labours, and he has been the link in spiritual contacts between Baba and many very great masts, such as Châchâ, Lakhân Shah, Gulâb Baba, Môtî Baba, Chattî Baba, Abdul Qâdir Jilânî, Karîm Baba, Wazîr Baba, and a host of lesser lights.

Eruch's work in the early years was principally in the mast ashrams, but his robust constitution, and particularly his unshakeable imperturbability, have made him an incalculable asset on the greater number of all the tours that Baba has made. He is the personification of tireless self-abnegation, and has a taste for reticence about what he does, so that few outside the immediate circle of Baba's mandali realize how much work he has done for Baba in this and other spheres.

Besides one or more of this triumvirate, most of Baba's intimate male disciples have been on one or other of his mast tours, and although I have not inquired precisely into who follows on the heels of the three mentioned

above, I believe that Gustadji probably comes next, and thereafter Adi, Pendu, Jalbhai, Jal Kerawala, Savak Kotwal, and finally, almost every intimate male disciple of Baba.

Thus, when any mast tour has been planned, Baba first chooses his time, and then selects a group of disciples to accompany him, a group that is never less than two, and often many more than this. He then orders one expert, to wit, Baidul, Kaka or Eruch, to reconnoitre certain cities or districts, to inquire about, meet, and select likely souls, and to return to him at his base camp before "D day", or meet him on the station of the first town on the projected programme. In the account of Chattī Baba in Chapter Two, I have described one of these reconnaissance journeys, and although that one was perhaps more trying than most, every reconnaissance expedition is done under the pressing hand of time, and is a difficult and arduous thing. If you corner Baidul or Kaka in moments of expansiveness, and provoke them to describe some of these journeys, you will hear tales of tramping on foot across arid sands, through dark forests, or over mountain and valley; of riding on camels, mules, ponies, and asses; of bumping over mile after mile of purgatorial tracks in bullock carts and tongas; of enduring nights and days in the dusty and sweaty turmoil of overcrowded third class railway carriages; in short, you will hear of every disease of travel, endured in the mere preliminary reconnaissance of almost every one of Baba's mast tours.

These preliminary expeditions are, of course, planned and executed in order to save Baba's valuable time, for masts do not emerge mysteriously from behind every bush, nor are they found docketed and labelled in every city. A good mast is a rare jewel, and even Baidul, Kaka, and Eruch, make errors of judgement in their selection from time to time, and produce candidates for Baba's contact who may have a local reputation as great masts, but whom Baba rejects as mad, or God-mad, or as masts of insignificant merits.

So much, then, for the reconnaissance expeditions, and now what about the 75,000 miles of journeys with Baba, and the 20,000 odd contacts, for which all these preliminary labours have been endured?

I have tried to give an idea of the trials and hardships of the reconnaissance journeys, but these are leisurely and frivolous holidays in comparison with the final tours with Baba, when the real work is done. Travel can be fun, and hardships have something stimulating about them, if one is allowed to renew one's physical and nervous forces by adequate

food and sleep. But this one can rarely do on a mast journey with Baba. After two or three days of work from dawn to dusk with little or no food, and after two or three nights with little or no sleep, the world simply becomes unreal, and one lives a kind of reflex life in which the parts of one's body move and work; but the zest of living, and that sense of well-being, dependent, one supposes, upon a nervous system refreshed by sleep, and upon tissues nourished by adequate food, are simply no longer there. But mast tours do not last just two or three days, they go on for two or three weeks, and this tempo of work goes on and on, Baba ever spurring those with him to the very limits of their powers. On one of the tours in 1946, Baidul estimated that, in eight days, they had a *total* of fourteen hours' sleep, which is an average of about two hours' sleep a day. Finally, add to all these things the infliction of a tropical climate, and the drain on one's vitality through constant perspiration, and you will get an approximate answer of what a mast tour is like.

So few of Baba's devotees, outside the circle of his intimate disciples, realize the tremendous hardships that Baba imposes upon himself and upon those with him, and one wonders how many would recognize their weary and travel-stained Master on these great journeys. As the leader and Master on these tours he has the power and authority to set the pace, and of his own will, or for his own spiritual reasons, he sets it at this almost incredible rate.

Thus, you see Baba and three or four disciples set out on a mast tour, looking strong and fresh, and when they enter the garden gate two or three weeks later, you go to welcome them back, and help bring their luggage into the house; and you see their tired, unshaven faces, and Baba's face; and their tired eyes, and Baba's eyes; and you see their clothes, and Baba's clothes too, dirty, with dirt worked into the fabric of the cloth, and fixed there by days of perspiration; and you see places where the clothes are torn, memorials and little outer signs of the weird days and nights of moving and working, working and moving—days and nights when the Master submits himself to the sordid limitations of physical existence, not for his own sake, but for mankind.

And in the evening, after a shave, a bath, a meal, and a few hours of rest, you see Baba join the mandali, and you listen to the witty and fascinating review of the tour just completed. It is now that you hear of the incredible hardships; of the sleepless nights; of the tedious vigils in trains, tongas, and bullock carts; of the rides upon camels, ponies, and asses (and once, to cross a river, of a ride upon an elephant!); of the treks on foot

over leagues of dust or mud; of the vicissitudes of rain and sun, cold and heat—in short, you hear something at least of what Baba and his men went through, and of the qualities and oddities of the best of the masts whom they met, word pictures of the brief encounters between Baba and these strange, God-intoxicated souls.

And when the mandali who went with him add their tribute of description, you hear how, throughout all these hardships, Baba remained the freshest of all, and how, after each contact with a really good mast, he seemed particularly radiant, as if some great work had been achieved, or some heavy burden lifted.

