

Supplement

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Explanation Concerning The Supplement

The following pages are the result of an attempt to give a systematic and *complete* account of Meher Baba's contacts with advanced souls of all kinds, and also with sadhus, the mad, and the poor.

The information gathered together here might have been laid out in one of many different ways, chronologically for instance, and it is conceivable that some may wish that it had been done in that way. After considering the various possibilities, it was, however, evident that the most practical way of setting out such a variety of material was to do so alphabetically under place-names. It is of course true that these place-names may mean very little to those who have never lived or travelled in India, and it is principally for this reason that a map has been incorporated in the volume.

The second consideration was to keep the descriptions of the various people contacted as free as possible from queer names and forbidding dates, which, it was felt, might tire all but the most doughty reader. In order to achieve this object, most of the statistical data (i.e. names and dates) have been placed a column separate from the descriptions, so that the descriptions themselves contain as little of this kind of information as possible.

The third consideration was to help the reader to pick out at a glance the more interesting important descriptions from the main mass of the supplement, and for this purpose stars [orange asterisks] have been placed, in certain cases, at the beginning of the description. The placing of these stars has been done according to the arbitrary opinion of the author, and bears no consistent relationship to the spiritual status of the person described. The stars merely show what might be called "the grade of interest" of the reading matter in the description. If I may be excused for being didactic for a moment—two stars mean that you *must* read the description so marked; one star that you *should* read it; and no star at all that you may read it or not according to your inclination.

For an explanation as to why certain remarks in the *Description* column and certain dates in the *Date of contact* entries are in italics, the reader is referred to Note (5) last paragraph and Note (6), first paragraph.

The supplement starts from the early contacts of Baba in 1922, and is complete up to the closing of the Satara Mast Ashram in the middle of July 1947. I have used the word 'complete', but of course there are omissions that will perhaps never be brought to light. It should be remembered that up to the publication of this book there has been almost no written record of this work of Meher Baba, so that, inevitably, a fair number of unimportant contacts have been forgotten. I believe, however, that this record is as complete as can now be made.

There are certain obscurities and inconsistencies in the layout of the supplement, which the following notes may help to make clear.

(1) Concerning the entries labelled *Place*:

All the place names were arranged in alphabetical order before the constitutional changes of August 15, 1947, and no reference is made as to whether a place is now in the Indian Union or in Pakistan.

The spellings of the various place-names are generally those of the Survey of India Maps. Sometimes the Survey Maps give different spellings of the same place on maps of different scales. In such a case, if the place concerned is shown on the "Carte Internationale" 1/1,000,000 series, the spelling on this series has been followed.

(2) Concerning the entries labelled *Map Ref*:

The reference numbers given in this column are those on the large map at the end of the volume, and a glance at the appropriate square will show the place concerned. The words "Enl/A" and "Enl/B" refer to

the two enlargements labelled "A" and "B" at the top right-hand corner of the same map. Where no map reference is given, the place concerned has not been visited by Meher Baba for mast work, etc. and for this reason it is not shown on the map. The only exceptions to this rule are Bandarawela in Ceylon (where Baba contacted a spiritual agent in 1933), Kandy and Veyangoda (also in Ceylon; where Baba worked with Chatfî Baba). These particular places could not be entered on the main map because they are off its lower edge.

(3) Concerning the entries labelled *Known as*:

Those contacted in each place are usually arranged in alphabetical order according to their names. Where a name is not known, the phrase "Name not known" is entered, and such contacts are generally put at the end of the list in each place. If there are several in a particular place whose names are not known, they are usually listed in chronological order according to the date of contact.

A great deal of reliance should not be placed on the names given. This entry has been labelled "*Known as*" because masts may be known by many different names, and very often indeed by nicknames. In other words, their real *names* (in the generally accepted sense of the word) are very often not known. In those cases when more than one name or nickname is known, this is given in brackets under the principal name.

The significance of the names of many masts will of course be missed by those who do not understand Indian languages. In certain instances, however, the meaning of a particular name has been explained in the following way: There are, for example, several masts known as Lohewala Baba, which signifies literally "Iron man saint". A nickname like this is often given to a mast who conspicuously wears pieces of iron all over his body. When in the course of the description of such a mast the word 'iron' appears, it may be followed by the word *loha* in brackets (showing that the word *loha* means iron), and the inclusion of this word in this way is an explanation of why such a mast is known as Lohewala Baba. There are, however, many masts whose names are not explained at all, and in defence I can only plead that this book is not a treatise on the languages of India.

One of the difficulties of writing a book of this kind—and, indeed, of reading it—is that almost every page is strewn with words that are not to be found in the average English dictionary. Just as Greek and Latin are the traditional languages for the coining of a medical and scientific vocabulary, so the languages of the East are the traditional and most suitable languages for the coining of a spiritual vocabulary. The Indian reader is probably aware of the correct pronunciations of most of the non-English words and names used in this book; and probably aware, also, of what must appear to him the ludicrous attempts of a Westerner to pronounce many of these words.

Since the vowel values are generally the most misleading in the transliteration of an oriental language into the Roman script, the circumflex accent has been used in the main text of the book, and this accent has been placed over those vowels that have a long sound.

In this supplement, however, accents of any sort have been dispensed with in the entry labelled *Description*, and have been used only in the entry labelled *Known As*. In this entry the long vowels have a horizontal line over them, and it should be understood that there is no special reason for the use of the circumflex accent in the main text and the horizontal line in this column of the supplement, other than availability of type-founts [on this web edition, the circumflex has been used exclusively throughout]. The accent used in this row is one only:—

A circumflex over each long vowel. Circumflexes have not generally been placed over those vowels that are followed by the letter 'h' since such vowels are *per se* almost invariably long. The word 'Baba' (Bâbâ) has also not been accented, because its correct pronunciation is considered obvious and well known. As a rough guide to the reading of the names in this entry, the long and short vowels have the following *approximate* values :—

a (short a) like 'u' in the English word ' <i>must</i> '	o (short o) like 'o' in the English word ' <i>box</i> '
â (long a) like 'a' in the English word ' <i>after</i> '	ô (long o) like 'a' in the English word ' <i>ball</i> '
e (short e) like 'e' in the English word ' <i>bed</i> '	u (short u) like 'u' in the English word ' <i>put</i> '
ê (long e) like 'a' in the English word ' <i>cave</i> '	û (long u) like 'oo' in the English word ' <i>boot</i> '
i (short i) like 'i' in the English word ' <i>him</i> '	
î (long i) like 'ea' in the English word ' <i>peace</i> '	

In order to save space, no extra entry has been included to show whether the person contacted is a mast, a salik-like pilgrim, etc. because this is generally made clear in the description. When the words 'poor', 'sadhus', or 'mad' appear in the entry labelled *Known as*, such a flagrant inconsistency will not, I hope, upset the reader's sense of fitness. These people *are* sadhus, or poor, or mad, and their names are either not known or have not been recorded. The alternative in these cases would have been to put "Names not known" in the "*Known as*" entry, but it would, I felt, have appeared ridiculous to have entered the words "Names not known" against (for example), the description of the 7,000 sadhus contacted at Allahabad.

The names of masts and salik-like pilgrims have been entered in the supplement in *every place* where they have been in contact with Baba. In addition, a complete list of *all* the contacts of any particular mast with Baba, anywhere in India or elsewhere, is given in the 'home town' of each mast. Thus Ali Shah is entered under Ahmadnagar, his 'home town,' where will be found a record of *all* his various contacts with Baba in different parts of India. His name will also be found entered under Hyderabad (Deccan), Meherabad, Satara, and many other places where he has been taken for work and contact with Baba. The only individuals who have not been entered in all the relevant places in this way, are the inmates of the Mad Ashram at Rahuri. With one exception, all the inmates of Rahuri are entered and described under Rahuri only, principally because the 'home towns' of the majority of them are not known. Mohammed, because of his importance in Baba's work, is the exception to this single entry system of the Rahuri inmates, and his name appears in the supplement in all those places relevant to his work with Baba. In addition, the complete list of all the important dates of Mohammed's life with Baba is entered under Rahuri, which, strictly speaking, is not Mohammed's 'home town,' for he was brought to Rahuri from Bombay. It is because Mohammed was originally part and parcel of the Rahuri Ashram that this complete list of dates is entered under Rahuri, along with the descriptions of the other inmates of Rahuri.

(4) Concerning the column that contains the *Stars * * or **

This has been sufficiently explained in the fourth paragraph of the opening page of this Explanation to the Supplement.

(5) Concerning the column labelled *Description*:

These descriptions were first culled from various disciples of Meher Baba. Meher Baba then read through each description, correcting many, adding to many, and in the majority of important cases, he also dictated an authoritative note concerning the type of mast, and sometimes, also, a note about their spiritual advancement. Thus, whenever a man is described as on the sixth plane, as a majzoob-like mast, as a jalali type of mast, as an advanced pilgrim, as a seeker, etc., etc., these descriptions have *always* been given by Meher Baba himself.

Those masts and others who have been described in the main part of the book are mentioned in brief in the supplement; i.e., the essential dates and so forth are always shown in the supplement in those places where they have worked with Baba. In order to avoid duplication, a note in the *Description* column then refers the reader to the relevant chapter in the main part of the book, where the description of the mast or advanced soul in question may be found.

The reader will observe that here and there in the supplement, certain remarks in the description column are written completely in *italics*. The significance of these remarks in italics becomes clear only when they are read in conjunction with the dates in line with them in the *Date of contact* entry.

(6) Concerning the entries labelled *Date of contact*:

The date or dates given here are those on which Meher Baba contacted the persons concerned. Now in certain instances, particularly in the case of those masts who have been closely in contact with Baba—such as Mohammed, Ali Shah, Chatti Baba and others—there are certain dates shown in the *Date of contact* entry, which are not, strictly speaking, dates of contact, but are nevertheless key dates in the history of the work of these masts with Baba. In these cases, the dates are enclosed within brackets and the month is written in italics.

Each date is given with the year first, because this is generally the most certain, and is followed by the month and the day. When the month or the day is not known it is omitted. When the year or month or day is doubtful, a question mark *precedes* the year or month or day that is in doubt.

When a mast has *not* been contacted personally and directly by Baba, but has been contacted by a disciple of Baba, and is described here because he is interesting, no date is given in the *Date of contact* entry. In such a case, the date is generally included in the *Description* column. In addition, no dates are shown (in the date entry) in the case of the inmates of the Rahuri Ashram (except Mohammed). These inmates were of course frequently contacted by Baba, but as the dates concerning them were not on record, it was not possible to include them in the supplement.

(7) Concerning the *Footnotes*:

These are miscellaneous notes that would not fit logically into any of the various columns.

* * *

The additional supplement that is to be found at the end of the Main Supplement, is separate from the main supplement because it describes contacts with spiritual agents outside India (now India and Pakistan). Those spiritual agents whom Baba has contacted in India are described in the main supplement itself.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Abu Road	C/6	Khudâ Bakhsh	An old man, perhaps seventy-five years of age, who wears ragged clothes, and sleeps in a certain baker's shop. The baker loves and reveres him, and sees to his scanty needs. Khuda Bakhsh now wanders about the village by day, and at night sleeps in this bakery, but previously he had sat for forty years in a certain shrine, and during all these years spoke to no one. For this reason he is well known in Abu and the surrounding country. He is a good mast, is fond of tea, but eats very little, and accepts no gifts of any sort.	1941 June
Agra	E/5	Hillan Baba	A seeker, well known in Agra, where he is sought out for "cotton figures." Not outstanding, but sincere.	1944 October 2
“	“	Mastâni Mâi	* * A really high mastani. She lives alone in some ancient and disused stables, about a quarter of a mile from the famous Taj Mahal. As Baba and his attendant approached the stable, guided by a gardener from the Taj gardens, they heard a noise like the roaring of a tiger. When they came closer they found an old lady ; but though old, she was a big, strong woman, her arms were covered with bangles, and she had a bright, attractive face, and she was pacing to and fro roaring in this extraordinary fashion, making gestures all the while with her hands. When Baba arrived she stopped roaring, and greeted Baba with respect, and seemed happy to meet him. Baba told Eruch to ask her if she felt happy, and she replied that she was very happy to see them. Baba was obviously very glad to contact her, and said that she was a very high mastani. She has since passed away.	1941 March 1
“	“	Môhiuddîn Mastân	Noted as a good mast; but his description has not been recorded.	1944 October 2
“	“	Mullah Dâs Baba	No record	1944 October
“	“	Râjâ Nâm Mahâtâmâ	He lives alone in a small fortress-like hut isolated in the sandy wastes of the Jumna river-bed; an advanced pilgrim.	1944 October 2
“	“	Rajî Mastân	A naked mast on the roadside. A moderate mast.	1944 October 2

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Agra (contd.)	E/5	Name not known	A boy, naked save for a loin-cloth, with ashes on his body; pointed out by Baba as he stood by a sweetmeat shop in the Kinara Bazar. Baba said that he was on the second plane.	1929 July 29
“	“	Name not known	* On returning through the streets of Agra after seeing the boy described above, Baba passed by and pointed out "the only God intoxicated one in Agra," and added that he was a majzoob-like mast of the sixth plane. Seen again on their return from Kashmir on 16th August 1929	1929 July 29 1929 August 16
“	“	Name not known	Three or four moderate masts; no further recode.	1939 January
“	“	Name not known	Two or three masts; no further record.	1941 Feb. 26
Ahmadabad	C/7	Abbâ Jân	A highly adanced mast living near a dharmashala. He-smoked a clay pipe, and handed it round to those sitting in his room. He has now passed away.	1941 January 1941 July
“	“	Bâdshâh Bâpû	* Baba called him "Tinpot Baba" because he sat in a hollow at the side of a street, with a tin pot in front of him. Baba compared him to Wazir Baba of Narsobhwadi, and said he was a very good mast. Short, plump and old. He has now passed away.	1941 January 1941 July
“	“	Habsî Bâdshah	A very fat, elderly mast, a mixture of jalali and jamali types, cared for by some householders who keep him in their house. A good mast.	1941 January 1941 July
“	“	Names not known	Four masts of no special interest, and of whom no record was kept.	1941 January 1941 July
Ahmadnagar	D/8	Alî Shah	This delightful mast, one of Baba's favourites, is fully described in Chapter II, q.v. He is a perfect jamali mast, and has all the characteristics of such a mast, and is on the fifth plane. Baba's contact and work with him began in 1943, and since then he has called him constantly for special work. Baba has had him on several special occasions when he has been in seclusion; once in Angiras Rishi Hill, once on Purandhar fort, once in Mahabaleshwar, and in Satara. The dates of the multifarious contacts are given in the adjacent column overleaf.	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Ahmadnagar	D/8	Alî Shah	<p>Brought to: Meherabad for one day.</p> <p>Pimpalgaon for two or three days.</p> <p>Aurangabad for five days.</p> <p>Pimpalgaon; (stayed till 21st December 1944).</p> <p>Pimpalgaon; (stayed till 25th January 1945).</p> <p>Pimpalgaon for one day.</p> <p>Hyderabad (Dn.); (stayed till 1st May 1945).</p> <p>Hyderabad (Dn.); (stayed till 25th June 1945).</p> <p>Hyderabad (Dn.) ; for three days. 1945</p> <p>Wai for one day.</p> <p>Angiras Rishi Hill (stayed till 4th November 1945).</p> <p>Meherabad daily for seven days from 9 a.m. to midday.</p> <p>Baba's place of seclusion for four-days.</p> <p>Mahabaleshwar for three or four days.</p> <p>for ten days.</p> <p>stayed till 22nd February 1947 (with Baba in seclusion).</p> <p>for two days. 1947 March 23</p> <p>Purandhar ; stayed till 19th April 1947 (Baba's seclusion).</p> <p>Satara for five days (Baba's seclusion).</p> <p>Satara; stayed till 14th July 1947.</p>	<p>1943 May 29</p> <p>1944 April 18</p> <p>1944 October 23</p> <p>1944 Dec. 5</p> <p>1945 January 1</p> <p>1945 Feb. 28</p> <p>1945 April 21</p> <p>1945 June 16</p> <p>1945 August 21</p> <p>1945 Sep. 24</p> <p>1945 October 31</p> <p>1946 January 5</p> <p>1946 Nov. 2</p> <p>1946 December</p> <p>1947 January</p> <p>1947 Feb. 19</p> <p>1947 March 23</p> <p>1947 April 9</p> <p>1947 April 21</p> <p>1947 May 28</p>
Ahmadnagar	D/8	Baba Jân	<p><i>* * A fleeting encounter between two sadgurus—Hazrat Babajan and Shri Meher Baba. Baba was being driven from Toka to Nasik, when, near the tomb of the well-known saint Babu Saheb of Ahmadnagar, another car from the opposite direction passed, in which was Hazrat Babajan. Both cars slowed down, and then sped ahead without stopping.</i></p> <p><i>Another fleeting encounter only two days later, when Baba was returning from Nasik to Toka. Baba stopped for a brief rest at a devotee's house in Ahmadnagar. At about 1-30 in the afternoon, Baba went into a special room to rest, and after a few moments, suddenly emerged from the room</i></p>	<p>1929 October 3</p> <p>1929 October 5</p>

1Note.—Baba stayed with a large group of disciples in the P.W.D. bungalow in Ahmadnagar in 1938 for a few months.

Baba stayed with a small group of disciples in Rusi's bungalow (Mr. R. J. Irani), in Ahmadnagar from 31st January to 9th March 1945.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Ahmadnagar (contd.)	D/8	Baba Jân (contd.)	and sat alone on a chair in the compound. All kept at a distance, thinking that he did not wish to be disturbed. In a minute, the reason why Baba had gone into the compound was understood, for a car came fast along the public road and stopped suddenly in front of Baba. An expression of joy spread over Baba's face, and those present saw that Babajan was inside the car. Baba, in reply to a query about this visit and the previous one, said simply, "Babajan came here again, and so I am freed."	
"	"	Manî Râm	A poor, destitute old man, who was taken to the Mahabaleshwar Ashram for a few weeks. See Mahabaleshwar, in the supplement, for his description.	1947 January
"	"	Pahlwân	God-mad; a most entertaining and lovable fellow who was taken to the Mahabaleshwar Ashram for a few weeks. For his description see Chapter IV (the Mahabaleshwar Ashram).	1947 January
"	"	Sikander Shah	An old mast of no special interest, who repeats <i>ad nauseam</i> the words, "Hamid is beating me." Taken to Meherabad for Baba's contact.	1947 March 18
"	"	Sônâr	Another poor, destitute old man, who was taken to the Mahabaleshwar Ashram for a few weeks; see Mahabaleshwar, in the supplement, for his description.	1946 December
Ajanta	D/8	Miân Saheb	* * A very advanced mast, who is renowned throughout the adjacent countryside. He looks to be perhaps 70 or 80 years old, but locally, people say that he is over 100. He is so respected in Ajanta that he is given whatever he asks for. A local Marwari has given him a garden. Baba drove over to Ajanta from Aurungabad, and when the party arrived, and one of the group introduced the topic of a contact with Baba, Mian Saheb suggested the use of a room on the upper floor of a certain Khoja's house. This Khoja, who was then present, was overjoyed at the compliment, and rushed off to get the key of his house. When the key was brought and the door opened, Baba and the mast climbed to a room on the upper floor, and were there for some	1944 November

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Ajanta (contd.)	D/8	Mîân Saheb (contd.)	time. When Mian Saheb took Baba into the room he invited him to sit upon a sofa, then sat next to Baba, and embraced him very lovingly and wept and wept aloud. Those waiting below heard the mast weeping. and once, he cried out the Persian couplet, " <i>Khud be kud azad budi, khud gireftar amadi</i> "\ which means, in free translation, "You became free, and then allowed yourself to be bound." This refers to Baba's Infinite state, and how he became bound of his own will to help humanity.	
Ajmer*	D/5	Baba Mâstan	No further record.	1942
“	“	Châchâ (Nûr Alî Shah Pathân)	For a special description of this great seventh plane majzoob, see Chapter Two. Baba tells us that besides qutubs, there are three seventh plane men in India — two majzoobs and one jivanmukta (Sufi synonym; salik-e-kamil). Chacha is one of the majzoobs, Baba Shahabuddin of Bhat the other majzoob (see Bhat), and Ishwar Das Swami of Yadgiri, the jivanmukta (see Yadgiri). The contacts with Chacha have been many and various since the first encounter in February 1939, and the dates of the first and subsequent contacts are given in the adjacent column.	
			<i>Several visits and brought twice to Baba's bungalow.</i>	1939 February
			<i>Several visits during this month (June).</i>	1941 May 5 1941 June 1941 October 10 1942 Feb. 15 1942 July 27 1942 July 28 1946 July
			<i>Brought to Satara; stayed until 10th July 1947</i>	1947 June 3
“	“	Chattî Baba	This great sixth plane mast is fully described in Chapter Two. His only connection with Ajmer is that he stayed there with Baba from 17th May to 16th July 1941.	(1941 May 17)
“	“	Delhi Darwâzawâlâ Mast	To be found at the Delhi gate. No further record of him.	1842 July 28
“	‘	Hathî Baba	No further record.	1941 June

* *Note* .—Baba stayed in Ajmer during the following periods with various groups of disciples.