One does not, of course, know exactly what urges Baba to travel all over India in search of these masts, nor what are the factors involved in his decision as to how many masts need be contacted on any one tour. In this context, however, Eruch has told how Baba, at the outset of a tour, often says that he must contact a certain number of masts, say twenty-five, or some round figure like that, but that after a week or more, when perhaps seventeen have been contacted, he says suddenly that his work is now completed. He then pulls out a scrap of paper from a pocket of his travel-stained coat, and shows a few jottings of figures, as if he had, in advance, worked out that exactly seventeen were needed, but had told his men to find twenty-five, so that there was a margin of safety, or so that the effort of searching for these masts should not be prematurely relaxed.

A consecutive account of all these 75,000 miles of journeys and 20,000 odd contacts would be impossible in this chapter, and the growing deposit of subsequent events has already buried many memories beyond the grasp of spontaneous recall. But I have felt that a record should be made in this book of the skeleton outline of each tour, and the small maps and the lists of place names that follow at the end of this chapter serve this purpose. They do not show *which* masts Baba contacted in each place on each tour, but, when combined with the details in the supplement, they can show this also, and a keen student of Baba's life, by correlating the lists in this chapter with the details in the supplement, can produce a chronological account of the contacts of almost every tour.

This chapter, which sets out to give an account of Baba's tours, is, therefore, little more than a prolegomenon to the supplement, and a tonic that, it is hoped, may stimulate the appetite of the reader to devour the solid substance of information at the end of this volume. For the supplement, although it

purports to be a complete record of Baba's work with masts, salik-like pilgrims, sadhus, faqirs, and the poor, is chiefly a record of all these thousands of contacts on his various tours.

The reader, then, has no need to drag aching and dusty feet along the twenty miles of stony hill track that lead to Jasgiran, where Nanga Baba sat naked on a hilltop for twenty-five years; he need only settle more snugly in his chair, and with a few flips of finger and thumb, turn to Jasgiran in the supplement, and descend in imagination upon that wild hill, and sit with Baba, his men, and the local village folk, and in his mind's eye watch Nanga Baba devour his meal of pounded wood and stones.

No need, also, to sit with aching bones, hour after weary hour, in the compressed and sweaty discomfort of an Indian third class carriage, as Baba and his men have done, nor to work a passage along the squelching banks of rice fields to Bansi, where that ageless yogi sits like a waxen image in a darkened room. The reader need only slide the lamp a little closer, and, if he reads in bed, shift his pillow to a new angle, and turn over the pages to Bansi, and dream himself into that strange room.

No need to have fingers pinched and clothes torn by the incalculable behaviour of tonga hoods and tonga upholstery, nor to suffer the battering of bullock cart journeys over interminable country tracks, for with agile fingers and a rapid eye the reader may fly within a few minutes from Rikhikesh, where Kêshwânandjî stood in that mountain valley at the edge of the grey waters of the Ganges, to Kilakkarai in the farthest south, where Pallukollah Baba awed the villagers by crossing rivers without swimming, and without a boat.

And if, in turning the leaves of the supplement, one finds pages here and there with few souls of interest, one may infer how much more tedious were the hours and days of labour of Baba and his men spent in searching out these minor souls. Saints who are consciously aware of their spiritual progress are, perhaps, not so hard to find, but great masts are gems wrapped in the rubbish of an outer packing of eccentricity and physical dirtiness, and it needs the skill and vision of the Master, not only to pierce the outer veil of trivialities, but also to separate the real jewels from plausible fakes.

As he reads the supplement, I hope, therefore, that the reader will give free rein to his imagination, because only the imagination can bring to life the brief notes of so many contacts between Meher Baba, the Perfect One, and these strange wayfarers on the path to the Infinite.

Introduction To The Following Sketch Maps

The eight sketch maps; that follow are attempts to show graphically the special tours that Baba undertook from 1939 to 1946, for the purpose of contacting masts, salik-like pilgrims, sadhus, faqirs, and the poor.

These maps do not, therefore, include any incidental mast contacts at other times in places all over India, nor, of course, any mast ashrams; they are solely synoptic sketch maps of the work done on special mast tours.

The statistics at the top of each map cannot be taken as fully accurate, since the records from which they were compiled were sometimes unavoidably incomplete. The mileage was calculated from a railway time-table, and the final figure shown is to the nearest hundred miles.

The figures for the numbers of contacts are shown as they came out, but, as a rough guide, an error of about ten per cent is probable.

The words "MASTS, etc." cover contacts with masts and salik-like pilgrims, as distinct from sadhus and the poor.

The lists of places visited on each tour are given because I have felt that the outline of each tour should be placed on record, and on maps of so small a size it was not possible to do this by a series of dotted lines, showing the actual route followed on each tour. In connection with these lists the following points need explanation:

- (1) The place from which a tour started and finished is in italics at the head and foot of each column of place-names.
- (2) Contacts in a place where Baba was resident are shown simply as the name of that place in italics.
- (3) Places apparently off the obvious route of a tour, through which Baba passed without doing mast work, are shown in brackets where necessary.
- (4) In a few instances, a tour begins in one month and ends in another. In such a case the entire tour is entered under the month in which it *begins*, but a brief note is interpolated in the list of places visited, to show where the new month begins. This has been done in order to avoid discrepancies between the dates shown in these lists, and the dates shown in the supplement.
- (5) The reference figures show the positions of the places concerned on the appropriate map. The squares on each map are numbered by a combination of the letters (A to F) at the lower border, and the

numbers (1 to 8) at the side border of each map. Thus, the top left hand square of each map is A/1, the next to its right is B/1, and so forth, and any place in square A/1 or B/1 has one of these respective numbers as its reference.

The reference figures Enl/A or Enl/B, show that the place concerned is in an enlargement labelled A or B at the foot of the appropriate map for that year. Such enlargements were sometimes unavoidable when the main map was too crowded with names. The particular area that has been enlarged in any given map is shown also as a small area labelled A or B on the main map; this sounds obscure, but a glance at any map with such an enlargement will make this clear.