(1) February 1939 ; when there was a small mast ashram at Ajmer.

(2) 17th May 1941 to 16th July 1941.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Ajmer (contd.)	D/5	Lakhan Shah	This delightful, sixth plane mast is described 1939 February at length in Chapter Four, where an account is given of the Ajmer Mast Ashram. <i>Brought to Meherabad for 15 days</i> , 1939 June 2	1939 February 1939 June 2
“	“	Mohammed	This, of course, is "our" Mohammed who (1939 February) stayed in Ajmer with Baba in February 1939, and was bathed and fed daily by Baba during the time of the mast ashram there. Mohammed is fully described in Chapter Two, and the dates of all his movements are given in the supplement under " Rahuri."	(1939 February)
“	“	Qabristânwâlâ (Socrates)	This delightful fifth plane mast, the third of the great Ajmer masts, is fully described in Chapter Four, in the account of the Ajmer Mast Ashram.	1939 February 1941 May 5 1941 Oct.10 1941 July 28
“	“	Name not known	* Baba was in the town to contact masts, and this fellow cried out, pointing to Baba, "Oh look, Shankar has come; take God's darshan all of you".	1939 February
“	“	Name not known	No record, except that he was a muslim.	194 May 5
“	“	Names not known	Four masts; no record.	1942 July
“	“	Names not known	Six masts bathed, clothed and fed by Baba.	1939 Feb. 11
“	“	Names not known	A total of twenty men, some of them masts, some God-mad, and a few mad and poor; bathed, clothed and fed on Baba's birthday. Baba and his men fasted until the work was completed, which was then 2.0 p.m. This episode is briefly mentioned in the description of the Ajmer Mast Ashram in Chapter Four, and two illustrations are also given.	1939 Feb. 15
Ajodhya	G/5	Bengâlî Mastâni Mâi	An old woman of rather dark complexion; her body, arms and legs were covered with, iron rings. She lived in a small hut, and was revered by the local people; a good mastani.	1942 March
“	“	Gârîwâlâ Baba	* An old man with no teeth, who for twenty-five years has remained in a small hut that has been constructed to look rather like a railway carriage—even to having wheels! The local people serve him and bring him water and food, and he never leaves the hut. He is an initiate pilgrim, and is much revered locally.	1942 March
“	“	Math Mahârâj	An old man who lives in a sadhu's lodging house (<i>a math</i>). A good mast.	1942 March

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Ajodhya (contd.)	G/5	Nârân Baba	An old man who dwells in a temple by the river. An initiate pilgrim.	1942 March
“	“	Sant Mahâraj (Sant Râm)	To be found on the river bank ; a sincere seeker.	1942 March
“	“	Shivan Mahâraj	Lived in a temple consecrated to Hanuman; a seeker.	1942 March
Akola	D/8	Chamnâ Mâi Mastânî	A fat woman, well known in Akola, who wanders about the town all the day. In the evening her mother takes her back home. She is a good mastani.	1944 July
Aland	D/9	Shah Saheb Mastân	A mast of no special interest, except that his physical appearance is said to have remained unchanged for the past thirty years. Baba gave him tea, and contacted him in a tea shop.	1945 July 6
Ale	C/8	Vâsudêv Swâmi	<i>Brought to Pimpalgaon for three or four days;</i> Baba went to Ale personally and brought him back to Pimpalgaon.	1944 May 6
			<i>Brought to Mahabaleshwar Ashram for three or four days,</i>	1946 December
			This touching little old man is described in the account of the Mahabaleshwar Ashram in Chapter Four.	
Aligarh	E/4	Agni-wâlâ Baba Mastân	* An old mast who lives in a deserted room that was once a shop; he keeps five or six puppies, and always has a fire (agni) in the room. He asked for firewood from Baba who gave him one maund (80 pounds) of it, and the mast himself carried the load of wood on his head from the woodstall to his room. Baba also fed him, and as usual with these masts who keep dogs about them, Agniwala Baba first fed the puppies, and . then allowed himself to be fed. A good mast.	1942 February
“	“	Name not known	* A bearded man, looking like a Muslim, who stood smartly to attention when Baba and his party of mandali passed by in their bus. Baba pointed him out as the spiritual charge-man of Aligarh. This curious, fleeting contact was one of many on the bus trip to Kashmir in the summer of 1929.	1929 July 22
“	“	Name not known	No further record.	1941 July 11

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Allahabad*	F/5	Bashîr Mastân	* * This mast is particularly important because he is one of the three in India of the sixth type of mast, described in Chapter One. He is also the spiritual chargeman of Allahabad, and is completely naked, elderly, and of shortish stature. He is always to be found in the middle of the bazaar, and is a great lover <i>of pan</i> . He was rather reluctant to come for Baba's contact, but was eventually contacted in the dispensary of a doctor who liked the mast, and whom the mast also liked. He is a very good mast, and, as explained in Chapter One, he combines the characteristics of all the first five types of mast. He is, of course, one of the masts one would like to know more about.	1941 October
“	“	Nangâ Mast (Nanga Sâdhu)	* A naked sadhu whom one might believe to be a mast, but who is in fact an advanced pilgrim. Baba said that he was on the fourth plane. He walked with his eyes turned upwards so that only the whites could be seen, and it was a puzzle how he managed to walk like this, without colliding with people and objects. This contact was at the time of the <i>Kumbh Mela</i> in December 1941. Kaka arranged for Baba to sit with Nanga Mast in an empty tent at the Kumbh Mela, and after about half an hour, he crawled out unexpectedly from under the side of the tent, and walked away. His conversation was irrational. Baba said of him that he was a "big saint".	1941 Dec. 31
“	“	Nârâin Baba	A fattish, elderly man with a white beard, who was clad only in a short lungi, and who sat on the river bank repeating the words "Narain, Narain". A seeker.	1941 October
“	“	Name not known	A fat man, fifty-fiveish, naked to the waist, who lives on a verandah of the Deputy Collector's office. A Government official serves and feeds him. A good mast.	1941 October
“	“	Name not known	He carried a small country-made bed (<i>charpal</i>) on his back, and walked along ringing a bell ; he would sit on the charpai when so inclined. A seeker.	1941 December
“	“	Name not known	No further record.	1941 October
“	“	Name not known	No further record.	1941 October

* *Note:* See also Jhusi and Naini which are suburbs of Allahabad, where Baba has also done mast work.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Allahabad (contd.)	F/5	Sâdhûs (7,000) approximately	* * These 7,000 Sadhus were contacted by Baba at the great kumbh Mela that is held at Allahabad once every twelve years. Allahabad is a sacred city, because there the Ganges and the Jumna, both holy rivers from the most ancient times, unite to form one stream. This mela or fair is held on a piece of ground near this confluence of the two rivers, and sadhus and spiritual aspirants from all over India flock to it. The last fair was in December 1941. On 30th December, Baba contacted about 360 sadhus, and the following day, working from 6-0 a.m. to 1-0 a.m. and from 6-0 p.m. to 9-0 p.m., he contacted another 6,700 or so; and thus, in fact, he contacted in all more than 7,000 sadhus at this fair. He touched the feet of each one, so that the mere physical labour alone was a prodigious achievement. This is the largest number of sadhus ever contacted by Baba at one time. See also Meher Baba Journal, Vol. IV, page 177, <i>et seq.</i>	1941 Dec. 30 1941 Dec. 31
Alwar	D/5	Mastân Baba	No further record.	1941 June
“	“	Names not known	Four masts of whom there is no record.	1941 January
Ambala	D/3	Baba Jânkidâs	No further record.	1946 August 8
“	“	Bengali Baba	No further record.	1946 August 8
“	“	Gathriwâlâ Baba	A moderate mast of whom no description is recorded.	1946 August 3
“	“	Hâfizjî	* An old man who hangs plates and tins and odd bric-a-brac on the branches of a tree, in the shade of which he sits. He was brought to the Travellers' Bungalow for Baba's contact. A moderate mast.	1946 August 3
“	“	Malang Sâin	* He is, Baba said, the highest mast in Ambala. A Pathan, tall like most Pathans, clean-shaven, he wears a dirty old hat and an overcoat, which he never removes throughout the year—even in the hottest weather. Each night he sleeps in a bakery.	1946 May 3 1946 August 3
“	“	Mastân Kôki	Of no special interest.	1946 August 8
“	“	Pinjîshah Baba	Nothing special.	1946 August 8
“	“	Qayûm Baba	A moderate mast of no particular interest.	1946 Sept. 4
“	“	Ramzân Khân	Of no special interest.	1946 August 8

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Ambala	D/3	Topkhânawâlâ Baba	* A tall, dark-skinned, naked mast, with black, bushy hair. He lives on the <i>maidan</i> (a piece of open ground) in all seasons—in rain or shine, and he has about a dozen dogs constantly round him which he feeds first of all. He sometimes invites local shepherds who graze their cattle and goats on the maidan, to take tea with him, if he is in that sort of mood. He is a very good mast with whom Baba sat for forty-five minutes.	1946 August 8
“	“	Name not known.	No further record.	1946 May 3
Amber	D/5	Nangâ Baba	* * This mast was first pointed out by Baba to the ladies' group, on their way into Jaipur in February 1939. Baba ordered Elizabeth to stop the bus in front of the great palace fortress that stands on a rock high over the road at Amber, so that the party might watch a procession of the Maharaja's guards who were at that moment going up into the palace to the accompaniment of martial music. This naked mast, with his mass of tangled hair, and carrying a staff in his hand—reminiscent of pictures of St. John the Baptist—was then pointed out by Baba, coming slowly down the hill on the opposite side of the valley, and was described by Baba as "the spiritual charge-man of Jaipur; a very advanced soul". In January or February 1941, when Baba and his group again stayed in Jaipur, Eruch was sent to try to bring the mast to Baba. Eruch thus describes him :—"He is completely naked, and carries a forked stick with bits of dirty rag tied to it. He lives on a mountain facing the Amber palace, and each morning, he comes down to Amber village, takes some sweetmeats from a shopkeeper who gives them to him, and speaking to no one, returns to his mountain. About half-way up the mountain, at a small temple where there is a spring of water, he washes, eats the sweetmeats, drinks water, and then goes up to his mountain top. At this little temple, he used each day, after refreshing himself with sweets and water, to make mud balls. I asked him what these were for, and he told me that he was ordered to throw these "fire balls" on big cities in other	1939 Feb. 8 1941 Jan. or Feb.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Amber (contd.)	D/5	Nangâ Baba (contd.)	<p>parts of the world, and because of this he was very busy, and couldn't come with me. I then asked him what his peculiar forked stick was for, and he replied that the stick and the knots of old rags on it helped him to aim and point towards the cities on which he threw the "fire balls". He told me to go away, but he promised to come for contact one day when he visited Jaipur. I tried with more persuasion to get Nanga Baba to come with me at once, but he refused, and hit me".</p> <p>A few days later, however, the mast was spotted by Eruch coming along the road past Baba's bungalow in Jaipur, and he was coaxed into the garage, and contacted by Baba. So he kept his promise, though he usually never came to Jaipur at all!</p>	
Amboli	C/10	Jampiâ	<p>* * He was picked up by Baba on the roadside near Belgaum, during the bus trip from Bangalore to Meherabad in April 1940. His behaviour seemed more like that of a mischievous monkey than of a human being, and Baba said that it was not his fault but was due to the difficulty of reconciling his physical consciousness with his spiritual state. He used to squat next to anyone eating, and if they diverted their attention from their plate for more than a few seconds, Jampia would plunge his hand into their plate and purloin a huge handful of food, which he would at once force into his mouth and swallow as soon as possible. He would throw shoes out of windows, pull hooks out of walls, work shelves loose from their brackets, bang loose things about, and generally be tirelessly active and restless by night and day. He would climb on to high shelves by some simian skill, and squat there to everyone's consternation; he would pick up his own ordure, fling it vertically in the air, and try to stand so that it fell down on his head. He was an impossible fellow, more funny in retrospect than he was at the time, since he nearly drove everyone crazy during the few days he was there. Eventually he was sent back to Belgaum, as he was really too much to manage. His talk was a babble that no one understood.</p>	1940 April

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Amboli (contd.)	C/10	Nârâin Bhar	* A God-mad Brahmin brought from Narsobhawadi to Amboli, where Baba and his party stayed a few days. He was an entertaining conversationalist of a crazy sort, mixing English, which he knew quite well, with Sanskrit, Marathi and Hindi. He was a learned man who had become God-mad. He accompanied the party to Sakharpa, but after having been found by Gustadji, in the middle of the night, at the top of a tall tree in the Dak Bungalow garden, it was thought better to send him back to Narsobhawadi, since Gustadji found him too difficult to control.	1940 April
Amraoti	E/7	Bajrang Baba	An old sadhu who sits in a temple at Amraoti; a sincere seeker.	1944 July
“	“	Dâdâ Mahârâj	This strange, old, sixth plane, majzoob-like mast was brought to the Jubbulpore Mast Ashram, and he is described in the account of this ashram in Chapter Four. He has now passed away.	1939 March or April
“	“	Dâdâ Miân	* * Chhagan tried to persuade Dada Mian to come to the Jubbulpore Ashram in April 1939; but he declined and said, "He (Baba) is the Emperor, how can I come?"	
Amritsar*	D/3	Bâlâ Sâin	* A good mast; a very old man, tall, dark-skinned, naked, face and head shaven, who sits by the edge of a dirty gutter near an old shrine. He anoints his body, sometimes with fragrant oils, and sometimes with henna, and is occasionally seen throwing dust over his head and shoulders. By birth he is a Khoja.	1946 May 6 1946 July 28
“	“	Bhôlânâth Baba	No further record.	1946 July 28
“	“	Chînîwâlâ Baba	Contacted in a cemetery; he asked for a hundred rupees from Baba and was given it! A moderate mast.	1943 Sept. 14
“	“	Gulzâ Mast	No further record, except that he is a moderate mast.	1946 May 6
“	“	Kâlâ Sâin	* An adept pilgrim, famous in Amritsar, reputed to be about 110 years old. He has normal consciousness and is not, therefore, a mast, but an adept pilgrim; but in spite of his normal consciousness, he barely	1942 April 1943 Sept. 14 1946 May 6

* *Note:* See also Verka, which is a suburb of Amritsar.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Amritsar (contd.)	D/3	Kâlâ Sâin (contd.)	speaks to anyone. At the first two contacts he was in a shrine in a wild and lonely place on the outskirts of Amritsar; but in 1946, was found sitting naked in the shade of a tree. Baba liked him very much.	
“	“	Kâlikamblî- wâlâ	No further record.	1942 March
“	“	Mastân Shah	A moderate mast.	1946 May 6
“	“	Mâuñî Baba	Silent (mauni); but beyond this of no special interest.	1946 May 6
“	“	Muâlnâth Mast	A good mast; naked, who has sat for many years near a temple in Amritsar.	1946 May 6 1946 July 28
“	“	Nawâb Sâin	Smokes hemp {Cannabis indica}; of no special interest.	
“	“	Nûruddîn Mast	A lean and lanky fellow whose peculiarity is, if given anything, to hand it on to someone else at once.	1946 May 6
“	“	Sâdhû Multân Lâlâ	A sadhu; of no special interest	1946 July 28
“	“	Name not known	* Contacted on a bridge in Amritsar during the bus trip from Jaipur to Quetta in March 1941. Baba stopped the car when he saw him. He looked rather like Chatti Baba, but he had a very fair complexion, and there was a prodigious grin on his face when Baba got down to contact him. His voluntary attendant (muja war) said that he had been expecting someone since morning, and had himself cleaned out his hut for his prospective visitor.	1941 March
Angiras Rishi Hill	F/8	Ali Shah	<i>Of Ahmadnagar. Brought to Angiras Rishi Hill</i> <i>Left Angiras Rishi hill on 4th November</i> (see Chapter Two for his description). Baba was in seclusion on this forest-clad mountain from 31st October until 12th November 1945. For the first five days, he had Ali Shah with him, and during the remaining days was in seclusion alone. The relevant features of this seclusion are described in Chapter Two, in the account of Ali Shah.	1945 October 31 (1945 Nov. 4)
“	“	Poor	Fifty-one poor people from the surrounding 1945 November c country were brought to this hill, had their feet washed by Baba, and were each given, five rupees. This gift was handed to	1945 Nov. 6

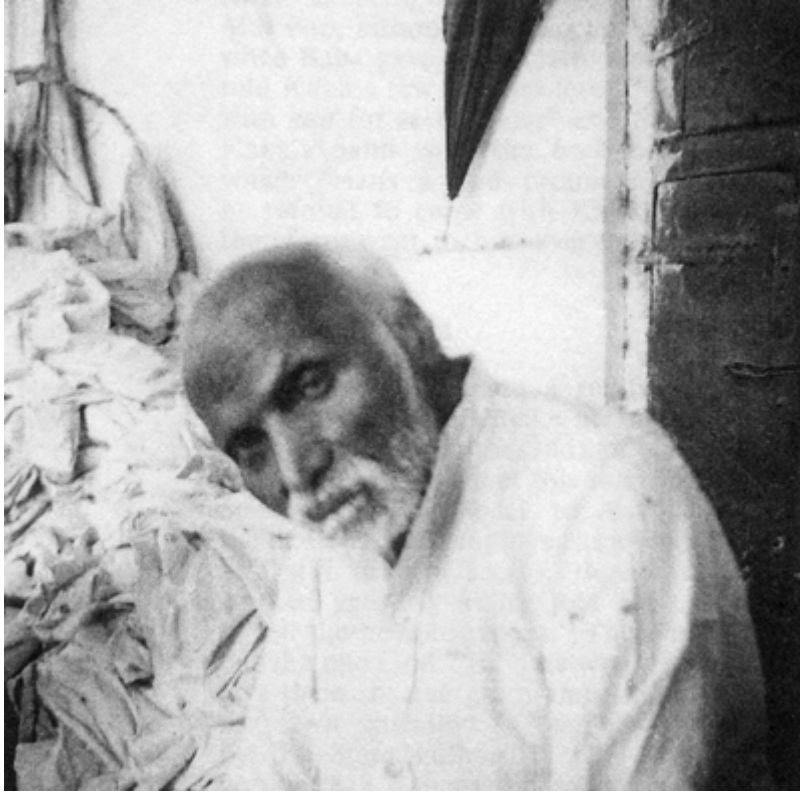
<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Angiras Rishi Hill	F/8	Poor (contd.)	each one by Baba in the seclusion of a room. This contact with the poor was one of the features of Baba's period of seclusion described in the antecedent annotation.	
Anuradhapura (Ceylon)	F/13	Name not known	An old man sitting near the great Buddhist stupa; no record of his description.	1940 November
Aurangabad*	D/8	Abdul Karîm	No further record.	1944 April 23
“	“	Adu Miân	Of Nander. He was brought to Aurungabad for five days, and is a good mast, dressed in a dirty kafni. He wanders about Nander and collects whatever people give him in a fold of his kafni, but forgets what he is holding, so that much of his treasure falls to the ground unheeded. He is an old man, fond of hemp (<i>Cannabis indica</i>). He has also been contacted in Nander itself in 1945 (see Nander).	1944 Feb. 25
“	“	Ahmad Saheb	No further record.	1944 April 23
“	“	Ali Shah	Of Ahmadnagar. This, of course, is Ali Shah, one of the five favourites. He was brought to Aurungabad for five days for Baba's contact. See Chapter Two for his description.	1944 October 23
“	“	Amdû Mâin	No further record.	1944 march 10
“	“	Bâpû Râi	No further record.	1944 April 23
“	“	Bashîr	Brought to Mahabalesbwar Ashram for a few days; a poor old man (see Mahabaleshwar).	1946 December
“	“	Cinemawâlâ Baba	An old man who sits near the cinema; hence his name. He is of no special interest, and is described as being half mast.	1944 March 3
“	“	Hûhû Mastân	A peculiar name, but no one now remembers him in spite of that! Probably nothing special.	1944 April 23
“	“	Kachî Baba	No further record.	1944 April 23
“	“	Karigar Baba	* More eccentric than advanced. He wears a monstrous turban the size of a parasol, and does not allow people to sit crosslegged before him, for if they do so, he orders them to uncross their legs. If he sees stones piled untidily in the street he puts them	1943 January 30

* *General Note:* Baba has stayed in Aurungabad during the following periods :—

- (1) From 25th January 1943 to 3rd February 1943—with a few of the mandali only.
- (2) From 5th February 1944 to 10th April 1944—with a large group.
- (3) From 8th October 1944 to 28th November 1944—with a large group.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Aurangabad	D/8	Karigar Baba (contd.)	straight, and by day he doesn't speak. He has a disciple who plays the stringed Indian instrument).	
“	“	Mâi Bâp	<i>Brought to Khuldabad Dak Bungalow where Baba was staying (about 15 miles from Aurungabad).</i>	1939 May
			<i>Brought to Baba's bungalow for contact several times (1943 January).</i>	1943 January
			<p>* * This high mast was first discovered by Kaka in Aurungabad in May 1939, and he was brought to Baba who was then staying at the State Guest House at Khuldabad. He was a dirty fellow, whose peculiarity was to collect a miscellany of twenty-five to thirty bundles of old rags and stale food. If you asked him his name, he would reply "<i>Mai Bap</i>" (Mother, father), and hence he was known by that name. If given any new clothes, he would wear them for a few days and then make a new bundle of them. He was then middle-aged and lived in a house of some relations of his in Aurungabad. Baba bathed, clothed and fed him, and while he was in the room alone with Baba, he shouted out once or twice "I am on fire ; I am aflame". When Kaka took him back to Aurungabad later the same day in Elizabeth's car, he asked Mai Bap where he had eaten, and he received the reply, "Today I came to God's court and was given food". In January 1943, when Baba stayed for a few days in a cottage in Aurungabad, Mai Bap was brought by Adi for renewed contact. He sat alone with Baba in a room for about twenty minutes, and then rushed out of the room shouting, "In this jungle there are many thorns". Again, he was persuaded to sit with Baba for perhaps a further fifteen minutes, and he then came out again and said, "A nail has pierced me, and I can't bear the pain". Kaka believes these remarks to show that Baba had given Mai Bap some difficult and painful spiritual work. Rather similar remarks were occasionally made by Chatti Baba, indicating that he was helping Baba with spiritual problems, and that sometimes the burden was more than he could bear.</p>	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Aurangabad (contd.)	D/8	Mâi Bâp (contd.)	Baba never responds to questions about what masts do for him and what he does for them, apart from the statement that there is mutual help. After this, Mai Bap was taken back to his home, and Baba told Kaka to bring him daily for seven days. Mai Bap, although he had not been present when Baba gave these instructions to Kaka, told Kaka a few minutes later, " I will come with you for seven days," and then touched Kaka's palm with the <i>back</i> of his hand, which means a dud promise ! Next day, he refused to come with Kaka, and Baba, therefore, went to him every evening at his own house.	
“	“	Mast Yôgi	No further record.	1944 April 23
“	“	Mâulvî Abdul Wahâb Mudâris	<p>* * Of Paithan. Baba and a small group had gone to Paithan to make arrangements for giving charity to thousands of poor people (in Paithan). They met this man in Paithan, and brought him back to Aurangabad in their car. He was employed as a schoolmaster and still drew a salary, though he never worked properly at his job. He used only to tell the boys to repeat "There is no God but the one God", and he would sometimes give them roasted grain and exhort them to pray. An attendant (a peon) was provided by the State authorities who would take him once a day to the school to sign the register there.</p> <p>At this first meeting, Abdul Wahab explained to Baba and Baidul that he had previously been in a majzoob-like state, and had written some notes about his spiritual experiences. His state now fluctuates, and is sometimes salik-like and sometimes majzoob-like. The Government pays his wife the greater part of his salary, and about fifteen rupees a month are given to a shopkeeper who is made responsible for feeding him. Baba liked him.</p> <p>He was contacted a few days later in Paithan when he was given clothes and money, and sent home. On reaching Aurangabad at the first meeting, he asked to be dropped in the bazaar, and promised to come to Baba later the same day; he slipped off, however,</p>	1944 March 14 1944



Qutub Shah (Captain) of Aurungabad.
Note the bundles of rags behind him.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Aurangabad (contd.)	D/8		and Baidul found him eventually at some wayside station and brought him back to Baba in Aurungabad.	
“	“	Qutub Shah (Captain)	* * An old, thin, short man, very dirty indeed, wearing filthy old clothes, who sits on the porch of a pleader's house and says, " <i>Jao, jao</i> " (go away, go away) to everyone. He keeps bundles of rags. He is a very good, majzoob-like mast of the sixth plane, and is unconscious of his bodily functions. The pleader personally washes him, and keeps him as clean as the mast allows. See photograph.	1943 january
“	“	Walîjî	A moderate mast who usually stays at a certain police station in Aurungabad. He carries a stick, and is taken for rides by tonga owners He is well known in Aurungabad.	1943 January 30
Badnera	E/7	Badri Baba	* An old man and a very good mast, a blend of majzoob-like and salik-like types, who used to stand for one or two days at a stretch, in one place and in one position; sometimes he would lie in one place for two or three days. At the second contact, he was given six cups of milk. He is in Juna village a few miles from Badnera.	1944 July 1944 August 12
“	“	Kalî Kamblîwâlâ Baba	An old and a good mast who sits in the street with two or three bundles and a big metal plate by his side. He was brought to a mosque where Baba sat with him for one hour, and fed him.	1944 July
Bahraich	F/5	Kacherîwâlâ Baba	An old man, naked-except for a loin-cloth, who lives in the garage of the local court (<i>kacheri</i>). He asked Baba to give him a dhoti, and as there was no time to buy one, a policeman volunteered to give his own dhoti, and was paid for it. This was a good mast.	1942 March
“	“	Lohe Baba	A grotesquely thin man of about middle age, naked save for a loin-cloth, who wears bits and pieces of iron (<i>loha</i>) all over his body and limbs. He also keeps a massive slab of iron on which have been embossed all sorts of names of God, in many tongues and of many religions. A moderate mast.	1942 March

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bahraich (contd.)	F/5	Mastânî Mâi	A middle-aged, plump little mastani who used to sit at the foot of a clock tower in a public garden. She also had iron rings all over her limbs. She was brought to Baba who fed her. A moderate mastani.	1942 March
“	“	Sakhî Baba	* * A most interesting man and a good mast; a perfect mahbubi mast. He is a very fat old man who carries an earthenware pot in which he puts everything given him to eat, and he carries a sack over his shoulder. He reminded the party of a fat edition of Chatti Baba. When Baba came, he took some bells out of his bundle, tied them round his ankles, and began dancing before Baba, singing in a very sweet voice, " <i>Allah darshan dene ko aye</i> " (God has come to give his darshan). Those with Baba called a tonga and Sakhi Baba was taken to a shrine outside the town, where Baba contacted him. He had previously sat naked in one place 1945 October 16 for twelve years eating anything or nothing. He is now an old man, wears clothes, and wanders about the town; a good mast.	1942 March
Balasore	I/7	Bengâlî Baba	He had previously sat naked in one place for twelve years eating anything and nothing. He is now an old man, wears clothes, and wanders about the town; a good mast.	1945 October 16
“	“	Datâ Saheb	An old man, very much revered in Balasore; he was contacted at night, and was woken up for this purpose. An advanced pilgrim.	1945 October 16
Bandarawela (Ceylon)		Name not known	* A strange meeting that struck those present as significant. Baba and party, having arrived from the West, went up to Bandarawela from Colombo. There, Baba wanted to enter a Buddhist temple. A young man told Baba to remove his shoes, and there was a discussion about this. Thereupon, a very old man emerged from a hut opposite the cave, and told the young man to let Baba and his group enter the temple without removing their shoes. The old man then exchanged some peculiar signs with Baba, pointing to a wooden bedstead outside the house, then to the mattress on the bed, then to the ground. In reply, Baba told him to await orders until he returned. Baba later explained that he was on the fourth plane, was one of his agents who was in charge of Central Ceylon, and that he would promote him to the fifth plane before leaving Ceylon. He was an indirect agent, for the definition of which see the additional supplement at the end of this supplement.	1933 January

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bangalore*	E/11	Chaddar Baba	Brought to Baba's house—"The Links"—at Bangalore and contacted by him. This great sixth plane mast, the spiritual chargeman of Bangalore, is fully described in Chapter Four in the account of the Bangalore Mast Ashram.	1939 August 24
“	“	Chattî Baba (Mutha Swami)	<i>Arrived at the Bangalore Mast Ashram. Left Bangalore for Meherabad with other inmates of the mast ashram. (1940 April)</i> This is <i>the</i> Chatti Baba. For his full history, see Chapter Two, and for a list of dates of his various movements and contacts with Baba, see Negapatam.	(1939 Dec. 1)
“	“	Chinnaswâmî	<i>Contacted in Trixandrum by Baba.</i> <i>Arrived at the Bangalore Mast Ashram. (1940 January 10)</i> <i>Sent back to Trivandrum with Chanji's brother. (1940 (?) March)</i> This lively and entertaining third plane mast is fully' described in Chapter Four, in the account of the Bangalore Mast Ashram.	1940 January 6 (1940 Jan. 10) (1940 (?) March)
“	“	Ghafûr Saheb	<i>* * Of Madras. Brought to Bangalore for one day.</i> This mast is a good one, and is peculiar as a rare mixture of the jalali and mahbubi types. He is an old man who has bangles on his arms, and usually wears a piece of a woman's bodice. He also smears slaked lime on his body. He was first contacted by Baba in September 1939, when Adi and Kaka, on Baba's instructions, motored to Madras in order to bring one or two masts to the Bangalore Mast Ashram. They found Ghafur, and being told that he was fond of flowers, enticed him into the car by means of these, and then drove off at once to Bangalore. After but one day at Bangalore, Baba suddenly ordered Adi to drive him back post-haste to Madras. When they reached there, they discovered that the man who	1939 Sept. (?) 6

* *General Note:* Baba and party arrived in Bangalore on 12th August 1939 and left on 1st April 1940. The mad ashram arrived from Meherabad on 19th September 1939 and returned to Meherabad at the beginning of April 1940.

The mast ashram at "The Links" began about the beginning of October 1939 and continued until it was transferred to Meherabad in April 1940. For the description of the inmates of the mad ashram see Rahuri in , the supplement and also the general description of the mad ashram in Chapter Three. The inmates of the mast ashram are described above, and in Chapter Four in the account of the Bangalore Mast Ashram.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bangalore (contd.)		Ghafūr Saheb (contd.)	had helped them to find Ghafur had been the victim of very serious threats. It seems that a number of Pathans, who much respected Ghafur as a great mast, had threatened this man that if he did not produce Ghafur within two days, they would kill him. Adi and Kaka arrived with Ghafur before this threat was put into effect, and one can almost hear the cry of relief that the anxious man must have uttered when Ghafur was brought back so unexpectedly. The Pathans who had uttered these threats were also repentant—in short, all was well that ended well. This mast was contacted again by Baba in Madras itself in 1945 (see Madras).	
“	“	Mohammed	This is "our" Mohammed. He stayed in Bangalore until April 1940, when he returned to Meherabad with the inmates of the mad and mast ashrams.	(1939 August)
“	“	Phûlwâlâ	<i>Arrived at Bangalore Mast Ashram from Belgaum.</i> <i>Left Bangalore for Meherabad with other inmates of the mast ashram.</i> This high mast of the sixth plane is fully described in Chapter Four, in the account of the Bangalore Mast Ashram.	1939 October 10 (1940 April)
“	“	Râmshish	* Arrived at the Bangalore Mast Ashram from belgaum. Left Bangalore for Meherabad with the other inmates of the mast ashram. (1940 April) When Ramshish was first brought to Bangalore, he gave the impression of being nothing but hair from the neck up—bushy black hair tied in a bunch on the top of his head—bushy black beard and moustache—so that one could see only his nose, and two dazed, bright eyes peeping out between these tangled masses of hair. He had very little body sense, and allowed himself to be shaved and bathed by Baba, whereafter he became apparently more cognizant of his environment. The real change, however, came after a mildly startling episode. Ramshish and Phulwala used to share one room in the mast ashram, and they would sometimes lock themselves in	1939 October 10 (1940 April)

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bangalore (contd.)	E/11		their room. One evening, Phulwala left a lighted country cigarette on his bed, and his mattress caught fire. The shouts of Phulwala were suddenly heard, and Ramshish, who up to that time had always remained almost entirely silent, began shouting also. The two of them eventually bethought themselves to fling open the door, which they had fastened from within, so that Eruch and the boys were able to run in and extinguish the fire. After this episode, Ramshish began speaking quite often, and would join in the ashram life, play games, listen to the music, and he would sometimes sing. He had a good voice and an attractive smile. He was a moderate mast.	
“	“	Shariat Khân	<i>Contacted in Chikmugalur by Baba, and is brought with the party to the Dak Bungalow in Hassan.</i>	1940 January 18
			<i>Brought to the Bangalore Mast Ashram from Chikmugalur.</i>	(1940 Jan. 20)
			<i>Taken to Meherabad with the other inmates of the mast uthram.</i>	(1940 April)
			This entertaining and advanced mahbubi mast is described in Chapter Four, in the account of the Bangalore Mast Ashram.	
“	“	Yûsuf	<i>Arrived in the Bangalore Mast Ashram along with Chatti Baba.</i>	(1939 Dec. 1)
			<i>Sent back to Trichinopoly.</i>	(1940 (?) March)
			He was picked up in Trichinopoly, where he was first contacted by Baba, and was brought to the Bangalore Ashram, where he stayed until March 1940, when he was taken back to Trichinopoly. He was a young, lean, tall mast of the third plane, with very little body sense. He was very fond of tea and country cigarettes (<i>beedies</i>), and was a chain smoker of these, He used to say almost nothing, but would occasionally blurt out "Cha: beedie!" and so forth, when he needed these. He was docile and easy to manage.	
Bankura	I/6	Ahmed Ali Shah	No further record.	1945 October 15
“	“	Mâulânâ Bakhsh	An old mast, quite indifferent as to whether he gets food or not.	1945 October 15

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bansi	I/6	Bansi Baba	<p>* * An adept yogi of great age. Baba and his party underwent a deal of trouble to reach his village, which is some miles from Bansi, and for the final two miles they had to walk through rice fields which, when flooded as these were, are heavy going.</p> <p>Bansi Baba lives in an upper room, and an old woman known as "<i>Mai</i>" (Mother) serves him. Every day, scores of people come from surrounding districts for Bansi Baba's darshan, which is given at particular hours. Eruch, however, found Mai at the back of the house, and she interceded with Bansi Baba that they might be allowed to see him at once. On all these mast tours, one must remember, Baba's real name is never given, and the mandali refer to Baba as their elder brother, and they play the part of a group of brothers or friends who have come from Bombay to visit saints and masts.</p> <p>They were taken upstairs to a very dimly lit room, of which the darkness was the first thing that struck them. At one end of the room, Bansi Baba was sitting on a kind of throne, one foot resting on a footstool. He seemed very bright in that dark room, and there was an overwhelming feeling of peace and love which those with Baba felt strongly. He was naked to the waist, and wore a brown turban, a short dhoti, and costly sandals. People in Bansi do not know his age, but he is believed to be about 250 years old. He sits quite still on his throne-like chair, as if he were a statue. He is very, very thin, mere bone and integument, but there are no wrinkles on his fair skin, so that Baba, in describing him, said that he looked like wax. His aspect was most kingly, for his presence dominated that dark room, and the bliss and peace that he radiated made him a memorable personality. Baba said that they had seen a really good soul that day, and that the trouble taken to reach him was amply justified.</p>	1945 October 15
Baragran	E/3	Name not known	A yogi, an advanced pilgrim, who is naked except for his loin-cloth, and lives in a hut on the bank of the Beas river in this high and	1946 june