Special Mast Tours In 1939

For the explanation of the reference figures opposite each place-name, see the introduction to these sketch maps, Note 5.

APRIL

Jubbulpore D/4

Sausor D/4

Jubbulpore D/4

NOVEMBER

Bangalore C/6

Trichinopoly D/7

Negapatam D/7

Tanjore D/7

Bangalore C/6

Special Mast Tours In 1940

For the explanation of the reference figures opposite each place-name, see the introduction to these sketch maps. Note 5.

JANUARY

Bangalore C/6

Trivandrum C/7

(Cape Comorin)

Madura D/7

Bangalore C/6

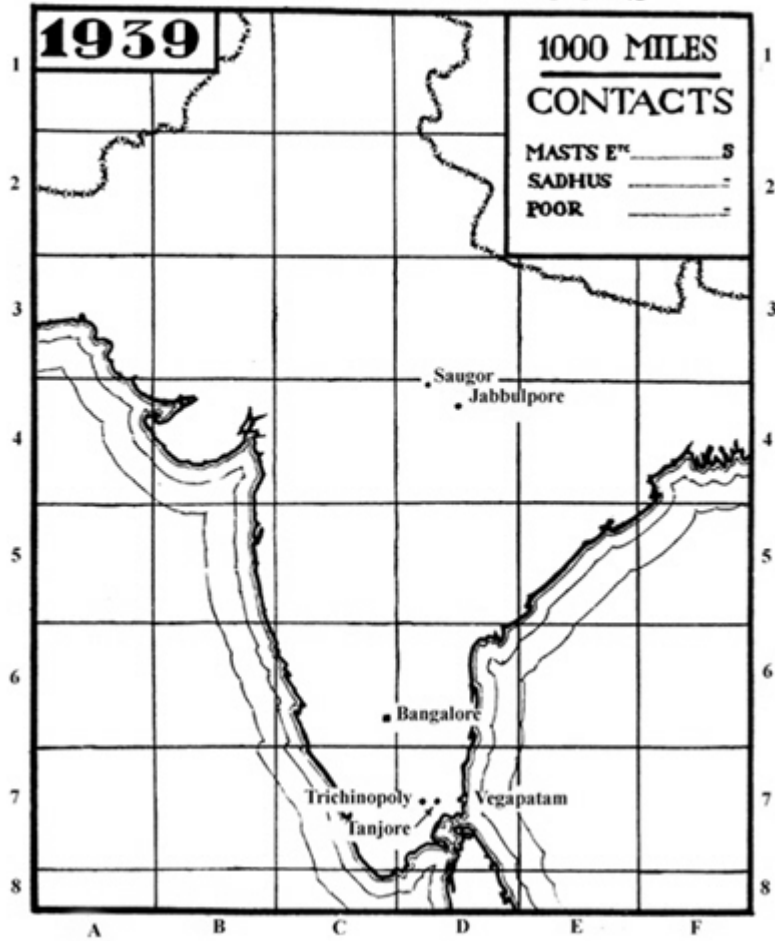
JUNE

Meherabad C/5

Calcutta F/4

Meherabad C/5

SPECIAL MAST TOURS



Special Mast Tours In 1941

For the explanation of the reference figures opposite each place-name, see the introduction to these sketch maps, Note 5.

JANUARY		MAY		JULY—(contd.)	
<i>Jaipur</i>	C/3	<i>Dehra Dun</i>	D/2	Ismailpur	C/3
Alwar	C/3	Ajmer	C/3	Rewari	C/3
<i>Jaipur</i>	C/3	<i>Dehra Dun</i>	D/2	Delhi	C/2
		JUNE		Cawnpore	D/3
<i>Jaipur</i>	C/3	<i>Ajmer</i>	C/3	Aligarh	D/3
Ismailpur	C/3	Sojat	C/3	<i>Ajmer</i>	C/3
<i>Jaipur</i>	C/3	Mira Datar	B/4	OCTOBER	
<i>Jaipur</i>	C/3	Abu Road	B/3	<i>Panchgani</i>	B/5
Jodhpur	B/3	<i>Ajmer</i>	C/3	Narsobhawadi	C/5
<i>Jaipur</i>	C/3			Kurandwad	C/5
		<i>Ajmer</i>	C/3	(Secunderabad)	
<i>Jaipur</i>	C/3			(Hyderabad)"	
Ahmadabad	B/4	<i>Ajmer</i>	C/3	Itarsi	D/4
Rajkot	B/4	Rewari	C/3	Allahabad Naini	D/3
Junagadh	B/4	Ismailpur	C/3	Jhusi	D/3
Jamnagar	B/4	Nimach	C/4	Fatehpur	D/3
Okha	A/4	Alwar	C/3		D/3
<i>Jaipur</i>	C/3	Chitor	C/3	Cawnpore	D/3
		<i>Ajmer</i>	C/3	(Delhi)	
				Ismailpur	C/3
FEBRUARY				Ajmer	C/3
<i>Jaipur</i>	C/3	<i>Ajmer Pushkar</i>	C/3	Indore	C/4
			C/3	Khandwa	C/4
<i>Jaipur</i>	C/3	Kishengarh	C/3	<i>Panchgani</i>	B/5
(Delhi)		<i>Ajmer</i>	C/3		
Lucknow	D/3	<i>Ajmer</i>	C/3	<i>Panchgani</i>	B/5
Benares	E/3	Nasirabad	C/3	Dahigaon	C/5
(Calcutta) Puri	E/5	<i>Ajmer</i>	C/3	<i>Panchgani</i>	B/5
				NOVEMBER	
Waltair	E/5	<i>Ajmer</i>	C/3	<i>Dharwar</i>	C/6
(Madras)		Beawar	C/3	Bijapur	C/5
Kilakkarai	D/7	Sojat	C/3	Sholapur (?)	C/5
(Nagpur)		<i>Ajmer</i>	C/3		
Delhi	C/2			<i>Dharwar</i>	C/6
<i>Jaipur</i>	C/3				
		JULY			
		<i>Ajmer</i>	C/3		
APRIL		Ahmadabad	B/4	<i>Dharwar</i>	C/6
<i>Dehra Dun</i>	D/2	Sojat	C/3	(Belgaum)	
Hardwar	D/2	Marwar	C/3	(Sangli)	
Kankhal	D/2	<i>Ajmer</i>	C/3	Hubli	C/6
Rikhikesh	D/2			Negapatam	D/7
<i>Dehra Dun</i>	D/2	<i>Ajmer</i>	C/3	(Bangalore)	