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Baragran (contd.)	E/3	Name not known (contd.)	lovely valley of Kulu. Here the Beas is a rushing mountain torrent overhung by willow trees. At the first encounter, he gave Baba a strange look, and the two went into the yogi's hut together and were in silent conference for about half an hour.	
Baramati	—	Jummâ	Taken to Mahabaleshwar Mast Ashram for about ten days; he is described in the account of the Mahabaleshwar Ashram in Chapter Four.	1947 January
Bareilly	E/4	Bashîr Miân	* * An adept pilgrim. He is a very old man, lean of body, for he eats very little; he has long finger-nails, and he apparently never sleeps at night. He has some thirty to forty disciples, both men and women, the latter, in his presence, being separated from the men by a screen. All the men disciples have beards. Every evening these disciples gather round Bashir Mian, and one of them who plays a harmonium,* starts singing the Persian couplet, " <i>Gunahgaram walekin khush nasibam</i> " (I am guilty but I am fortunate) ; and as they listen or join in the singing the disciples slowly become ecstatic, the men nodding their heads and breathing strangely. At certain times of the day the disciples shout "Yahoo". Bashir Mian himself has a disconcerting habit of occasionally expressing his breath with a snorting sound. He keeps a public kitchen for feeding the poor.	1942 February 1942 March 1942 July
“	“	Bokhârî Shah	He sits near the court clerks with bundles of cloth by his side and glass bangles on his arms: a moderate mast of the mahbubi type. He has now left Bareilly and is said to have gone to Lucknow.	1942 February
“	“	Hâfizjî	No further record.	
“	“	Jârâ Shah	* * A very good mast of the jalali type who always refused to be contacted by Baba. One day, when Baidul went to him to try to persuade him to come for Baba's contact, he said, " <i>The Saheb-e- Zaman</i> (Avatar) is coming, his time is near, and I will draw	1942

* *Note for westerners:* A harmonium in India is not the elaborate affair that one sees in some Christian chapels, but is a box about two feet, by one foot, by one foot, with bellows at the back. The player squats on the ground, moves the bellows with his left hand, and plays with his right hand only, and often sings as he plays. Including the black and the white keys, the keyboard has only thirty-nine keys in all.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bareilly (contd.)	E/4	Jârâ Shah (contd.)	my sword and help him to annihilate the unworthy". He is an old man, a typical jalali mast, who is much revered in Bareilly, and walks into anyone's house.	
“	“	Mullah Shah (Bângrîwâlâ)	A moderate mahbubi mast who wears bangles on his arms. He is always laughing and happy, and was contacted in the third class waiting room at Bareilly station.	1942 May 1942 July
Barsi	D/9	Poor, Masts, etc	About twenty poor, God-mad, and masts were brought to the Dak Bungalow at Barsi, and were bathed, clothed and fed by Baba. This was at the time of his public darshan visit there.	1943 march 11
Barwaha	D/7	Chambêlî Mastân Baba	A good mast, much revered locally and respected by the prince of that place. He (the mast) is an old man, and lives over a shop.	1944 April 28
“	“	Poor	About forty poor were collected by Baba's disciples at the Dak Bungalow. Baba washed the feet of each one and gave money to each one.	1944 April 28
Basim	E/8	Dinânâth Baba	A very fat Muslim mast who looks about fifty years old and often sits in a Hindu restaurant; a good mast.	1944 July
“	“	Lâmânî Mâmâ	* He was well known round about Basim, was a very old man and a good mast. He built a tiny hut for himself on Government ground and refused to vacate even under pressure. He took <i>Jal Samadhi</i> by immersing himself in a well; that is to say, he voluntarily gave up his body by drowning himself in a well. This voluntary giving up of the body by advanced souls is widely recognized in India, and is considered quite distinct from suicide, since its motives are entirely different.	1944 July
“	“	Nârâin Baba	A moderate mast very thin, and eats very little.	1944 July
Batala	D/3	Lahôrî Baba	* * A Hindu, and a very good mast, who is sometimes salik-like and sometimes majzoob-like. He is of about middle age, and is almost naked save for a scrappy piece of dhoti. He lives in the sweepers' colony at Batala, and eats his food there. He is said to have been a commissioner in the Indian Civil Service, and his relatives have come	1946 May 1946 May 29

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Batala (contd.)	D/3	Lahôrî Baba (contd.)	several times by car to try to take him home, but he always refuses to go with them. The head sweeper has some influence over the mast, and it was through his help that Baba eventually contacted him. He is very restless and never stays in one place for more than a few minutes, but roams about the countryside. When Baba went to contact him for the first time, Lahori Baba walked away, and was eventually run to earth at an octroi. There he sat with Baba for a few minutes and then burst out crying and walked away. On Baba's second visit, they chased him here and there for about ten miles and eventually he was contacted in a field some five miles from Batala. This is a good example of how difficult some masts are to catch and, if they are good masts, how Baba perseveres until they are contacted to his satisfaction.	
“	“	Lohe Shah	A young, stout, dark-skinned mast who lives in a little room in the cemetery. He has pieces of iron all over his body; rings and lumps of iron on his arms, legs, neck, chest and anywhere there is room for them; a moderate mast.	1942 April
“	“	Saiyid Sâin Shah	* Not a mast, for he has normal consciousness, but an initiate pilgrim. He wears silken clothes of all bright colours, costly shoes, a good turban, and he carries an umbrella. It seems that no one knows where he gets all these clothes from, which he often changes. In 1942, he was contacted at the railway station, and in 1945 he was found sitting near a soda-water shop, and he took Baba into an empty room for contact.	1942 April 1946 July
“	‘	Name not known	* A lover of God with hawa. He is a young man who from childhood loved spiritual things, and as a spiritual austerity he sat for twelve years in a hole in the ground. When he came out, a great feast was given, and all Batala went there that day. He is still a young man, and his parents have made a special room with railings to it. No one is allowed to go beyond the railings or to touch his body. He lives in a village eight miles from Batala.	1946 July

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Batala (contd.)	D/3	Name not known	A seeker; an old man in rags who sits in a small temple on a hillock about two miles from Batala. He has been there many years. Baba was pleased with him.	1946 July
Beawar	C/5	Bâi Mastâni	An old mastani of no special merit, who lives in a room of a bamboo merchant's house: the merchant cares for her. She has three or four faqirs as her disciples.	1941 June
“	“	Nârâin Baba (Qutub-e-jangalwâlâ)	* * A good mast and a typical hundred per cent, ittefaqi; young, thin, naked to the waist, with shaven head. He lives night and day in the countryside, but comes once a day to the town. In the countryside, he strips off his loincloth and is quite naked. Baidul gave him a rupee when he met him, and the mast threw it back at him in anger. He repeats "Narain, Narain" constantly; hence his name. ("Narain" is one of the names of God.)	1941 June
Belgaum	C/10	Malabârî Shah	He sits in a butcher's stall in the meat market, and is much revered by butchers as well as by others. He is of a mild temperament and a good mast. This market is open to the four winds, and to all the flies in Belgaum. Malabari Shah, however, seems indifferent both to the smell of decaying meat there, and to the swarms of flies.	1947 March 12
“	“	Phûlwâlâ	<i>Taken to Bangalore by Pendu and Nilu.</i>	(1939 Oct. 10)
			<i>Taken to Meherabad with the other inmates of the Bangalore Mast Ashram.</i>	(1940 April)
			<i>Sent back to Belgaum: no one has seen him since in Belgaum.</i>	(1940 June)
			See the account of the Bangalore Mast Ashram in Chapter Four for a description of this fine, sixth plane mast.	
Bellary	D/10	Shah Mastân	* A good mast, for whose contact there was a comic search. He was famous in Bellary, and was usually to be found in the cemetery. This cemetery is a vast place in a forest, and Baba and his disciples went there by night. Now this was the night of the new moon, and there is a folk belief that if you enter a cemetery on the night of the new moon you will get lost in it. They went inside and wandered all over the place, falling into ditches and generally getting lost, but	1941 November

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bellary (contd.)	D/10	Shah Mastân (contd.)	failed to find the mast. This was repeated four times without success. Eventually, the tongawala brought a Muslim who thought he knew where the mast was, but he refused to go into the cemetery because he felt himself impure. He finally agreed to enter the cemetery if three others went with him, one of whom, he said, had to be Gustadji; so they all went in, but still couldn't find the mast. Finally Kaka went in alone, but still failed to locate him. At last they gave it up that night, and came again next morning, found the mast in the cemetery—he had apparently been there all the time—and he was then contacted.	
“	“	Name not known	A mast of some sort, but no further record.	1941 November
Benares*	G/6	Harîhar Baba	* * Baba took his group of disciples along the banks of the sacred Ganges to the Dashashwamedh Ghat, which is used for cremation and for those ceremonies that take place on the tenth day after death. This old mast is blind, and sits on top of a boat there. He is on the fifth plane and is the spiritual chargeman of Benares (Kasi). Baba sent Kaka and Norina to him with a message that Meher Baba wanted to see him, and when Kaka gave him the message, Harihar Baba repeated, in a voice full of feeling, "Meher, Meher, Meher".	1939 January 21
“	“	Name not known	A sadhu in Benares, to whom Baba gave one anna, and explained to those with them that he had advanced him from the first to the second plane.	1939 January 21
“	“	Names not known	About three or four sadhus given coins by Baba.	1939 January
“	“	Names not known	No record, except that Baba did contact masts or sadhus on this visit.	1941 February
Bezwada	F/9	Dâdâ Pîr	An initiate pilgrim. He is an old man, perhaps ninety years of age, who is famous in and around Bezwada, where a yearly festival is held in his honour. A shrine has been built for him, and he sleeps in this at night; by day he sits in a domed hut.	1943 March 1945 June 4

* *General Note:* The records of Baba's mast contacts in Benares are known to be incomplete, but the contacts not recorded here may be assumed to have been unimportant.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bhadrakh	H/7	Ajmêrwâlâ Dâtâ	A seeker who is now a very old man.	1945 October 17
“	“	Bengâlî Châchâ	Rather well known in these parts, and usually found at a village called Lokoshol, a few miles from Bhadrakh. Baba and his party got very wet going in the rain to see this man; a moderate mast.	1945 October 17
Bharatpur	E/5	Mastânî Mâi	Contacted on the bus trip from Dehra Dun to Ajmer. No further record.	1941 May 16
“	“	Udiâ Baba	An initiate pilgrim; he is an old man who sits alone behind a hut in a field, some four miles from the town. Baba liked him.	1946 October 16
“	“	Names not known	Two masts contacted on the bus trip from Dehra Dun to Ajmer. No further record.	1941 May 16
“	“	Names not known	Two seekers, each having ashrams of their own; nothing very special.	1946 October 16
Bharmar	D/3	Itte Shah	* A very powerful mast and a mixture of jalali and jamali types. He is blind, old, and wears dirty clothes, and sits in a dark room so that he is not easy to see properly. People come many miles to take his darshan and pay their respects to him. The day that Baba and his men came, there was a lady devotee who refused to leave the room when Baba contacted him, but remained there throughout. The village where Itte Shah lives is some eight miles from Bharmar station, and the party had difficulty with ponies on the way back, and eventually walked to the station, thus completing sixteen miles on foot that day.	1942 April
Bhat	C/3	Baba Shahâbuddin (Bhât-wâlâ Baba)	<p>* * A God-realized soul—he is one of the two seventh plane majzoobs in India. It is a pity, therefore, that there is so little to record about him here. He is old, rather stout, and when he walks, he usually supports himself by an arm over someone's shoulder. Baba first bathed him, and then sat alone with him for one hour. After the bath, Baba Shahabuddin himself led Baba to a suitable place for secluded contact.</p> <p>There is a story that many years ago Baba Shahabuddin was sitting on a country track, when a fully laden bullock cart came along. The driver shouted at Baba Shahabuddin to get out of the way, but he did</p>	1943 July

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bhat (contd.)	C/3	Baba Shahâbuddin (Bhât-wâlâ Baba) (contd.)	not move, and the peasant, in a frenzy of rage, drove the heavy cart over Shahabuddin's body. But Baba Shahabuddin emerged quite unhurt, the peasant was overcome by remorse and begged forgiveness, and the fame of Shahabuddin spread far and wide. The episode was counted a miracle, for people run over by bullock carts usually die, or are very severely injured. Baba Shahabuddin is himself in the majzoob state—drowned in God—but he has many disciples, and a public kitchen is supported and run by them where free food is given to the poor. There is a man of ferocious aspect who lives alone in a hut in this ashram. It is said that he came one day, many years ago, to Shahabuddin saying that he had committed a murder, and he begged Baba Shahabuddin to help him. Baba Shahabuddin simply told him to stay there with him, and he is still there, though Baidul describes him as having a very tormented and forbidding countenance.	
Bhongir	E/9	Abdul Ghani	No further record.	1945 April 14
“	“	Mastâni Bîbî	A good mastani who also has half normal consciousness. She keeps bundles of odds and ends like many masts, and sits under a tree in the courtyard of a mosque. She is old and blind, and is looked after by a <i>maulvi</i> (a learned man). She came to Bhongir from Hyderabad several years ago.	1945 April 14
“	“	Saiyid Walî	A good mast who sits in a little room where he has collected an assortment of odds and ends.	1945 April 14
Bhopal	E/6	Bashîr	When Baba stayed a few days at Bhopal, on the bus trip in 1939, this mast was kept for two days. Bathed, clothed and fed by Baba; nothing special.	1939 March 5
“	“	Biâ Mâi	A mastani; otherwise no further record.	1945 Nov. 22
“	“	Lettoos	* He stayed about a week with Baba in Bhopal, during the bus tour of 1939. The name "Lettoos" was given him as this odd word was the reply he gave when asked his name. He was a short, thin, middle-aged fellow with a short black beard, tattered clothes	1939 March 4

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bhopal (contd.)	E/6	Lettoos (contd.)	and a dirty fez cap. He was always asking the time, and he asked Baba for a watch, which was given him. One day, when the mandali were discussing the general world situation, he blurted out, "They will all be uprooted, and everything will be set straight". He was a moderate mast	
"	"	Mâmâ Mastâni	A mastani on the second plane. She was bathed and fed by Baba. She was an old woman who had been bitten on the nose by a dog.	1939 March 5
"	"	Mohammed	This is "our" Mohammed who stayed with Baba and his group in Bhopal during their few days' stay there in March 1939.	(1939 March)
"	"	Nannû Miân Saheb	A blind old mast of no special interest, who sat in one room for many years.	1945 Nov. 22
"	"	Sâdiq Alî Pîr	A Seeker.	1945 Nov. 22
"	"	Tippû Sultân	No record, except that he refused to be bathed by Baba.	1939 March 5
"	"	Name not known	An old man with hawa; bathed and fed by Baba.	1939 March 5
"	"	Name not known	A faqir; bathed by Baba.	1939 March 9
Bhor	—	Bhôr-wâlâ Baba	An adept pilgrim, brought to Mahabaleshwar for one day. Not directly contacted by Baba, but interesting. For his description see the account of the Mahabaleshwar Mast Ashram in Chapter Four.	1947 january
Bhusaval	D/7	Marwârî Mastân	A moderate mast who wanders about the town with an aluminium mug in his hand in which he takes food or tea when given him. He is naked to the waist, and at night, he sleeps in the Hindu cremation ground.	1943 April
Bhowali	F/4	Mâuinî Baba	A seeker who has an ashram in Nala Damyanti near Bhowali. He has been silent for many years.	1942 July 14
"	"	Nantî Baba	At a village called Mahragam, some five miles from Bhowali; a seeker.	1942 July 14
Bidar	E/9	Baban Saheb	An old man with white hair, who wears a long coat, and carries a sack full of odds and ends over his shoulder. By day he roams about, and by night sleeps by a well. A moderate mast.	1945 April 10

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bidar (contd.)	E/9	Chaddwâlâ Majzoob	Naked except for a pair of shorts (<i>chaddi</i>)—hence his name. He wanders about, speaks to no one, and cares for no one; a moderate mast.	1945 April 10
“	“	Mâulânâ Abdul Haq(Dunlop)	* * A moderate mast, but an entertaining spectacle. He is a small man who wears lots and lots of clothes and a monstrous bunch of a turban, and so resembles the advertisement for Dunlop (<i>sic</i>) tyres; hence his nickname "Dunlop". He likes to sweep shops clean, and is fed by shopkeepers who respect him. (It is presumed that his sobriquet should be Michelin and not Dunlop.)	1945 April 10 1945 August 30
“	“	Saddîq Shah Majzoob	* * A very high majzoob-like mast of the sixth plane. He has a mild temperament, and is an old, tall, thin man who wears a fez cap. He is very fond of <i>chena</i> (roasted gram), and is respected very much by the local people who have kept him in Bidar by a trick. This trick consists merely in having given him five rupees. When Siddiq Shah wants to leave Bidar, he takes the five rupees to the donor, and tries to pay them back to him. The donor utterly refuses to take the money back and Siddiq Shah thus decides not to leave Bidar (in spite of his wishes) while he still has five rupees belonging to this man. Siddiq Shah roams about the countryside most of the day, wearing tattered and very dirty clothes. He has a comic companion who goes with him everywhere, and this man is perhaps half a mast, judging by his behaviour, for Siddiq Shah and he talk together all manner of nonsense. This companion believes himself to be a head police constable, and he and the mast talk over imaginary criminal cases, with Siddiq Shah as the imaginary judge, and the two of them discuss what they shall do with the culprits. The companion goes to the railway station each day when the trains come in, and carries people's luggage, but refuses to accept tips.	1945 April 10 1945 May 15 1945 August 30
“	“	Blind poor	Seven blind poor were brought to Bidar Dak Bungalow, where Baba washed their feet and gave three rupees to each one.	1945 August 30

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Buapar	D/9	Kuânwâlâ Baba	* A moderate mast with a taste for rubbish. He collects a pile of rubbish and muck against a wall, and lies on top of it. The municipal authorities come and remove the pile of muck at intervals, whereupon he collects more rubbish and muck and lies on top of his new pile, and sleeps on it at night.	1941 November
Bikaner	C/4	Adû Miân	All these nine masts at Bikaner were low or moderate masts. Baba told the group with him that the total effect of contacting all these nine was equal to the contact of one single good mast.	1946 October 10
“	“	Chûnî Baba		“
“	“	Hâfizjî Jarîlâ		“
“	“	Baba Miân		“
“	“	Maqdûm		“
“	“	Nangâ Baba		“
“	“	Nirâlâ Mast		“
“	“	Shah Saheb		“
“	“	Udâsî Baba		“
Bilaspur	G/7	Ahmad Ali Mast	Nothing special.	1945 October 16
“	“	Brahmachâri Mahârâj	An old man who lives over a temple. He has many disciples, and Baba was pleased with him. He is well known in Bilaspur; a seeker.	1944 July
“	“	Mast Bâi	Nothing special.	1945 October 16
“	“	Mastân Baba	* A lame old man and a good mast. He is very fond of <i>bhaji</i> (small patties of vegetable mixed in batter, and fried in oil); he eats only these and nothing else. By day, he usually sits in a cloth merchant's shop, and by night, sleeps outside the shop. Baba came at 4-0 a.m. to contact him, sat with him for over an hour, and fed him with bhaji. The police began to be suspicious of the two or three men of the mandali waiting near the shop for Baba at this time of the night, suspecting them of heaven knows what intentions; when, however, they saw that Baba was sitting with the mast feeding him, their suspicions were allayed, and the party was left to complete its work in peace.	1944 July
“	“	Nakkî Baba	Nothing special.	1944 July
“	“	Râjâ Prasâd	A seeker.	1945 October 26
Bina	E/6	Mastân Baba	A God-mad who wanders about Bina.	1945 Nov. 19
“	“	Shukr Alî Shah	A good mast; he is looked after by a maulvi.	1945 November