NOVEMBER— (*contd.*)

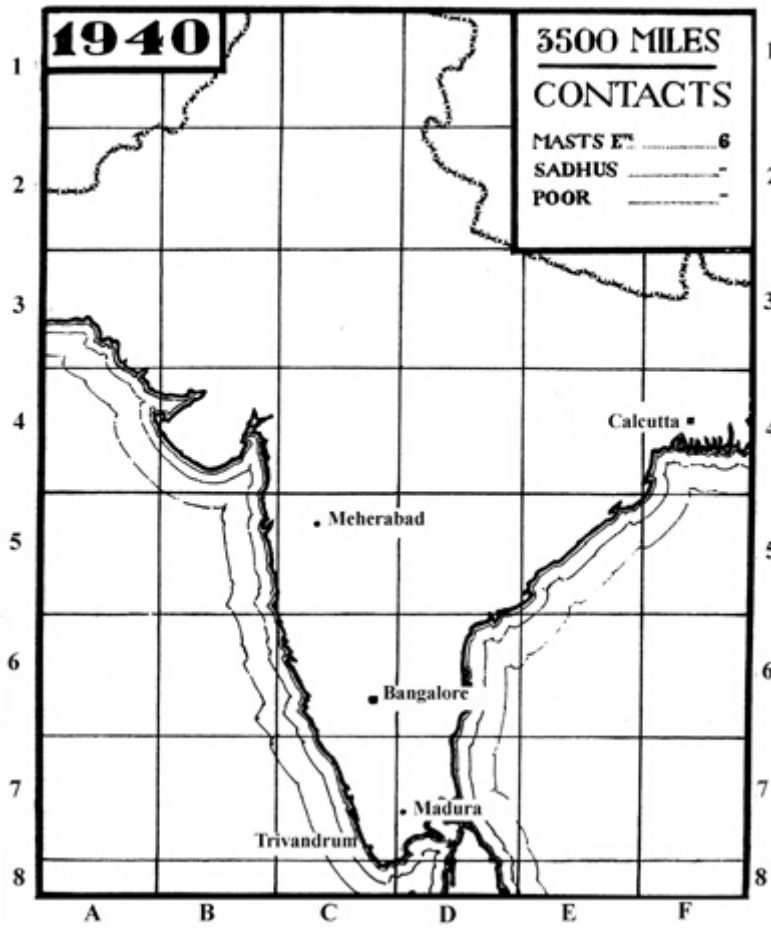
Bellary	C/6
Gadag	C/6
<i>Dharwar</i>	C/6

DECEMBER

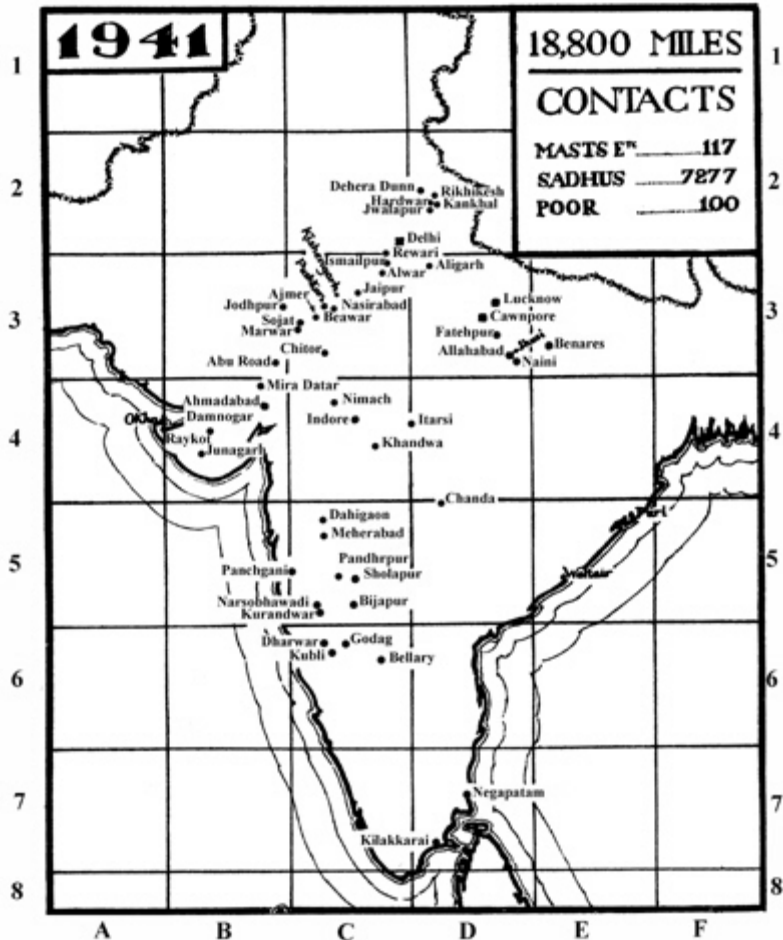
<i>Meherabad</i>	C/5
Narsobhawadi	C/5
Pandharpur	C/5
<i>Meherabad</i>	C/5

<i>Meherabad</i>	C/5
Allahabad	D/3
Naini	D/3
(Here begins January 1942)	
Chanda	D/5
(Secunderabad)	
Sholapur	C/5
<i>Meherabad</i>	C/5

SPECIAL MAST TOURS



SPECIAL MAST TOURS



Special Mast Tours In 1942

For the explanation of the reference figures opposite each place-name, see the introduction to these sketch maps, Note 5.