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bir (Bhir)	D/8	Chandû Miân Baba	A good mast with unconventional tastes in food, since his diet consists of <i>jawar</i> bread (<i>jawar</i> is a kind of millet), raw onions and chutney; and of toddy, which he loves very much. At first, he refused to come for Baba's contact, and told Baidul that he had some duty that made it impossible for him to come. He gave Baidul a piece of scarf. He later came for contact in a toddy shop: an example of the eighth type of mast—half God-mad and half-mast.	1944 March 11
“	“	Shântâ Bâi	* A good mastani, much revered, who keeps five or six dogs always about her. The women of Bir often bathe, clothe and feed her, and she is sometimes presented with good saris by them. Such gifts she either gives away at once to some needy woman, or tears them up. Like all masts and mastanis who keep dogs about them, she feeds these dogs before she herself eats.	1944 March 11
Bishnupur	I/6	Gangâdhar Mahârâj	A mast who for many years was in a majzoob-like state. He is now conscious, but not fully normal. Nothing very special.	1945 October 14
“	“	Swâmi Anand	A Sadhu.	1945 October 14
Bombay*	C/8	Arab Baba	Taken to Lonavla by Kaka for one hour; see Lonavla for description.	1942 October
“	“	Bhainderwâlâ Baba	Sent to Meherabad for four days. See Meherabad for his description.	1946 January
“	“	Kurlâwâlâ Baba	Sent to Meherabad for four days. See Meherabad for his description	1946 January
“	“	Mahîmwâlâ Baba	Sent to Meherabad for four days. See Meherabad for his description	1946 January
“	“	Mohammed	This is "our" Mohammed.	
			<i>Taken to the Rahuri Ashram by Pleader,</i>	<i>(1936 August)</i>
			<i>Arrived in Bombay from Meherabad</i>	<i>(1940 Oct. 30)</i>
			<i>and stayed with Ali Akbar (A. A. Yezdi) until 14th April when he was sent to Ratnagiri.</i>	
“	“	Pathân Mast	* * This mast was not contacted by Baba, but was seen by Kaka in Bombay with a view to taking him to Baba who was then at Lonavla. Kaka tried his best to persuade	

*Note: Baba and a group of disciples stayed at a house named Manzil-e-Meem (the Abode of Merwan—Neem = M for Merwan) in Dadar, a suburb of Bombay, from 7th June 1922 until 19th April 1923.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Bombay (contd.)	C/8	Pathân Mast (contd.)	him to come to Baba, but Pathan Mast refused, saying, "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." (This was in 1942 ? October.)	
“	“	Name not known	A majzoob-like mast who used to sit near the Gold Mohur Mills in Dadar, not very far from Manzil-e-Meem.	1922
“	“	Name not known	This mast sat near a public latrine in Bombay, and his chief characteristic was that of constantly spitting between his fingers.	1922
“	“	Name not known	Taken to Meherabad for one day. See Meherabad for his description.	1940 August
“	“	Poor, destitute, lepers, blind, etc.	At various times during Baba's stay in Manzil-e-Meem, poor, blind, lepers, and so forth, would be brought to the Manzil and bathed, given clothes, and fed. Throughout the Manzil stay, a conservative estimate is that about 500 people were thus treated.	1922
Borgaon	D/7	Shivânand Brahmachâri Swâmî	* To reach this village, Baba and his party went by night in a bullock cart along a rough country track. The swami is an advanced pilgrim who seemed to recognize who Baba was, and, as a sign of respect, rose to his feet when Baba came, and offered him food. Baba declined the food, and left very quickly after contact. For some reason, when Baba is recognized as Meher Baba, his work is made more difficult, and he has often to leave at once, sometimes without contacting the mast or saint.	1944 April 27
Brindaban*	E/5	Oria Baba	* An adept pilgrim, a high, fully conscious advanced soul. Externally, he is a man of middle height who wears sadhu's ochre-coloured clothes and has his head clean shaven. He personally took Baba to an upper room for contact.	1945 Nov. 18

* *General note:* This is the famous Brindaban near Muttra (Mathurn). Baba has also contacted many advanced souls in Muttra itself (Q.V.).

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Brindaban (contd.)	E/5	Name not known	* * Baba and a group of lady disciples were sightseeing at Brindaban. This tiny fellow, whom one of the group likened to "Dopey" of the seven dwarfs in Walt Disney's famous film, attached himself to Baba the moment he saw him. Pointing to Baba and his group, he shouted with joy, "Look, the Lord Krishna and his gopees have come" and he held Baba's hand and walked along by his side, and spoke poetry to him. When Baba was busy looking at something, or communicating with one of the group, this mast would sit on the temple steps and play the flute. Baba said, "He is one of my real lovers; he is on the third plane."	1939 January 28
Budaun	E/4	Parbatî Mastânî	A young mastani in dirty clothes who sits most of the day in a certain shop. A moderate mastani.	1942 May
Bulandshahr	E/4	Name not known	* An advanced pilgrim who is an officer in a survey office at Bulandshahr. He is a married man with a family, and he goes each day to his office. He is said always to have been keen on spiritual things, and for some years has become detached from all worldly desires. He is about fifty-five to sixty years old, and when Eruch went in to see him he was dressed in a torn shirt and an old pair of slacks, and his feet were up on the table in front of him. Apparently he does not work at the office, but is very much respected locally. He generally does not see people at his office, for many come to visit him because of his fame, but he was persuaded into letting Baba contact him there.	1946 August
Burhanpur*	—	Mûnshî	* * Kaka and Jal (bhai) went to Burhanpur in March 1939, to try to bring masts for Baba's ashram in Jubbulpore. This Munshi is a man of middle height and middle-age. He is slightly stout, naked except for a lungi, and has a pleasing face and a short beard. Kaka met him first in a restaurant in Burhanpur, and Munshi gave him some food, and asked both Jal and Kaka where they had come from. They told him from Jubbulpore, and he replied that he too had just come from there. Kaka believed this to mean that he	

**General note:* Baba has not been to Burhanpur, but the following two masts whom Kaka and Jal (bhai) tried to bring to Baba in 1939 are thought sufficiently interesting to warrant this insertion, since one of them is a sixth-plane, ghous-like mast, and the other has the reputation of being a ghous-like mast (though in fact he is not). The word ghous is pronounced to rhyme with house.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Burhanpur (contd.)	—	Mûnshî (contd.)	<p>had contacted Baba inwardly, for Baba was then at Jubbulpore. There was a belief in Burhanpur, based on tales told by bus drivers and an occasional late traveller, that each night, Munshi would walk twelve miles from Burhanpur to Asirgarh, and that, for a part of the way, two tigers would come and join him on his walk, one walking on each side of him. He was also said to have been seen in odd places by night with his limbs detached and lying apart from his body. This strange and rare phenomenon is widely believed in both by Hindus and Muslims, and the state is described in their esoteric works. Baba calls such a mast ghous-like. The reader should remember that a real ghous is a God-realized person of the qutub class, and whenever we say that a mast is ghous-like, it means that he is a <i>mast</i> of the fifth or the sixth plane, and that one of his characteristics is that of a real ghous. This characteristic is the ability to disconnect parts of the body at certain times when in a special state of consciousness.</p> <p>Munshi asked Kaka to come for a walk with him by night, and the two of them set out at about 11-0 p.m. along the road to Asirgarh. About a mile from the city, however, Munshi told Kaka to turn back—which he did. The next morning, Kaka met Munshi again and was told, "Tell him who sent you that he has left me without raiment and without anything, and now that I am sitting at peace in my house, why does he send you to tease me?" He then refused to accompany Kaka and Jal, and they left him after this meeting. He is on the sixth plane.</p>	
“	—	Râojî	<p>This was the second mast at Burhanpur, who also refused to accompany Jalbhai and Kaka to Jubbulpore in March 1939. He was usually to be found in the purlieus of the station, and Kaka and Jal found him there and gave him food. He is a short, thin, old man, a Harijan by caste, who speaks Gujarati. After being given food, he slapped Kaka in the face, but in spite of this rather violent behaviour, he did agree to go with them to Jubbulpore, though he later changed his mind and refused to come.</p>	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Burhanpur (contd.)	—	Râojî (contd.)	He has the reputation in Burhanpur of being a ghous-like mast, but he is not in fact of that state, nor so great a mast as Munshi described above.	
Calcutta	I/7	Alî Shah Mastân	No record.	1945 October 15
“	“	Allah Bakhsh Mastân	He throws water on the floor of his room, and then sits on the sopping wet floor; a moderate mast.	1945 October 12
“	“	Barâ Mastân	Silent; otherwise nothing special.	1945 October 10
“	“	Batû Mastân	Wanders about the town; otherwise nothing special.	1945 October 13
“	“	Chhagan Mast	No further record.	1943 October
“	“	Dûle Shah	No further record.	1943 October
“	“	Hâtim Baba	No further record.	1945 October 13
“	“	Ishâq Baba	Wandered about for many years.	1945 October 10
“	“	Kalû Mastân	Naked; otherwise no further record.	1945 October 12
“	“	Karîm Baba	<i>Contacted by Baba in Calcutta.</i>	1940 June
			<i>Brought to the Ranchi Mast Ashram by Kaka.</i>	(1940 July 7 or 8)
			<i>Taken to Meherabad with the other inmates of the Ranchi Mast Ashram. (1940 July end)</i>	
			<i>Left Meherabad with Kaka, who took him back to Calcutta on Baba's orders.</i>	(1940 August 16)
			This great sixth-plane jalali mast is fully described in Chapter Two, as one of the five favourites.	
“	“	Khiyâli Mast	As whimsical as his name implies; would ask for food, and if not brought very quickly, would refuse it when it came. Nothing very special as a mast.	1945 October 12
“	“	Marketwâlâ Mast	A good mast who sat in the market nodding his head; a Muslim; has now passed away.	1945 October 10
“	“	Mastân Dâdâ	No further record.	1943 October
“	“	Mastâni Mâi	* * A fine old mastani who looked very much like Hazrat Baba Jan. She was a tiny old soul, a little fat, with a wrinkled face, and a mass of white hair, and she was almost blind. She sat on the pavement, and would generally talk more or less sanely, and she wore ordinary clothes. Baba contacted	1940 June

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Calcutta (contd.)	I/7	Mastâni Mâi (contd.)	her twice, and gave her tea and biscuits. He also gave her money, but she gave this back to Baba. She has now passed away.	
“	“	Mâulâ Bakhsh	A wanderer; no further record.	1945 October 10
“	“	Mâulâ Pîr Saheb	An old man, probably an advanced pilgrim, who lived in a tiny room in a timber market. He can normally only be seen by special appointment.	1945 October 13
“	“	Mâulânâ Saheb	A very old man, who has special quarters in the house of a Government official who looks after him. He was ill when Baba contacted him, and Baba liked him; an initiate pilgrim.	1945 October 13
“	“	Mohammed Saheb	An old man who stays always in a room in a mosque, keeping himself very much to himself; an initiate pilgrim.	1945 October 12
“	“	Nadîr Shah	No further record.	1943 October 13
“	“	Nimkar Baba Mastân	Naked, except for a loin-cloth; otherwise no further record.	1945 October 12
“	“	Patrân Baba	He sat in the road for many years.	1943 October 13
“	“	Peshôrewâlâ Mast	No further record.	1943 October
“	“	Pîr Saheb	An adept pilgrim whom Baba was most pleased to see, and who struck those with Baba as an example of a Muslim of the best type. He is widely respected in Calcutta, and is often visited by wealthy and influential people. He is an old man, and he sees visitors by appointment, meeting Baba also by appointment.	1943 October 13
“	“	Pishânî Baba	Lives in a garden; no further record.	1945 October 12
“	“	Punjâbî Dâtâ	No further record.	1945 October 12
“	“	Sûfî Saheb	* A very good mast very fond of <i>pan</i> . For twenty-five years, he had never been known to sit; he either walked about or stood, and he slept standing up. Now, however, he has a tiny room, and sits in it all day.	1945 October 12
“	“	Têlîwâlâ Mast	A good mast who smears cooking oil all over his body, and drinks oil (<i>tel</i>); hence his name.	1943 October 13
“	“	Name not known	A blind man at Dakshineshwar, fed by Baba. (This was on a long journey all over India in 1924.)	1924 August 12

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Calcutta (contd.)	I/7	Name not known	About two masts, concerning whom no details have been recorded, were contacted at this time—the same visit on which Karim Baba was seen for the first time.	1940 June
“	“	Starving and poor	<p>* * Baba and a large group of disciples visited Calcutta during this black period of its history—the terrible famine of 1943, when so many thousands died of hunger. During this visit, Baba did three main things; one was to give a feast to about 1,000 people: the second, to organize the distribution of about 10,000 chapattis; and the third, to make an arrangement, before leaving, for the purchase of vests for 2,000 children. The feast was organized at the Puddopukkur Relief Centre at 44, Landsdowne Road. To this feast were invited some 1,000 middle class people who, because of their social position, normally fought shy of begging and of asking for charitable relief. It should be remembered that, at this time in Bengal, the prices of foodstuffs were so high that they were beyond the reach of even middle class families, so that these too were dying of hunger.</p> <p>When all were seated in the school building where the feast was given, some difficulty arose amongst the orthodox at being served by a non-Hindu, i.e., by Baba, whose identity was kept secret. However, the social workers of Calcutta, who had helped to organize the feast, explained to the guests that these people (Baba and his disciples) had come all the way from Bombay to serve them, and nearly all of them then accepted the food. Some, in fact, were very struck that the originator of the charity had himself come to serve them and supervise the work; most people, if they bothered at all, just sent money without caring how it was spent. After the feast, Baba personally gave each person clothes (dhoti or sari according to sex) and money.</p> <p>Parallel with this feast, about 10,000 chapattis were prepared and were taken round the streets in a rickshaw, and distributed by Baba's disciples. Deshmukh, who was helping Babadas with this work, was impressed by an incident where a man, who</p>	1943 October 18

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Calcutta (contd.)	I/7	Starving and poor (contd.)	<p>looked like a mast, came up to the rickshaw in which the chapattis were being carried, and paid homage to it by joining his hands in front of his forehead after having touched one of the rickshaw wheels. He then went off without asking for anything, even for a chapatti. This distribution of chapattis was spread over four or five days. One day, Baba took some sweetmeats and cut them into hundreds of tiny pieces, and gave orders that every one who was given a chapatti, must also be given one of these pieces, and that each recipient <i>must</i> put the piece of sweet in his mouth. This was to be done even if the recipient did not eat it, for Baba realized that starving people cannot always eat solid or rich food; but they must, he ordered, put the piece in their mouths, whatever they afterwards did with it. Baba, of course, never explained the reason for this, but he has often said that, when he gives charity to poor and needy people, the material help so given is quite trivial, but that the recipients serve as a medium for some universal spiritual work that he is thus able to do through them. Before he left Calcutta, Baba gave money to the committee of a local relief centre for the purchase and distribution of vests to 2,000 poor children, and he also made a personal visit to every relief centre functioning in Calcutta. From the foregoing description of masts, it will be seen that he also contacted four masts during this visit.</p>	
“	“	Poor	<p>* This was another special visit to India's greatest city for the purpose of contacting and giving charity to the poor. A total of 601 men and 400 women, that is, a total of 1,001 poor people, were gathered together at the Kalighat Dharmashala. Baba, with the help of the mandali, washed each person's feet, and thereafter he gave two rupees to each one in a room, alone. All the 1,001 filed through the room one by one, and were given this money. Baba and all the mandali with him fasted—not even taking water—until the work was completed. They began at 8-0 a.m., and working at hurricane speed (as is usual with Baba on these occasions), finished at 3-30 p.m. After the</p>	1945 October 11

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Calcutta (contd.)	I/7	Poor (contd.)	work was over, Baba and the mandali broke their fast. On this visit also, Baba contacted many masts.	
Calicut*	D/12	Name not known	* A good mast, brought from the tow to Baba's bungalow by Kaka. Baba in admiration of him said, "Look at his eyes, they radiate God."	1940 Dec. 11
"	"	Bâbâdâs	A comedy of errors. This was, of course, "our" Babadas, one of Baba's disciples, who travels all over India, and talks to people about Baba. He has a handsome head of grey hair and a full and flowing white beard, wears a simple kafni, and walks about barefoot. By a coincidence, Babadas was in Calicut at the time that Baba was staying there, and Kaka, who was searching for masts for Baba, was told by a tongawala that a new and wonderful mast had arrived a few days ago in Calicut. So Kaka and the tonga man rode around the streets, until the tongawala suddenly shouted "There he is"—and there was Babadas! This was in December 1940.	
"	"	Chattî Baba	<i>Arrives in Calicut, stays there with Baba and party and leaves with them for Jaipur in the last week of December.</i>	(1940 Dec. 9 or 10)
Cawnpore	F/5	Abdulla Baba	No further record.	1946 May 18
"	"	Dandî Swâmî	No further record.	1946 May 18
"	"	Farrûkh Shah Mastân	In Mul Gali; no further record.	1941 October 7
"	"	Gôdrîwâlâ Mast	No further record.	1946 May 18
"	"	Hajî Fateh	No further record.	1946 May 18
"	"	Kuânwâlâ Sâin	A moderate mast who sits in a hut near a well (<i>kuan</i>); hence his name.	1946 May 17
"	"	Mohammed Sâdiq	This mast used, many years ago, to be completely naked, and was presumably then in a majzoob-like state. He is now half mast and half normally conscious, wears good clothes, and is visited at all hours of the day and night by all sorts of people, who respect him highly. He is fifty to sixty years old. Baba liked him.	1946 May 17

**Note:* Baba and his group stayed for a few weeks in Calicut; from about 9th to 23rd December 1940.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Cawnpore (contd.)	F/5	Mastân Shah Saheb (Punjâbi Baba)	* A high mast, sometimes salik-like and sometimes majzoob-like, who sits naked on a country-made bed (<i>charpai</i>) in a wood stall. The wife of the stall proprietor looks after him. This woodstall is in the leather bazaar at Pechbagh, a part of Cawnpore.	1941 July 1941 October 7
“	“	Mastânî Mâi	To be found near the jail; no further record.	1941 October 7
“	“	Mâulvi Saheb	A seeker; no further record.	1946 May 18
“	“	Miân Kêlâwâlâ	* A seeker who sells bananas (<i>kela</i>), hence his name; he seems indifferent as to whether he sells his bananas or not, but is a sincere seeker.	1946 May 17
“	“	Nangâ Baba Sâin	Naked; no further record.	1946 May 17
“	“	Nangâ Patiâ Mastân	Naked; no further record.	1946 May 18
“	“	Pathân Baba	One of those who are half mast and half of normal consciousness. He lives by a mosque, wears lots of beads slung about his neck, and reads the Koran all day. He is much revered.	1941 July 1941 October 7
“	“	Pôdû Baba	A tall, dark-skinned, quite naked, moderate mast who sits on the pavement kerb or in the middle of the street.	1946 May 17
“	“	Savia Râm	No further record.	1946 May 18
“	“	Shah Saheb	A moderate mast; an old man with a white beard who wears yellow clothes.	1946 May 17
Chalisgaon	D/8	Mastânî Mâi	* An old woman, and a good mastani. For many years she sat in one street, and thereafter wandered about a good deal. Baba contacted her at 3-0 a.m., gave her tea, and sat with her for two hours. In 1944, when Baidul was bringing Abdul Khaliq Mastan of Dhulia to Baba in Pimpalgaon, he had some difficulty in getting this mast into the train at Chalisgaon (where he had to change). This Mastani Mai was on the station at the time, saw Baidul's difficulty, and she became at once akimbo and ordered Abdul Khaliq to get into the compartment, which—as was only proper—he quickly did. She also gave Baidul two mangoes. People say that she used to be a married woman.	1943 April
Champa	G/7	Tapasvî Mahâraj	An old sadhu who lives in a temple near the river; a seeker.	1945 October 6