JANUARY		MARCH—(contd.)		APRIL—(contd.)	
<i>Meherabad</i>	C/5	Rampur	Enl/A	Lahore	Enl/B
Hubli	C/6	<i>Dehra Dun</i>	D/2	Saharanpur	Enl/A
Negapatam	D/7			Hardwar	Enl/A
Nagore	D/7	<i>Dehra Dun</i>	D/2	Rikhikesh	D/2
(Chingleput)		Chitanwala	C/2	<i>Dehra Dun</i>	D/2
(Kurduvadi)		Dhuri	C/2		
Narsobhawadi	C/5	Patiala	C/2	MAY	
(Kurduvadi)		Muzaffarnagar	Enl/A	<i>Dehra Dun</i>	D/2
<i>Meherabad</i>	C/5	<i>Dehra Dun</i>	D/2	Shahjehanpur	D/3
				Budaun	Enl/A
FEBRUARY		APRIL		Pilibhit	Enl/A
<i>Dehra Dun</i>	D/2	<i>Dehra Dun</i>	D/2	Bareilly	Enl/A
Hardwar	Enl/A	Rikhikesh	D/2	Seohra	Enl/A
Roorkee	Enl/A	Hardwar	Enl/A	Najibabad	Enl/A
Landhaura	Enl/A	Jwalapur (?)	Enl/A	Nagina	Enl/A
Saharanpur	Enl/A	<i>Dehra Dun</i>	D/2	<i>Dehra Dun</i>	D/2
Jalalabad	Enl/A				
Thana Bhawan	Enl/A	<i>Dehra Dun</i>	D/2	JUNE	
Meerut	Enl/A	Amritsar	Enl/B	<i>Rikhikesh</i>	D/2
Ajmer	C/3	Verka	Enl/B	Hardwar	Enl/A
Jodhpur	B/3	Batala	Enl/B	<i>Dehra Dun</i>	D/2
Aligarh	D/3	Pathankot	C/1	<i>Rikhikesh</i>	D/2
Bareilly	Enl/A	Bharmar	C/2	<i>Rikhikesh</i>	D/2
Moradabad	Enl/A	Jullundur	Enl/B	Panipat	Enl/A
<i>Dehra Dun</i>	D/2	Nakodar	Enl/B	Saharanpur	Enl/A
		Hoshiarpur	Enl/B	<i>Rikhikesh</i>	D/2
<i>Dehra Dun</i>	D/2	Goraya	Enl/B		
		Ludhiana	Enl/B	JULY	
MARCH		Kup	Enl/B	<i>Dehra Dun</i>	D/2
<i>Dehra Dun</i>	D/2	<i>Dehra Dun</i>	D/2	Kathgodam	Enl/A
Ajodhya	E/3			Bhowali	Enl/a
Fyzabad	D/3	<i>Dehra Dun</i>	D/2	Bareilly	Enl/A
Mankapur	E/3	Hardwar	C/1	Najibabad	Enl/A
Gonda	D/3	<i>Dehra Dun</i>	D/2	Rewari	C/2
Bahraich	D/3			Ajmer	C/3
Gorakhpur	E/3	Rawalpindi	C/1	Pushkar	C/3
Siwan	E/3	(Here begins May 1942)		<i>Dehra Dun</i>	D/2
Gopalganj	E/3	Gujrat	C/1		
Chapra	E/3	Sialkot	C/1	SEPTEMBER	
Muzaffarpur	E/3	Pasrur	C/1	<i>Dehra Dun</i>	D/2
Patna	E/3	Gujranwala	C/1	Ambala	C/2
Lucknow	D/3			Hardwar	Enl/A
Bareilly	Enl/A			<i>Dehra Dun</i>	D/2

SEPTEMBER—(contd.)