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Chanda	E/8	Lohewâlâ Baba	* * A mast of the fifth plane, and a mixture of jamali and ittefaqi types. Baba describes him as a seventy-five per cent, typical ittefaqi. He was a great hoarder of old pieces of iron, both large and small. He collected bits of rails, iron railway sleepers, old carriage wheels, and anything he could find of iron, and made a kind of cave of all these in which he lived. He would also tie iron things to trees, and then sit and look at them. Chanda lies in the midst of the great forests of the Central Provinces, and if one went for a walk in the forest, one would find here and there an odd sleeper or carriage wheel tied to the top of a high tree. All were the work of Lohewala Baba, and people wondered how he lifted such weighty things to such precarious heights. He was middle-aged, with a head of bushy hair, and went about half naked. The railway staff at Chanda apparently respected him as a mast and did not interfere when he carried off odds and ends of scrap iron. He has now passed away.	1942 January 3
Chapra	H/5	Chambêlî Shah	* * He is a fifth-plane mast in a ghous-like state. He has a peculiar springing gait as he walks; that is to say, he bobs his body up and down in an agile way, and Baba explained that this gait was typical of ghous-like masts. Abdul Qadir Jilani of Tanjore, who is also a ghous-like mast, walks in this way too. Chambeli Shah lives in the prostitutes' quarter of Chapra and runs away from everyone who approaches him. There was this difficulty when Baba wished to contact him until someone explained that he was very fond of chewing tobacco and lime. A handful of this was brought, and when he saw it, Chambeli Shah was tempted to approach, and so was contacted.	1942 March
Chhachhrauli	E/3	Bukhâri Miân	A seeker of no special interest.	1946 May 20
“	“	Chotâ Nangâ Mastân	A middle-aged man and a good mast, who stays always in a small room. Many people respect him and visit him often.	1946 May 20
“	“	Mashîtâ Baba	* An adept pilgrim. He lives in a dark and dirty grass hut outside the town. The Raja of that place gives him rides in his car, and people take him for excursions in tongas.	1946 May 20

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Chhachhrauli (contd.)	E/3	Mashîta Baba (contd.)	He is an impressive old man, thin in build, and moderately well dressed, in spite of his dilapidated hut. Many faqirs visit him, and he is famous in Chhachhrauli and the surrounding country.	
“	“	Râm Singh Mastân	Nothing special.	1946 May 20
Chikmugalar	D/11	Shariat Khân	<i>Contacted in Chikmugalar and brought with Baba to Hassan Dak Bungalow.</i>	1940 January 18
			<i>Brought to Bangalore Mast Ashram.</i>	(1940 Jan. 20)
			<i>Taken to Meherabad with other inmates of the Bangalore Mast Ashram.</i>	(1940 April)
			<i>Taken to Ranchi Mast Ashram; arrived there 5th July.</i>	(1940 Jul. 1st wk.)
			<i>Returned to Meherabad Mast Ashram.</i>	(1940 Ju.y 4th wk.)
			<i>Sent back to Chikmugalar.</i>	(1940 Oct.r 26)
			This entertaining and high mahbubi mast (with traits of jalali and jamali) was contacted by Baba, and brought back to the mast ashram at Bangalore. For his description, see the account of the Bangalore Mast Ashram in Chapter Four.	
Chintanwala	D/3	Bâbâjî	A very fat old man who lives in a room over an old fort; he is said to have sat there for fifty-one years, and he lives entirely on milk, fruit, and water. An initiate pilgrim.	1942 March
“	“	Shankarnath	Nothing special.	1942 March
Chitor	D/6	Pânîwâlâ Baba	A bald old man and a good mast who sits in the street, and offers water to passers-by.	1941 June
Cuttack	H/8	Anantânand Sâdhu	A sincere seeker, in a temple.	1945 October 18
“	“	Avadhut Baba	An old man and a good mast, who wears an ochre-coloured kafni	1945 October 18
“	“	Hâfizjî Baba	A very thin old fellow who lay in a hovel made out of the body of a derelict motor bus. He was taken to a restaurant and given tea and biscuits. A moderate mast who is also half normally conscious.	1945 October 18
“	“	Jâne Miân Mast	Nothing special	1945 October 18
“	“	Mastânî Ghêli	A fat Madrasi woman who usually sits on the steps of a certain dispensary; a moderate mastani.	1945 October 18



Baba outside the hut at Dahigaon, where his last Meeting with Upasani Maharaj took place.



Upasani Maharaj arrives at Dahigaon

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Cuttack (contd.)	H/8	Mohammed Baba	* * A sixth plane mast, hundred per cent, of the jalali type. He sits in a certain tea shop in Cuttack, and has been in this shop, without leaving it, for twenty-six years. Twice Baba went to try to contact him, but the mast was abusive and difficult; but on the third attempt, a partially successful contact was achieved. He is an old man who wears dirty, ragged clothes—and many bundles of rags belonging to him are piled on shelves in the tea shop.	1945 October 18
“	“	Paglâ Baba	* Much renowned in Cuttack, and Baba was very pleased with him. He is a thin man with a small beard, and he wears a kafni. He is half mast and half normal in consciousness. He keeps an ashram where disciples perform <i>arti</i> and <i>pūja</i> ceremonies before him. A high type, he gave sweetmeats to Baba at the time of contact.	1945 October 18
“	“	Saiyid Abdul Qâdir	Nothing special	1945 October 18
“	“	Thâkore Mâi	A naked mastani, well known in Cuttack, who wanders about the town with a bundle of rags on her head; a good mastani.	1945 October 18
Dahigaon	D/8	Upâsanî Mahârâj	<p>* * This was the final meeting of Baba with the great Shri Sadguru Upasani Maharaj; for two months later, on 24th December 1941, Upasani Maharaj passed away. Those not aware of the close link binding Meher Baba with Upasani Maharaj should refer to other works about Baba. This final meeting has been fully described in the <i>Meher Baba Journal</i> (Vol. IV, November 1941, page 56), and is repeated here in brief for those who may not have a copy of the journal concerned.</p> <p>During the few years before this final meeting, Maharaj would sometimes tell Gulmai that he earnestly wanted to see Merwanji (as he called Baba). Baba told Gulmai that he would see Maharaj alone, and only once, at a place away from Sakori and Meherabad (Sakori was the site of Upasani Maharaj's Ashram), and that he would not speak to Maharaj at the meeting because of his vow of silence. Upasani Maharaj agreed to all these conditions, and showed Gulmai a small hut at Dahigaon which he suggested as the meeting place.</p>	1941 October 17

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Dahigaon (contd.)	D/8	Upâsanî Mahârâj (contd.)	<p>Baba then fixed Friday, 17th October as the day for the meeting.</p> <p>Sarosh drove Baba from Panchgani (where Baba was staying with a group of disciples) to Dahigaon, about 40 miles north of Ahmadnagar, reaching there at 4-0 p.m. Baba first went to the hut, which was in the midst of a pleasant countryman's garden, and told those with him that he was pleased with the atmosphere of the place. Baba then instructed Gulmai and Sarosh to go to Sakori and bring Upasani Maharaj to him alone. They returned with Maharaj at about 5-30 p.m. Upasani Maharaj then went alone to the hut where Baba was waiting for him, and the two were together inside the hut for about half an hour. During this time, all those present had been instructed by Baba to remain outside the garden, and not to look in the direction of the hut. When they heard Baba clap, they were to enter the garden. After about half an hour they heard the clap, and entering the garden, saw these two great Masters emerge from the hut. Gulmai garlanded both of them, and the whole party paid them homage. Sarosh and Gulmai then took Upasani Maharaj back to Sakori, and thereafter Baba and his group returned to Meherabad, and thence to Panchgani, in Sarosh's car. Thus was fulfilled Baba's last meeting with Upasani Maharaj, and some two months later Maharaj gave up his body, passing away on Christmas Eve, 1941.</p>	
Daroh Khas	D/3	Ilâichî Baba	A seeker, genuine and generous-hearted, who keeps a public kitchen for giving food to the poor. He is well known in the Kangra Valley.	1946 June
Dehra Dun*	E/3	Adam Alî Mast	A moderate mast who spent each night under a certain bamboo tree.	1942 February
“	“	Aghôrî Baba	He eats anything given him, whether wholesome or dirty; hence the name <i>Aghori</i> , which means indiscriminating. He lives by day and night upon a dilapidated and dirty country bed (<i>charpai</i>) which is always out	1942 February

**Note:* Baba has stayed at Dehra Dun with groups of disciples for the following periods :—
9th April 1941 to 15th May 1941.
4th February 1942 to 26th May 1942.
30th June 1942 to 10th September 1942.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Dehra Dun (contd.)	E/3	Aghôri Baba (contd.)	in the street in all weathers, rain or fine. He is half mast, half of normal consciousness; a moderate mast.	
“	“	Baba Niâl Shah	A very aged man; a seeker who has a lady disciple.	1942 June
“	“	Bairâgî Baba	A Sadhu.	1942 June 18
“	“	Chattî Baba	<i>Arrives in Dehra Dun from Quetta about 9th April and stays in Dehra Dun with Baba and party until 15th May 1941. This is the Chatti Baba.</i>	(1941 April)
“	“	Chimtâwâlâ Sâdhû	A sadhu who carries long iron tongs (<i>chimta</i>); nothing special.	1942 June 17
“	“	Jhâruwâlâ Mastân	An old man who lies in the street under an awning of rotten sacks; nothing special.	1942 June 17
“	“	Kâlinâth Baba	A very old man who for twenty years has sat in a tiny hut, and subsisted on fruit only. He is very thin and wasted; has hawa.	1942 February
“	“	Mahâtmmâjî Sônker	Has hawa; otherwise nothing recorded.	1942 June 18
“	“	Mannû Shah	* He normally lives in Rajpur, some six miles from Dehra Dun. He was, however, first seen in Roorkee in April 1941, by Poppa * and Baidul. Mannu Shah had gone to Roorkee at that time for the annual celebration of the death of Maqdam Ali Ahmad Sabir. Poppa and Baidul brought him to Baba in Dehra Dun. He is a tall, stoutish old man with bald head and bare feet, has a white beard, and wears a long coat. He used to keep a shop in Rajpur, and one day many years ago he left the shop "in God's name"; which meant that the contents of the shop should be disposed of according to the will of God. Thus, not unnaturally, local people came and helped themselves to all they could. Mannu Shah is well known in and around Dehra Dun.	1941 April 1942 March
“	“	Masânghâtswâlâ Baba	* A very aged sadhu who lived in the Hindu cremation ground (<i>masanghat</i>); hence his name. It is said that he had been in that particular place for thirty-five years, and had come there before the cremation ground was built. When the cremation ground was constructed, special arrangements had to be made for him because he declined to	1942 February

*Poppa is the affectionate nickname of Behramshah Jessawala.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Dehra Dun (contd.)	E/3	Masânghâtswâl â Baba (contd.)	leave. He kept a cat, a dog, and a cow, and always had a fire burning by him. He used first to feed the cat, the dog, and the cow, and then satisfy his own hunger; he used even to feed the rats that scuttled about in the cremation ground. He had three or four disciples, and was an initiate pilgrim. He has now passed away.	
“	“	Nannû Miân	* * The spiritual chargeman of Dehra Dun; a lame old man who wears boots and a kafni, and ties a shawl round his stomach. He is much revered in Dehra Dun, and when he asks for, and gets, anything from a shopkeeper (which he often does), he puts it inside his kafni. All those things that he collects in this way he locks up in a little room where he live, and he keeps the key on his person. He has a few disciples, and, by night, he goes about the town and abuses and quarrels with anyone. His short, bent form is often to be seen about the town, as he hobbles along carrying a big stick with pieces of rag tied to it. He is greatly devoted to children and gives sweets to them, and is often to be seen with a swarm of youngsters about him. He is a very high mast.	1942 February 1946 August 1946 September
“	“	Punjâbî Baba	No further record.	1942 June 18
“	“	Sanyâsî Baba	A sadhu who lives in a temple and also roams about the town a good deal; nothing special.	1942 February
“	“	Shivânand Mahârâj	Another sadhu; also nothing special.	1942 June 18
“	“	Shivjî Mahârâi	* A high mast, but also half of normal consciousness. By night he slept in the country, and by day sat in a <i>pan</i> shop. From 12th to 18th August (inclusive), he was brought daily to Baba, and bathed and fed by him; Baba would also sit with him each day. He has since passed away.	1942 February 1942 June 1942 Aug. 12 to 18
“	“	Udermân	Of Kathgodam; brought to Dehra Dun for twenty-one days; see Kathgodam for his description.	1942 August 4
Delhi*	E/4	Bashîr Miân	No further record.	1944 August 14

**Note:* The records of Baba's mast contacts in Delhi are unfortunately incomplete. Delhi is a city through which Baba has passed so often at one time or another, usually *en route* to some other part of India, and the disciples with him were usually busy with thoughts other than masts; they thus helped Baba in his work, but very seldom made notes of the work done. I think the record here is, however, about seventy-five per cent. complete.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Delhi (contd.)	E/4	Gulâb Mastân	No further record.	1944 August 14
“	“	Hâfizjî Nâbeenâ	<p>* * <i>Pointed out by Baba as chargeman of Delhi.</i> This mast was the spiritual chargeman of Delhi; he was quite blind and quite naked, but despite his blindness, he would walk all over the old city of Delhi. There is a strange story in connection with his nakedness. It seems that certain influential residents of Delhi told the police that this man, walking about the streets quite naked, was indecent; so the police brought him to the police station. There, he was told that he was to be taken to the court and charged, and he demanded to be taken to the court in a palanquin. Seeing that he was blind, and already held in some respect by many people, this request was agreed to; but when the palanquin reached the magistrate's court and its curtains were opened, all they found within was a stone lying on the floor of the palanquin. The police returned to the station, their ears smarting with the reprimands of their superiors, and sought out Hafizji again from the streets of Delhi. This time, they begged him to come with them to the court, since they themselves were getting into trouble because of him. So he came and appeared in court, and was convicted, and locked in a prison cell. The same night, however, some policeman found Hafizji again free in the town, and knowing he had that day been locked up, reported the matter to the police station. Investigations showed that Hafizji's cell was quite empty, though the locks on the gates of his cell were intact, closed, and apparently untampered with. So, from that day forth, the fame of Hafizji became greatly spread throughout the town, and he was allowed to move freely as and where he liked. Baba first pointed him out in 1929, when he passed through Delhi on a visit to Kashmir with some of the mandali. Since then, Baba has contacted Hafizji about five times, but records of all of these contacts have not been kept.</p> <p>Hafizji passed away on 6th July 1941, and his fame was so great then that reports of his death were published even in <i>The Times of India</i>, Bombay's leading daily paper.</p>	<p>1929 July 23 1939 January 1941 Feb. 18</p>

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Delhi (contd.)	E/4	Hâfizjî	This is a disciple of the original Hafizji Nabeena, and he sits in Hafizji's usual place. He is an old man, looking like a maulvi, who tells beads and reads prayers. He is sincere. The exact date of his contact is not certain.	? 1941
“	“	Kambalposh Baba	* * A sixth-plane saint, thus an adept pilgrim by Baba's classification. He was a tall, fair man of middle age, who sat with a blanket gathered about him in a little room at the tomb of Hazrat Nizamuddin, near New Delhi. Kambalposh Baba made a very profound effect on the group of lady disciples to whom Baba showed him at the time of visiting the shrine. This graceful and lovely tomb of one of India's greatest saints of olden times was thus made memorable by the presence of a living saint within its walls. Baba also sat with him in the room alone for some minutes. Kambalposh Baba has eight or ten disciples.	1939 february 6
“	“	Khân Saheb Mastân Jarîwâlâ)	A good mast who lives in a little room outside the Delhi Gate.	1944 october 4
“	“	Madrâsî Mastân	No further record.	1944 August 14
“	“	Mohammed	Of Rahuri. This is "our" Mohammed, one of Baba's favourites; he was brought to Delhi on the bus trip of 1938-39, and was bathed and fed by Baba during his stay in Delhi.	(1939 Feb. 6)
“	“	Negâbî Hâfizjî	* * Baba says that this very high mast is now the spiritual chargeman of Delhi since the death of Hafizji Nabeena. He wanders about the streets of Delhi by night, and sits in the street by day. He always binds a cloth veil (<i>Neqab</i>) over his face, so that his face cannot be seen. He wears good clothes, and comes of a good family. He was difficult to contact, but Baba eventually succeeded in meeting him at a well, early in the morning.	1944 August 14
“	“	Punjâbî Baba	Naked; otherwise of no special interest.	1944 August 14
		Sâin Mastân	No further record.	1944 August 14
“	“	Name not known.	A ragged, middle-aged fellow brought from the steps of the Jama Masjid (the great mosque of Delhi built by Shah Jehan, who also built the Taj Mahal). He was taken to	1939 February 6



Mungsaji Maharaj of Dhamangaon

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Delhi (contd.)	E/4	Name not known (contd.)	the hotel where Baba and his party were staying, was bathed, given a new kafni, and fed by Baba; a good mast.	
“	“	Name not known	Nothing special.	1946 May 18
Deoband	E/4	Hajî Mâulvî Saheb	A sincere old man.	1946 May 19
“	“	Kâghazwâlâ Baba (Hafîzjî)	* A good mast, with an entertaining habit of collecting odd bits of paper (<i>kaghaz</i>) in one hand while he fans himself perpetually with his other hand. He lives in a tiny room with a fire in it, so that the room is full of smoke. He is an old man.	1944 August 12
Dhamangaon	E/8	Mungsâjî Mahârâj	<p>* He is very famous in the Central Provinces, and is an adept pilgrim. He sits in a kind of hollow that has been excavated for his shrine after he dies. Once a week, there is a festival when people come to take his darshan, and a public kitchen gives free meals to the poor.</p> <p>The journey to contact him was difficult since the monsoon was then in full swing and Baba and his group had to walk some three miles through muddy fields. The return journey was even more tedious, and the party had to travel some eighteen miles by bullock cart. A journey over rough, muddy tracks in a bullock cart cannot be described in writing; it is one of those painful physical experiences that have to be gone through to be understood. Mungsaji Maharaj is recently (June 1947) reported to be staying in Bombay as the guest of some disciples. Babadas, one of Baba's disciples, went to see Mungsaji Maharaj, and the latter told him that Baba was the Emperor. See photograph.</p>	1944 August 12
Dhond	D/9	Name not known	* An old man, with long hair and beard, who was on the borderline betwixt mast and normal states. He was a Christian and a seeker. When he heard that Baba was keen to contact masts and saints, he told Baba (who was, as usual, incognito), to go along the line to Ahmadnagar and see Meher Baba, who was a great saint. Baba did not contact this man in the strict sense of the word, but saw him while Eruch spoke with him. This conversation was held while the old man was bathing himself under a tap on the railway station at Dhond.	? 1942 ? January