Lonavla B/5
Uran B/5
Lonavla B/5

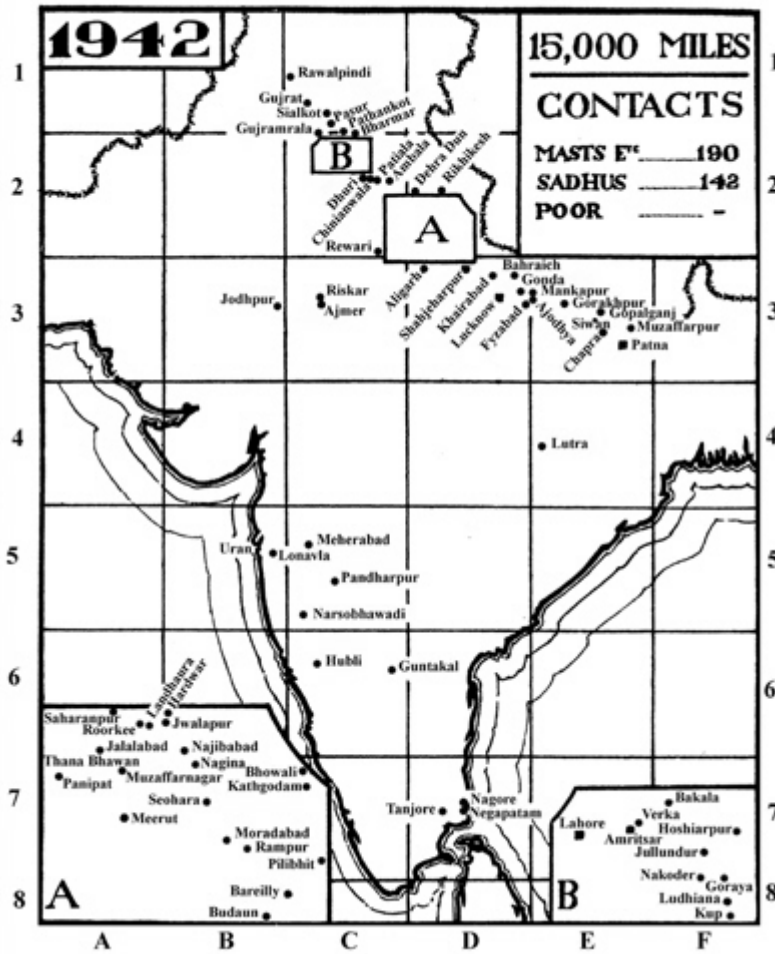
OCTOBER

Lonavla B/5
(Arkonam)
Tanjore D/7
Negapatam D/7
(Chingleput)
Guntakal C/6
Hubli C/6
(Miraj)
Pandharpur CIS
(Kurduvadi)
Lonavla B/5

DECEMBER

Lonavla B/5
(Raipur)
Lutra E/4
(Raipur)
Lonavla B/5
Lonavla B/5
Pandharpur C/5
Lonavla B/5

SPECIAL MAST TOURS



Special Mast Tours In 1943

For the explanation of the reference figures opposite each place-name, see the introduction to these sketch maps, Note 5.

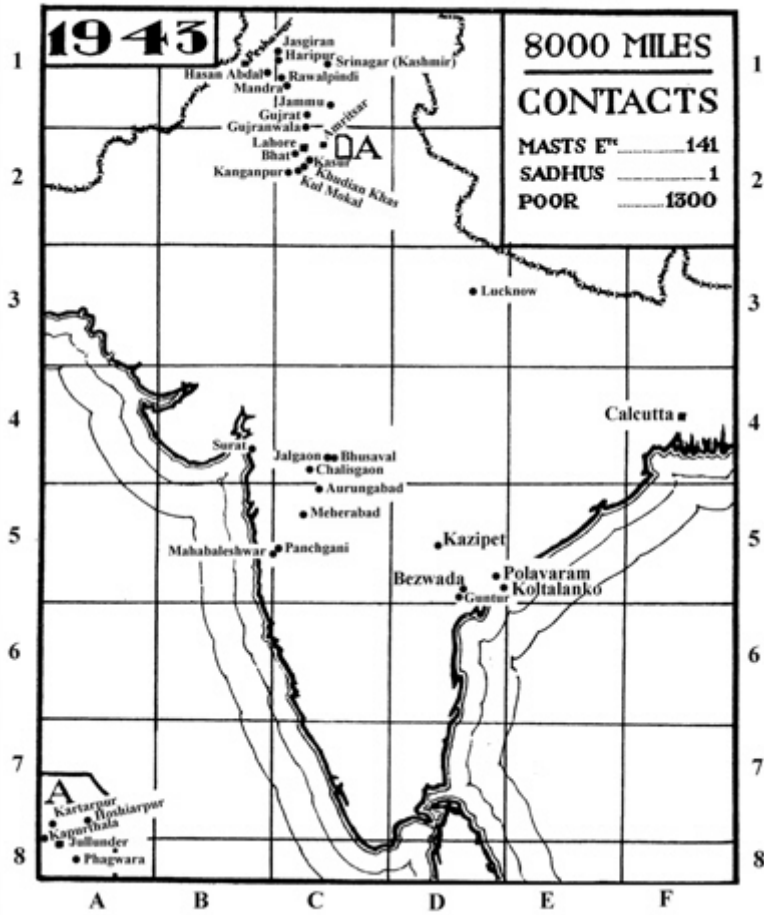
JANUARY		JULY—(contd.)		SEPTEMBER— (contd.)	
<i>Meherabad</i>	C/5	Gujranwala	C/2	Amritsar	C/2
Aurangabad	C/5	Gujrat	C/1	<i>Lahore</i>	C/2
<i>Meherabad</i>	C/5	Rawalpindi	C/1		
MARCH		Mandra	C/1	<i>Lahore</i>	C/2
<i>Mahabaleshwar</i>	B/5	<i>Lahore</i>	C/2	Kasur	C/2
Bezwada	D/5			Kul Mokal	C/2
Guntur	D/5	AUGUST		<i>Lahore</i>	C/2
Polavaram	D/5	<i>Lahore</i>	C/2		
Kottalanka	D/5	Haripur	C/1	<i>Lahore</i>	C/2
Kazipet	D/5	Peshawar	B/1		
<i>Mahabaleshwar</i>	B/5	Hasan Abdal	B/1	OCTOBER	
		<i>Lahore</i>	C/2	<i>Lahore</i>	C/2
APRIL				Calcutta	F/4
<i>Panchgani</i>	C/5	<i>Lahore</i>	C/2	Lucknow	D/3
Surat	B/4			Kapurthala	Enl/A
Jalgaon	C/4	<i>Lahore</i>	C/2	Phagawara	Enl/A
Nasirabad (nr. Jalgaon)		Kartarpur	Enl/A	Jullundur	Enl/A
Bhusaval	C/4	<i>Lahore</i>	C/2	<i>Lahore</i>	C/2
Chalisgaon	C/4				
<i>Panchgani</i>	C/5	SEPTEMBER		<i>Lahore</i>	C/2
		<i>Srinagar</i>	C/1		
JULY		Achhibal (Kashmir)	C/1	<i>Lahore</i>	C/2
<i>Lahore</i>	C/2	Koyil (Kashmir)	C/1	Hoshiarpur	Enl/A
Khudian Khas	C/2	Mangom (Kashmir)	C/1	<i>Lahore</i>	C/2
Kul Mokal	C/2	Martand (Kashmir)	C/1		
Kanganpur	C/2	(Sequence of visits not known)		NOVEMBER	
Kasur	C/2	<i>Srinagar</i>	C/1	<i>Lahore</i>	C/2
				Jammu	C/1
<i>Lahore</i>	C/2			Jullundur	Enl/A
Bhat	C/2	<i>Lahore</i>	C/2	Hoshiarpur	Enl/A
<i>Lahore</i>	C/2	Haripur	C/1	<i>Lahore</i>	C/2
		Jasgiran	C/1		
<i>Lahore</i>	C/2	Gujranwala	C/2	<i>Lahore</i>	C/2

Special Mast Tours In 1944.

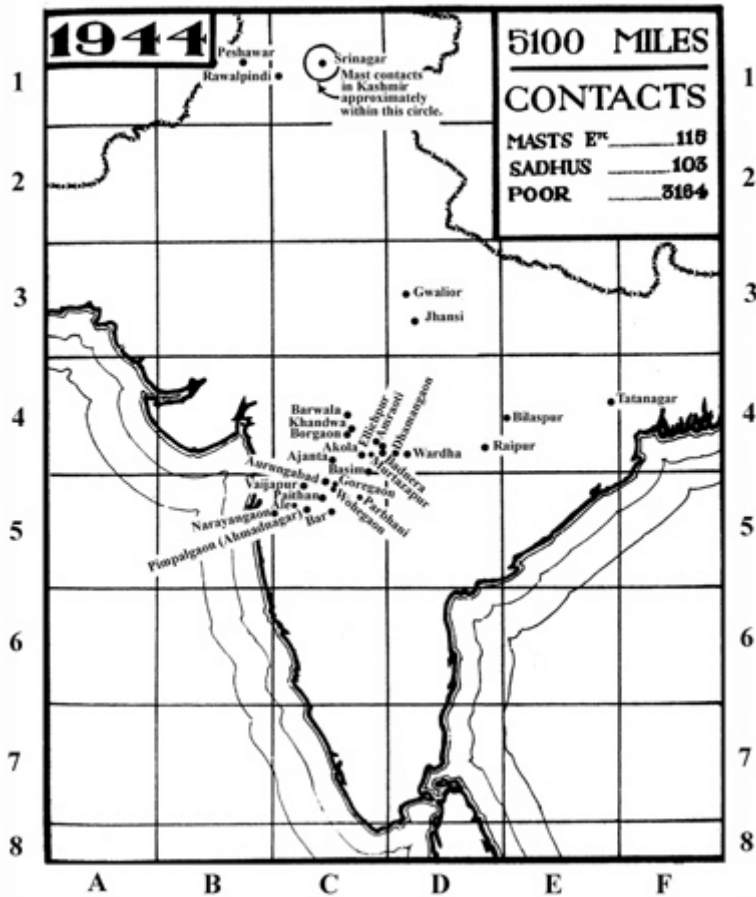
For the explanation of the reference figures opposite each place-name, see the introduction to these sketch maps, Note 5.

MARCH		JULY—(contd.)		AUGUST—(contd.)	
<i>Aurangabad</i>	C/5	Basim	C/4	Chindlur (Kashmir)	C/1
Bir	C/5	Akola	C/4	Zainakut (Kashmir)	
Parbhani	C/5	Badnera	C/4	<i>Srinagar</i>	C/1
<i>Aurangabad</i>	C/5	Wardha	D/4		
		Tatanagar	E/4	SEPTEMBER	
<i>Aurangabad</i>	C/5	Bilaspur	E/4	<i>Srinagar</i>	C/1
Paithan	C/5	<i>Raipur</i>	D/4	Pampur (Kashmir)	C/1
<i>Aurangabad</i>	C/5			Buh (Kashmir)	C/1
		<i>Raipur</i>	D/4	Khanabal (Kashmir)	C/1
<i>Aurangabad</i>	C/5			Achhibal (Kashmir)	C/1
Paithan	C/5	AUGUST		Martand (Kashmir)	C/1
<i>Aurangabad</i>	C/5	<i>Murtazapur</i>	C/4	<i>Srinagar</i>	C/1
		Dhamangaon	D/4		
<i>Aurangabad</i>	C/5	Badnera	C/4	<i>Srinagar</i>	C/1
Jhansi	D/3	<i>Murtazapur</i>	C/4		
Gwailor	D/3			<i>Srinagar</i>	C/1
<i>Aurangabad</i>	C/5	<i>Murtazapur</i>	C/4	Khadarmunh (Kashmir)	C/1
<i>Aurangabad</i>	C/5	<i>Srinagar</i>	C/1	Purusu (Kashmir)	C/1
				Koyil (Kashmir)	C/1
<i>Pimpalgaon</i>	C/5	<i>Srinagar</i>	C/1	Puchhal (Kashmir)	C/1
Khandwa	C/4	Biahom (Kashmir)	C/1	Pulwama (Kashmir)	C/1
Borgaon	C/4	Tulamul (Kashmir)	C/1	<i>Srinagar</i>	C/1
Barwaha	C/4	Gandarbal (Kashmir)	C/1		
<i>Pimpalgaon</i>	C/5	Mangom (Kashmir)	C/1	<i>Srinagar</i>	C/1
		Charwan (Kashmir)	C/1		
MAY		Barnabug (Kashmir)	C/1	<i>Srinagar</i>	C/1
<i>Pimpalgaon</i>	C/5	Kangan (Kashmir)	C/1	Dalwan (Kashmir)	C/1
Vaijapur	C/5	Mangom (Kashmir)	C/1	<i>Srinagar</i>	C/1
<i>Pimpalgaon</i>	C/5	Chhundangam)			
		(Kashmir	C/1	<i>Rawalpindi</i>	C/1
<i>Pimpalgaon</i>	C/5	<i>Srinagar</i>	C/1	Peshwar	B/1
Narayangaon	C/5			<i>Rawalpindi</i>	C/1
<i>Pimpalgaon</i>	C/5	<i>Srinagar</i>	C/1		
		Sumbal (Kashmir)	C/1	OCTOBER	
<i>Pimpalgaon</i>	C/5	Ajas (Kashmir)	C/1	<i>Aurangabad</i>	C/5
Ale	C/5	Gurur (Kashmir)	C/1	Wahegaon	C/5
<i>Pimpalgaon</i>	C/5	Wanagam (Kashmir)	C/1	Goregaon	C/5
		Kayul (Kashmir)	C/1	<i>Aurangabad</i>	C/5
JULY		Baramula (Kashmir)	C/1		
<i>Raipur</i>	D/4	Nadihal (Kashmir)	C/1	NOVEMBER	
Amraoti	C/4	(Here begins		<i>Aurangabad</i>	C/5
Ellichpur	C/4	September)		Ajanta	C/4
				<i>Aurangabad</i>	C/5