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Dhulia	—	Abdul Khâliq Mastân	* Brought to Baba in Pimpalgaon for one day. He is a seeker, and at that time had a maggoty wound on his body. When the maggots dropped off he used to pick them up and put them back on the wound, telling them, "This is your food, why do you get down". Baidul had some difficulty in persuading this man to change trains at Chalisgaon; he was a little reluctant to get into the connecting train, and the Mastani Mai (a woman mast of Chalisgaon itself) then spontaneously came to the rescue and ordered Abdul Khaliq to get into the train. (See Chalisgaon for a description of this Mastani Mai.)	1944 April 15
Dhuri	D/3	Brahmachârî Mahârâj	A middle-aged sadhu; a sincere man.	1942 March
“	“	Shahjî Baba	A moderate mast who for fifteen or sixteen years sat in a tiny enclosure with walls only a few feet square.	1942 March
Ellichpur	E/7	Gulâb Baba	Brought to Baba in Jubbulpore for one day. A high mast. For his description see the account of the Jubbulpore Mast Ashram in Chapter Four.	1939 March 17
“	“	Mastak Miân	* Kaka tried to bring this high mast to Baba in Jubbulpore in March 1939, but he gave excuses, and eventually got up, told Kaka to call a tonga, sat Kaka in it, and told him to go elsewhere, saying, "You will get your work done, and I will do mine". Kaka then went to Gulab Baba (see note above), and did in fact bring him to Baba in Jubbulpore. Mastak Mian usually sits on a small wall outside a mosque, and people going there for prayers kiss his hand. He tells them that no one listens to their prayers in the mosque, and asks them why they go there. Baba contacted him in the mosque, but the contact was not entirely satisfactory.	1944 July 17
“	“	Shahâdat Miân	A good mast, reputed to be of the ghous-like state. He was not properly contacted by Baba.	1944 July 17
Etah	E/5	Nangâ Baba	* He is a very high mast, quite naked, about sixty years old, who wanders about the town. He is indifferent to food, but very fond of <i>pan</i> , and his face is stained red with betel juice from <i>pan</i> chewing. He often sits in a certain <i>pan</i> shop. He is said to have	1946 October 13

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Etah (contd.)	E/5	Nangâ Baba (contd.)	succeeded to the spiritual post of a mastani who had previously lived in Etah and has now passed away. He was difficult to contact, but success was eventually achieved, which made Baba very happy.	
“	“	Shah Saheb Maqbûl Miân Budâûmwâlâ	* A good mast who has been in Etah for some ten years. His leg was wounded some time ago by a passing car, and he refused to have the wound treated. He sits on a country bed (<i>charpai</i>) at the side of a street wearing very dirty clothes, and at the time of contact, had a filthy bandage on his leg, full of maggots, which he allowed no one to touch. The Muslim who looks after him fixed up a screen of sheets on the charpai, so that Baba was able to contact the mast satisfactorily	1946 October 13
Fatehpur	F/5	Name not known	A good mast, half of normal consciousness, thirty-five to forty years old, who lives near the station.	1941 October 7
Fyzabad*	G/5	Amir Miân	No further record.	1942 March
“	“	Bare Miân	No further record.	1942 March
“	“	Hâfizjî	A moderate mast, old and in filthy clothes, who sits opposite a restaurant	1942 March
“	“	Mastân Alî Shah	No further record.	1942 March
“	“	Mâulvî Saheb	A seeker; Baba said, "He has love for God ".	1942 March
“	“	Pahlwân	No further record.	1942 March
“	“	Qurbân Alî	No further record.	1942 March
Gadag	D/10	Langrâ Mastân	Lame, bearded, wears a dhoti, and is a moderate mast. He was contacted in a private house, the owner of which welcomed both Baba and the mast, and sat there while the contact was in progress.	1941 November
“	“	Name not known	No further record	1941 November
Goa (Panjim and old Goa)	C/10	Name not known	* This was another of those unexpected meetings with a strange personality; this time an indirect agent. (For the definition of an indirect agent, see the additional supplement at the end of this main supplement.)	1940 April 11

* *Note:* All these masts of Fyzabad were contacted in a hurry by night, hence very little is remembered of them, and very little thus recorded.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Goa (contd.)	C/10	Name not known (contd.)	<p>* Baba and his party were entering the outskirts of old Goa, where lies the ruins of a city which, in its full glory, was said to have been bigger and richer than Lisbon itself. Today, the ruins of this great city are seen only as mossy, broken walls and mounds, covered by lush grass, half concealed in the deep shadows of coconut groves.</p> <p>Just as the cars were passing the great cathedral of Goa, Baba told Elizabeth to pull up the car, enter a restaurant which he pointed out to her at the side of the road, and inquire the way to the hotel.</p> <p>When she reached the door of the restaurant, she was confronted by a tall old man with long grey hair falling to his shoulders, and a long, grey beard. He wore an old topi and an old suit, and reminded one of a church window portrait of Moses—dressed in an old suit. She asked him the way to the hotel, and, in perfect English, was given the fullest instructions.</p> <p>The same evening, Baba and the entire party came out to this church to see the tomb of St. Francis Xavier, and, as they were about to leave, this old man came up, joined a group where Elizabeth and Baba were standing, and began the oddest sort of conversation. He explained that he was a Catholic; that he came from Karachi; that he was an author who had written many dramas, and that he was in Goa for the purpose of writing a book; and that he expected to stay in Goa for at least six months. He talked about all sorts of things and people, about Bernard Shaw, and about this, that, and the other thing, but there was a strange and not quite convincing strain to his talk, and he repeatedly gave covered, yet significant, glances at Baba, in such a way that one knew instinctively that he was much more interested in Baba than in anyone else. Baba occasionally made an odd remark (by dictating through one of the mandali) and asked him if he needed money, to which he replied that he did not. This strange conversation went on for about fifteen minutes, and the old man then left, after paying courteous adieus to all. Baba</p>	

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Goa (contd.)	C/10	Name not known (contd.)	<p>asked everyone what they thought of him, and various opinions were given. Baba then said that everyone was blind, that this man was an important spiritual agent who had come to give him a message and receive instructions from him, and that all the talk about dramas and so forth was a symbolic means of conveying his message to Baba. Finally, he explained that the man, having completed his task, would leave Goa the next day (although he had spoken of staying for six months).</p> <p>The following day, Elizabeth met this man again in Panjim, the present modern city of Goa, and after a few polite introductory nothings, he told Elizabeth that he was leaving Goa that night. He said that it was quite extraordinary, that he thought it was the heat, or perhaps his beard (<i>sic</i>), but that he found Goa intolerable and <i>must</i> leave at once. Thus Baba's words of the day before had come true, and this augmented the conviction of those who had witnessed this strange encounter.</p>	
“	“	Mastâni Mâi	<p>* Baba said that this woman held the key to the spiritual affairs of Goa. Norina and Kaka were instructed to go out and find a woman mast and bring her to Baba, and after, some inquiries, they found this woman striding along the road. She was tall and strong, a Christian, fortyish, with bobbed hair, and she wore a black chiffon blouse and a big pleated skirt. She walked with great strides, and reminded Norina of a modern "emancipated woman" or of an Amazon, so masculine and dominatory was her manner. Norina, who knew no Portuguese, addressed her in Italian, and said to her "Mamma", but she gestured Norina away and walked straight down the road. She refused to come in the car, but walked direct to Baba's hotel, where Baba was standing on the balcony of his room when she came to the hotel she stopped, looked up at Baba for a few moments, and then strode away.</p>	1940 April 14
“	‘	Name not known	Brought to the hotel and bathed by Baba.	1940 April 13

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Gokak	D/10	Lingappâ	* A very old man, with a wife and children, who locks himself in a room of his house all day, and sings devotional songs (<i>bhajan</i>). It was said that he had done this every day for twelve years, during which time he had remained alone in that room. Now, however, he allows people to come to him every evening at 8-0 p.m., when he talks to them of the spiritual path. Apart from these talks, he remains silent except to repeat " <i>Om Shiva namo</i> " (I bow down to Shiva). Baba contacted him in his room, and he caressed Baba very lovingly, and was very happy. Baba too was very happy to contact him. An advanced pilgrim.	1947 May 14
Gonda	F/5	Ahmad Ali	* A good jalali mast in a majoob-like state He has a ferocious temperament, is short in stature, old, dressed in ragged clothes, and has very long finger-nails. He was difficult to contact until some Muslims told him in a commanding voice to sit and take food from Baba—which he then meekly did.	1942 March
“	“	Hindû Mast	Lives in a hut by the wayside: a moderate mast.	1942 March
“	“	Môein Mastân	A middle-aged, thin, moderate mast, usually found at the railway station.	1942 March
“	“	Nur Jehân	A middle-aged, good mastani, in dirty clothes, wearing many bangles on her arms and legs. Baidul. when he first saw her, found her sitting on the ground with her head and body bent forward so that her head touched the ground. She laughed when Baba contacted her.	1942 March
“	“	Rangelâ Baba	A good mast, middle aged, a mixture of jalali and jamali types, who is also half normal in consciousness. He wears silken clothes, and has an attractive little house given him by the local people, by whom he is much respected. He is much given to drinking country spirits, which he also offers to others. When Baba appeared. Rangela Baba came towards him mounted on a pony, greeted him, and led the way to his house for Baba's contact—which lasted about one hour.	1942 March

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Gonda (contd.)	F/5	Sâin Baba	* A good mast who sits naked in a turret. Baba climbed into the turret to contact him. He is of the fifth plane.	1942 March
Gopalganj	G/5	Fateh Baba	* A high mast who is very famous in the countryside about Gopalganj, so that special rooms are kept for him in many villages. He is very old, and naked, and when Baba came he was asleep and did not wake up. He has fifteen or twenty disciples who hold him in great reverence, but they were not there when Baba came, so that there was no one to awaken him. Contact was, therefore, only partially satisfactory.	1942 March
“	“	Chinî Shah Majzoob	* A very good mast of the sixth plane who sat in the bazaar, and walked round the town once a day. He has now passed away.	1942 March
“	“	Majzoob Shah	A good mast in a majzoob-like state, very old, with white beard and long hair, who sits in a dharmashala.	1942 March
“	“	Tûtî Shah	An old mast who spends all his days in a single room.	1942 March
Goraya	D/3	Ambî Baba	A naked, old, majzoob-like mast, a Sikh by caste, who lives in a cowman's hut. He is a good mast, and Baba contacted him for one hour.	1942 April
Goregaon	D/8	Dêvadâs Mahârâj	A sincere seeker who keeps an ashram in Goregaon.	1944 October 22
Gujranwala	C/3	Mastân Rehmatullah Baba	A moderate mast, very dirty, who lives in a garage.	1943 July 22
“	“	Nangâ Shah (Nangâ Baba Mastân) (Sâin Jhopriwâlâ Baba)	A real majzoob-like mast, a mixture of jalali and jamali types, and a good mast. He lives in a tiny hut near the railway station, and subsists on gram (raw pulse), puffed rice, and sharbat (a sweet drink). He smokes a lot of cigarettes.	1942 May 1943 July 22 1946 May 11
“	“	Sheikh Matang Baba (Saiyid Hussein Mastân)	* He is a very high mast, an old man, and a perfect example of a jamali type of mast. He lives in the shrine of Kudde Shah, and in his early years was a sub-judge. He is a chain smoker of cigarettes. With his love of smoking and his mild temperament, Baba compared him to Ali Shah, the Ahmadnagar mast. He has now left Gujranwala.	1942 May 1943 July 22 1943 Sept. 14
Gujrat	C/2	Bêrîwâlâ Hussein Shah	A seeker who keeps an assortment of old clothes, pots and pans, and all kinds of bric-a-brac in his room.	1942 May

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Gujrat (contd.)	C/2	Gulab Shah	A moderate old mast who lives in the court buildings; of no special merit.	1942 May 1943 July 22
“	“	Sain Rehman (Sain Baba)	* An old mast, and a very good one. He had been a jagirdar (a landowner), but a generous-hearted one, in his early years. As a mast he had a childlike disposition, loved singing, and, when happy, used to put his hand in his opposite armpit, and, by jerking his arm, expel the air with a fine noise from the cavity thus formed. This is a trick dear to Indian schoolboys. He has now passed away.	1942 May 1943 July 22
Gulbarga	D/9	Budhi Man	He is a man, but has this name as if he were a woman. He is a good mast, old, who travels all over the Nizam's State on the State railways, for he is respected by the train guards who let him travel <i>ad lib</i> when and where he wishes.	1945 July 6
“	“	Goher Shah	A real mast, very thin, and a great drinker of toddy and country spirits. If given money, he spends it on toddy or spirits. He was contacted in a toddy shop on each occasion.	1945 July 6 & 7
“	“	Guru Appaswami	* A very good mast. Many years ago, he had been in Bijapur where he used to roam about, the countryside naked for some ten years. He is now in the village of Khandal, about six miles from Gulbarga, wears clothes, and usually stands near a certain well there and picks up chena (roasted gram) grain by grain, which people put on the ground for him. When Baba went to contact him, one of the mandali was carrying a torch, and Appaswami asked for it. Baba gave it to him, and he unscrewed the end, removed the cells, replaced them the wrong way, closed the torch, tried to switch it on, was disgusted that no light came, and gave the torch back to Baba as being of no use. Baba then took him to a tiny temple for contact, and he told Baba where to sit, asked Baba why he was silent, and told him to speak. Baba sat with him for two hours—Appaswami wouldn't let him go. The journey to Khandal from Gulbarga was very trying, since the monsoon was in full swing, and the road muddy and bumpy so that the tonga tossed about all over the place. They returned by night at the peril of being thrown out of the tonga, and Kaka and Baidul had to walk and show the way with their torches.	1945 July 6

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Guna	E/6	Name not known	This was on Baba's trip by bus to Kashmir in 1929. In Guna he went for a walk and met "the spiritual chargeman" of Guna. No further description is recorded.	1929 July 18
Guntakal	E/10	Name not known	A moderate mast of no particular merit or interest.	1942 october
Guntur	F/9	Majzoob Alî Shah	A good mast, age perhaps forty-five, thin, wearing a kafni, who lives in a hut of straw matting built against a wall. Previously he used to sit on the roadside without shelter in all weathers.	1943 March
"	"	Nawâb Alî Shah	* A good mast, about sixty years old, whose feet are bound with cloth, and whose body is covered with layer after layer of clothes; his head also is swathed in many bits of cloth. As if this eccentric appearance from all these clothes were not enough, he adds the final touch by sleeping in the shop of a charcoal merchant, laying himself on the piles of charcoal so that his body and raiment are black. He chooses who should give him food, and because of the reverence in which he is held, the person specified always gives it.	1943 March
Gurmatkal	E/9	Shântvîr Swâmî	A sadhu, and a sincere seeker, who keeps an ashram with a free dispensary. He is well known locally.	1945 July 8
Gwalior	E/5	Ahmad Miân Baba	An old man in dirty, ragged clothes; a good mast.	1944 April 4
"	"	Arjûn	A good mast, middle-aged, who carried bundles of rags. He was taken to a hotel for contact.	1944 April 4
"	"	Badrangî Baba	Nothing special.	1944 April 4
"	"	Chândwâlâ Baba	A tall, thin, middle-aged man of no particular spiritual significance. His body was covered all over with ornaments cut to the shape of crescent moons (<i>chand</i>); hence his name.	1944 April 4
"	"	Mastânî Mâi	No further record.	1944 April 4
"	"	Pandit Gûrûjî	A man, fifty-fiveish, who sits in the bazaar; a seeker.	1944 April 4
"	"	Sâdhû Baba	He lives on a platform at the side of some steps leading to a temple; a seeker.	1944 April 4

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hardwar*	Enl/A	Bhagwân Nâth Kône Baba	A mast of Pinjaur, brought to Baba in Hardwar for one day. See Pinjaur for his description.	1946 August 26
“	“	Bhudhâ Bengâli Baba	* An advanced pilgrim, an old man who, in 1942 April, was living on the terrace of a building not far from the station. He used to sit all day and write continuously in a language that seemed to Baidul to be Sanskrit. When he saw Baba, he called him near and said, "You want to see me, and I also want to see you". Later the same year (in June), Baidul was sent to bring him to Baba and he told Baidul, "No, I won't come, I know what the work is for", and added, "You (Baidul) are a broker; you also get profit; I won't come". Baba laughed when he was told of this conversation. Eventually he was taken to a half-built dharmashala where Baba sat with him for a full hour, and the following day, Baidul was sent to him with a gift of fruit from Baba. In 1946 a search was made for him, but he had disappeared from Hardwar.	1942 April 1942 June 11
“	“	Chhatriwâlâ Baba	* He sits naked on the bathing ghat at Hardwar near that section reserved for women. (This bathing ghat is a flight of stone steps going down into the water where pilgrims bathe in the sacred waters of the Ganges; a bathing ghat has no connection with bathing as a westerner thinks of it.) Many women pilgrims lodged complaints about this naked man so near their part of the ghat, and the officials therefore gave him a large umbrella (<i>chhatri</i>) beneath which he now sits screened from view, since he refused to leave the place. The respect in which he was held obliged the officials to make this compromise between opposing views. Chhatriwala Baba now sits permanently under this umbrella, naked in all weathers, even in winter, when the temperature is very near freezing point. Baba visited	1946 April

**Note:* Baba has made so many visits to Hardwar, Kankhal and Jwalapur at different times with different disciples, that there is no coherent source of information of all the work done. The details that follow are probably as accurate as can now be ascertained. Hardwar, on the banks of the Ganges, not far from where it debouches from the Himalayan foothills, is one of the great sacred cities of the Hindus. Kankhal and Jwalapur are "suburbs" of Hardwar, and the contacts in these places are entered under Kankhal and Jwalapur in their respective places in the supplement.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hardwar (contd.)	Enl/A	Chhatrivâlâ Baba (contd.)	him by night for contact, and said of him that he was a very good soul. He is an initiate pilgrim.	
“	“	Dâujî Mahârâj	An old man, famous in Hardwar, and so much revered that people perform the <i>arti</i> ceremony before him. He gave Baba <i>sherbet</i> (a sweet drink of many special ingredients). He is an advanced pilgrim.	1942 June 7
“	“	Divânâ Sadhû	A moderate mast near the post office in Hardwar.	1942 April
“	“	Gôdriwâlâ Baba	A good mast who was always out of doors, and was never known to enter a house. In 1941, he was found sitting on a big stone slab at a crossroad. He used to come at certain hours of the day and sit on this slab, and Baba contacted him there and gave him food. In 1942, at the second contact, he was near a small bridge, the stone slab being no longer there. He was an old man with a sun-tanned face, and was a good mast. He has now passed away.	1941 April or May 1942 September 5
“	“	Gôvind Baba	A sincere sadhu who sits beneath the shade of a tree and wears a tiger's skin.	1942 June 7
“	“	Mâunî Baba	Silent; no further record.	1942 April
“	“	Nangâ Baba	* A naked mast who lay along the top of a six-foot wall in all weathers. Baba climbed the wall, contacted him, and fed him. He was a very good mast, and Baba later ordered two disciples to go to Hardwar and serve him for a short while. He has now passed away.	1942 Sept. 5
“	“	Nangâ Sadhû	A sincere seeker; naked.	1942 June 7
“	“	Râmakrishna	This man was first seen by Baba as he and his group were lumbering along the Jwalapur road in a tonga, in search of another mast. Baba stopped the tonga and told Eruch to accost him. He was walking along the road with downcast eyes, and did not reply in words to Eruch's request, for he was on a vow of silence, but by gestures declined to be contacted. As Baba returned along the road about half an hour later they met him again, and this time he acceded to Baba's request. Baba liked this man; he was a seeker.	1942 June 7