SPECIAL MAST TOURS



SPECIAL MAST TOURS



Special Mast Tours In 1945

For the explanation of the reference figures opposite each place-name, see the introduction to these sketch maps, Note 5.

FEBRUARY		JUNE		SEPTEMBER	
<i>Ahmadnagar</i>	C/5	<i>Hyderabad</i>	D/5	<i>Hyderabad</i>	D/5
Jhansi	D/3	Bezawada	D/6		
<i>Ahmadnagar</i>	C/5	Warangal	D/5	OCTOBER	
		Kazipet	D/5	and	
APRIL		<i>Hyderabad</i>	D/5	NOVEMBER	
<i>Hyderabad</i>	D/5			<i>Wai</i>	C/5
Bidar	Enl/A	<i>Hyderabad</i>	D/5	(Raipur)	
Zahirabad	Enl/A			Champa	E/4
<i>Hyderabad</i>	D/5	JULY		Calcutta	F/4
		<i>Hyderabad</i>	D/5	Midnapore	F/4
<i>Hyderabad</i>	D/5	Aland	Enl/A	Bishnupur	F/4
Kandahar	Enl/A	Gulbarga	Enl/A	Bankura	F/4
Nander	Enl/A	Yadgir	Enl/A	Bansi	F/3
<i>Hyderabad</i>	D/5	Gurmatkal	Enl/A	Balasore	F/4
		<i>Hyderabad</i>	D/5	Bhadrakh	F/4
<i>Hyderabad</i>	D/5			Cuttack	E/5
Bhongir	D/5	<i>Hyderabad</i>	D/5	Raigarh	E/4
Jangaon	D/5	Madras	D/6	Bilaspur	E/4
<i>Hyderabad</i>	D/5	Raichur	C/6	(Raipur)	
		Mahbubnagar	D/5	Angiras Rishi	D/5
<i>Hyderabad</i>	D/5	<i>Hyderabad</i>	D/5	Jhansi	D/3
				Muttra	D/3
MAY		AUGUST		Saugor	D/4
<i>Hyderabad</i>	D/5	<i>Hyderabad</i>	D/5	Bina	D/4
Udgir	Enl/A	(Nander)		Tikamgarh	D/3
Bidar	Enl/A	Lawha	Enl/A	Bhopal	C/4
(Shankarpalli)		Purli	Enl/A	<i>Wai</i>	C/5
Sangareddipet	D/5	Bidar	Enl/A		
Jogipet	C/5	<i>Hyderabad</i>	D/5		
(Medak)					
<i>Hyderabad</i>	D/5	<i>Hyderabad</i>	D/5		
<i>Hyderabad</i>	D/5				

Special Mast Tours In 1946

For the explanation of the reference figures opposite each place-name, see the introduction to these sketch maps, Note 5.

MARCH		APRIL and MAY (contd.)		JULY and AUGUST (contd.)	
<i>Meherabad</i>	C/5	Saharanpur	C/2	Hardwar (including Kankhal and Jwalapur)	D/2
Kolgaon	C/5	Lucknow	D/3		
Jamgaon	C/5	Cawnpore	D/3		
<i>Meherabad</i>	C/5	Delhi	C/2	Saharanpur	C/2
		Deoband	C/2	<i>Place of seclusion</i>	
<i>Meherabad</i>	C/5	Chhachhrauli	Enl/A		
Mirajgaon	C/5	<i>Place of seclusion</i>			
<i>Meherabad</i>	C/5				
				SEPTEMBER and OCTOBER	
APRIL and MAY		JULY and AUGUST		<i>Place of seclusion</i> (Lahore)	
<i>Place of seclusion</i>		<i>Place of seclusion</i>			
Rikhikesh	D/2	Hardwar	D/2	Hyderabad (Sind)	A/3
Hardwar	D/2	Rikhikesh	D/2	Sehwan	A/3
Panipat	C/2	Amritsar	C/2	Sukkur	A/2
Ambala	Enl/A	Verka	C/2	Rohri	B/2
Ludhiana	C/2	Meerut	D/2	Multan	B/2
Phillaur	C/2	Bulandshahr	D/3	Lyallpur	B/2
Phagwara	C/2	Sharanpur	C/2	Khushab	B/1
Verka	C/2	Ambala	Enl/A	Pail	B/1
Amritsar	C/2	Pinjaur	Enl/A	Bikaner	B/3
Lahore	C/2	Kalka	Enl/A	Naranpura (for Mitri)	C/3
Sialkot	C/1	Simla	Enl/A	Kotah	C/3
Pasrur	C/1	Ambala	Enl/A	Etah	D/3
Jammu	C/1	Nahan	Enl/A	Muttra	C/3
Wazirabad	C/1	Sadhaura	Enl/A	Bharatpur	C/3
Gujranwala	C/1	Rikhikesh	D/2	<i>Place of seclusion</i>	