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hardwar (contd.)	Enl/A	Râm Baba	* *	1941 April or May
			<i>Contacted daily till 15th June 1942.</i>	1942 June 7
			<p>He was a very high mast. At the first contact in April or May 1941, he was very dirty, and sat naked on a pile of grass in a dilapidated hut on some high ground behind the town. He seemed to be between fifty and sixty years old, and sat in this hovel tapping two stones against each other in one hand, thus beating time to songs in praise of Ram. All day and much of the night, he would continue to pour forth devotional praises to Ram in a very captivating voice. If any man came before him, he would repeat one phrase, "<i>Beta, bachan pal</i>" (Son, fulfil your promise), and by his side he kept the vault of a human skull into which visitors were told to spit—and Ram Baba would then eat these expectorations! He used also to grasp one or other foot of anyone who came to see him and place it for a moment on his head.</p> <p>Between 1941 and Baba's second contact in June 1942, Ram Baba was turned out of his derelict ruin on the hill, and it was subsequently demolished to make room for the erection of a new building. So Baba and his group hunted high and low through the highways and byways of Hardwar until, late at night, they heard echoing through the shadows Ram Baba's call to strangers, "<i>Beta, bachan pal</i>" (Son, fulfil your promise). He was then sitting under a tree on the roadside opposite a dharmashala. (A dharmashala is a free lodging house for travellers, what in Switzerland one would call a hospice, usually built by the charity of a wealthy man. Free lodging is always given and, in the better dharmashalas, good food is supplied at a reasonable rate. Dharmashalas are not always very clean, for they serve the poorer sort of travellers, but they are a real blessing to those in search of a night's lodging.) In order, then, to be close to Ram Baba, whom Baba now wished to contact as often as possible, Baba and his group moved into this dharmashala opposite Ram Baba. For four or five days,</p>	1942 Sept. 5

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hardwar (contd.)	Enl/A	Râm Baba (contd.)	<p>Baba went across every half hour to sit with Ram Baba for close spiritual contact. On 15th June, Baba gave instructions for a room to be rented for four months, and Ram Baba was then moved into this room, together with his pile of filthy odds and ends.</p> <p>Now comes, perhaps, the strangest part of the story of this mast, for it gives a hint of the way in which Baba helps these God-intoxicated souls. In September, only three months later, Baba and a few disciples came again to Hardwar and went to the room which they had rented for Ram Baba. Eruch describes how he found a well-dressed man sitting in the room, which was now scrupulously clean. He therefore asked the tenant of a neighbouring room where Ram Baba was, and explained that they had paid in advance the rent of the very room now occupied by this well-groomed stranger. The neighbouring tenant then told Eruch that this very tidy person was none other than Ram Baba himself. What a change had come about—he was well-dressed, wearing a cap embroidered with silver thread, and his room now was as spick and span as anyone could have wished. He was apparently in perfect command of his faculties, normally conscious, at the first glance an ordinary man of the world, but, in fact, now a high, salik-like mast. This was the last contact with Baba, and in 1946, when they inquired after him, they were told that he had passed away.</p>	
“	“	Rehmatullah Baba	Of Saharanpur; brought to Hardwar for one day for Baba's contact. A sixth-plane mast; see Saharanpur for his description.	1946 August 23
“	“	Sâdûs	About 275 sadhus contacted in Hardwar and Rikhikesh.	1941 April or May
“	“	Sâdûs	Eight Sadhus Contacted.	1942 February
“	“	Sâdûs	125 sadhus brought to Baba's room, contacted and given one rupee each.	1942 June 8
“	“	Sâdûs	About 200 sadhus contacted.	1946 July 26
“	“	Sâdûs	Thirty-two sadhus contacted.	1946 August 24

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hardwar (contd.)	Enl/A	Tûlsî Baba	A sadhu; a seeker; beyond this no further record.	1942 June 7
“	“	Names not known	Four masts of no particular importance and of whom there is no further record.	1942 May
“	“	Name not known	A man, naked except for his loin-cloth who, from afar, appeared to be an ordinary sadhu. Baba pointed him out to Eruch from the balcony of his hotel room, and Eruch went down to bring him up to Baba. He came to the hotel, but refused to come up the stairs. He seemed to be half mast and half of normal consciousness.	1946 April
Haripur	C/2	Baba Gulâb	A mahbubi mast who wore bangles on his arms and lived in a tiny hut by a pond.	1943 August
“	“	Baba Karim Khân	An old man wearing a long kafni, who lives in a hut by the roadside. He has hawa.	1943 August
“	“	Bâbâlôk	A middle-aged, moderate mast, much respected in Haripur. Contacted and fed by Baba.	1943 August
“	“	Rehmatullah Baba	A seeker.	1943 September
Hasan Abdal	C/2	Baba Faqîr	A sincere faqir.	1943 August 6
“	“	Hindû Mastân	A mast of no special merit or interest.	1943 August 6
Hoshiarpur	D/3	Baba Hasan Walî	* A good mast who lives at the village of Harmoya about five miles from Hoshiarpur. He is about sixty years old, fully naked, rather fat, and sits under a tree in Harmoya. He is very renowned throughout the countryside and has many disciples. Many years ago, a certain woman asked to become his disciple, and her repeated obsecrations so infuriated him that one day he hit her, and she was killed. Hasan Wali was convicted of manslaughter and was sent to jail for many years. After his release, he came to Harmoya and settled there.	1943 Nov. 11
“	“	Baba Mastân	An old man and a good mast, who lives at Sisoli village some seven or eight miles from Hoshiarpur. He has been there for ten to fifteen years.	1943 October 28
“	“	Gorâb Shah	A seeker who lives in the cemetery.	1942 April
“	“	Kashmîrî Mastâni	A young and good mastani, fair of face, who wears scarlet clothes. She has many disciples.	1942 April 1943 October 28

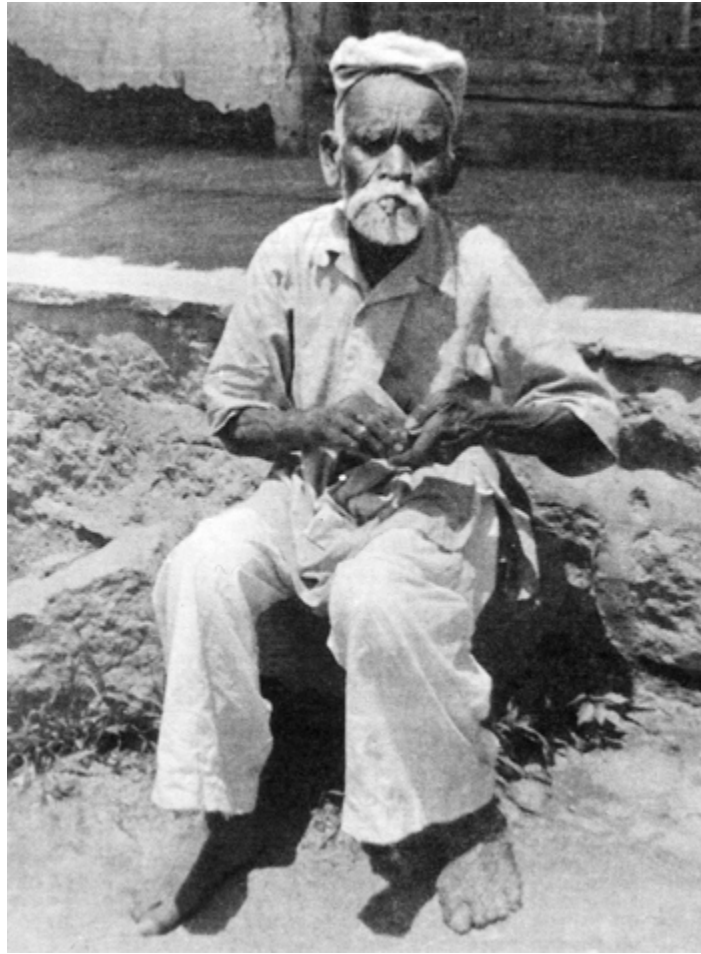
<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hoshiarpur (contd.)	D/3	Linjî Mastân	A short man, forty-fiveish, a moderate mast, who wears a fez cap, and wanders here and there carrying a bundle.	1943 Nov. 11
“	“	Mastânî "Baba"	An old woman and a good mastani, who has many disciples. She wears decent clothes and sits at the city gate smoking a huqqa. Baba fed her.	1943 Nov. 11
“	“	Nâmâ Mastân	No further record.	1943 Nov. 11
“	“	Sâdhu Baba	A sincere sadhu.	1943 Nov. 11
“	“	Names not known	Two masts of whom there is no further record.	1942 April
Hubli	D/10	Chela of Swâmî Sîdârudh	An initiate pilgrim who has taken a vow of silence, and fasts a great deal. He is about thirty-five years old. He is the disciple of the famous Swami Sidharudh, who has now passed away.	1941 November 1942 January 1942 October
“	“	Chotâ Mastân	* * A very high mast of the sixth plane. He is a young man, at the time of contact perhaps twenty-two years old. He sits on a stone in the street facing a water tap, and he is quite naked in all weathers. He shows his stomach to passers-by, and asks for money after the fashion of many beggars; but if given money he throws it away. The people of Hubli call him <i>dev purush</i> , i.e., divine-man, and they tell a strange story of his childhood. He was born of a mother who evidently did not want him, for he was found wrapped in a cloth thrown upon a heap of rubbish. A sweeper discovered him thus, and finding him still alive, he gave the baby boy to a barren woman who longed to have a child. She brought him up as her own son, but at the age of ten years he became a mast, and left home. At one of the contacts, Baba gave Chota Mastan his coat, but the following morning, when Baba went again for contact he found the coat gone; Chota Mastan had already given it away to someone, and was again naked.	1941 November 1942 January 1942 October
“	“	Mastân Miân Saheb	A very old man who wears a lungi only, and is a moderate mast. He is edentulous and can eat only soft food, so that Baba gave him <i>gulab jambul</i> a soft sweetmeat in syrup.	1941 November

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hukeri	C/9	Sidh Râm	In fulfilment of a vow he has sat for twelve years in one spot; a seeker.	1947 May 14
Hyderabad* (Deccan)	E/9	Abdullah	A moderate mast who wanders about.	1945 August 10
“	“	Abkârî (Captain)	* A very good mast. He is a tall old man of dark complexion who wears dark glasses and is dressed like a lascar (a seaman) in blue cotton clothes. He carries a tin about, and hits it with a rat-tat-tat-tat like a drum; his talk is not understood by ordinary mortals and sounds nonsensical. He sleeps in a nawab's house. At Baba's second contact, he asked to be taken for a ride in the car (Adi's car), and he himself directed, by sweeps of the arm, which way to go. He went first to a certain house and walked inside it, causing a flutter among the zenana ladies, and was then driven to Secunderabad station. Finally, from the station, he was driven back to Hyderabad, to a certain shrine there, where he was left.	1945 March 18 1945 September 3
“	“	Abîlwâlâ Baba	Near the Char Minar; no further record.	1945 April 7
“	“	Abdul Ôâdir	A moderate mast who sits behind the railing of the verandah of an old house in Rikabganj.	1945 August 7
“	“	Ahmad Alî Baba	A mast of no special merit. He used to ask passers-by for a 100-rupee note, and if this were declined, for fifty rupees and so forth, in descending order, to one rupee. Baba gave him five rupees and a coat.	1945 march 18
“	“	Alî Shah	Of Ahmadnagar. <i>Brought to Hyderabad; stayed till 1st May 1945.</i> <i>Brought to Hyderabad; stayed till 25th June 1945.</i> <i>Brought to Hyderabad; stayed for three days.</i> See Chapter Two for his description.	1945 April 21 1945 June 16 1945 August 21
“	“	Allahwâlâ Murshîd	No further record.	1945 April 8
“	“	Amdû Mastân	No further record.	1945 April 16
“	“	Amîr Rehmân Mâulvî	A good mast, fiftyish, fat, who carries a big stick and wears a <i>sherwani</i> (a long coat much worn by the Muslims of Hyderabad).	1945 August 6

**Note:* Baba stayed in Hyderabad (Deccan) from 10th March 1945 until 6th September 1945. He contacted masts all over Hyderabad State, and also in Hyderabad City. Baba has contacted more masts in Hyderabad than in any other city of India.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hyderabad (Deccan) (contd.)	E/9	Amîr Rehmân Mâulvî (contd.)	He was contacted in Abid Road, one of Hyderabad's main thoroughfares.	
“	“	Ashaq Miân	A moderate mast, middle-aged, who sleeps outside a certain mosque, wanders about the town all day, and is well known.	1945 March 17
“	“	Bhaiwâlâ Mastân	A young man, perhaps twenty-five years old, who stays near a mosque in "Mecca Medina" (a part of Hyderabad). He is a moderate mast.	1945 August 6
“	“	Chaman Alî Shah	* An advanced pilgrim, about forty years old, tall, bearded, who wears a black kafni and keeps pet pigeons. He lives on a plinth near a certain shrine beyond the Arab troops' barracks. He speaks aloud to himself in a constantly changing voice, so that an odd passer-by might think that five or six different men were talking together. When approached for the last contact with Baba, he was overheard to say, "Merwan was to come yesterday, but he has come today". He asked for Baba's umbrella, and was given it. (N.B.—It is not certain that his name is correctly given.)	1945 March 1945 (?)
“	“	Châous	A man with hawa only. He is a <i>Chaous</i> , an Arab from southern Arabia (Yemen).	1945 August 11
“	“	Châous Mastân	An Arab mast (see note above) ; nothing special.	1945 April 16
“	“	Chunû Miân	* A good mast with a weakness for toddy. He was kept by a senior officer of the Nizam's State Forces in his (the officer's) house, in a special room. When Baba and his attendants called at the house to contact the mast, they were asked to wait for a few minutes, and were then shown up to the mast's room. Chunu Mian had been neatly dressed by the officer in a fine <i>sherwani</i> (long coat worn by Muslims), good shoes and so forth. Each day, the mast roamed about Hyderabad and, at the second contact with Baba, he was run to earth in a toddy shop and was brought to Baba for contact. If given money, Chunu Mian would give it away at once to someone else.	1945 April 13 1945 August 11
“	“	Dâtâr Saheb	No further record.	1945 Feb. 23

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hyderabad (Deccan) (contd.)	E/9	Gangâ Bhâi	An old man living near the shrine of Baba Sharafuddin; a seeker.	1945 June 10
“	“	Ghulâm Hussein	* * A very high, salik-like mast, a mixture of jalali and jamali types. He wears good clothes, one of Baba's group thus referring to him as "the gentleman mast". He is of moderate height, perhaps fifty years old, and is so well known and so much revered by all and sundry that almost all salute him respectfully as they pass. He is allowed to go where he pleases, even into the zenana quarters of Muslim houses, which are normally never entered by strangers.	1945 March 18 1945 April 15 1945 August 9 1945 August 11
“	“	Gundawâlâ Baba	No further record.	1945 April 8
“	“	Gunû Baba	No further record.	1945 April 16
“	“	Habib Châous	An old Arab with hawa; contacted in a graveyard at Sultan Shahi. He is well known.	1945 August 11
“	“	Hamid Châous	A seeker; also an Arab; to be found near the Mir Alam tank	1945 August 8 1945 August 23
“	“	Hirâlâl Chunilâl	A ragged old man; nothing special.	1945 August 11
“	“	Islam Châous Mastân	An Arab seeker with a jolly temperament; he cracks jokes with everyone and always seems happy. He is usually to be found near the Char Minar by day, and sleeps in a cemetery by night. Baba liked him.	1945 August 7
“	“	Jubbe Shah Mastân	Nothing special.	1945 June 13
“	“	Kâlâ Nawâb	A young man, perhaps with hawa, who wanders about Hyderabad, having given up wordly ties.	1945 April 7
“	“	Keshwânandji Sâdhû	An initiate pilgrim. For many years he sat in the Hindu cremation ground.	1945 April 15
“	“	Khâkî Saheb Baba	An elderly man, of more or less normal consciousness; an advanced pilgrim. He lives in his own little house opposite the shrine of Baba Sharafuddin, and spends most of the day in one room of his house.	1945 June 10 1945 August 8
“	“	Lakshman Dâs Mahârâj	No further record.	1945 April 16
“	“		No further record.	1945 April 8
“	“	Majzoob Saheb	No further record.	1945 March 17



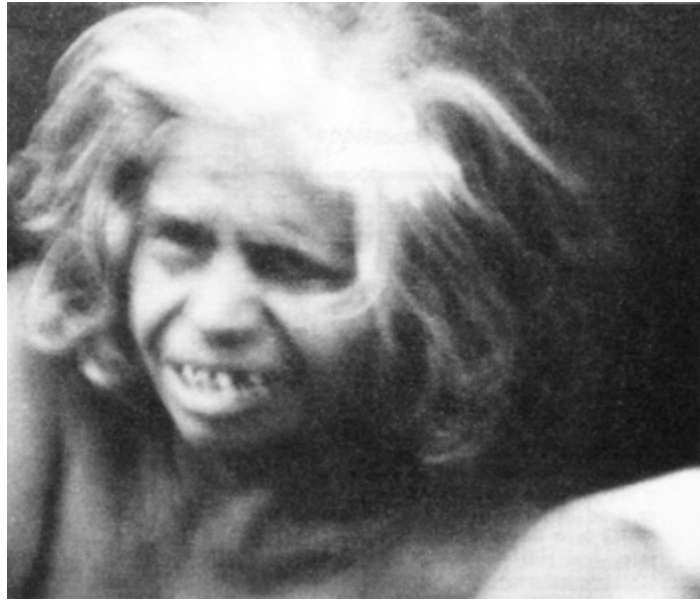
Mama Mast of Hyderabad (Deccan). He enjoys a cigar.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hyderabad (Deccan) (contd.)	E/9	Mâmâ Mast	* An old, dried up, tiny man, and a good mast, who cannot walk and who smokes cigars. Some shopkeepers look after him. See photograph.	1945 March 17 1945 April 8
“	“	Maqdûm Alî Shah (Shah Saheb)	* An old man, perhaps eighty years of age, of short stature, who wears a many coloured robe, carries a pair of large iron tongs, and shouts " <i>Ya Hussein</i> " every now and then. He lives in a little room beyond the jail, in which he has collected an assortment of odds and ends, and has several puppies with him. He has a fair and lustrous face. He is an advanced pilgrim.	1945 May 17
“	“	Mishkin Shah	Near the palace of the Nizam; nothing special.	1945 April 15
“	“	Mast Baba	No further record.	1945 April 8
“	“	Mastânî Mai	For many years has sat in a room near the shrine of Ujala Shah; a good mastani.	1945 August 6 1945 Sept. 3
“	“	Mâulvi Abdul Razzack	A seeker; of no special importance.	1945 April 7
“	“	Mâulvî Bukharîwâlâ	A seeker.	1945 April 7
“	“	Mâulvî Wahâb	A seeker.	1945 April 7
“	“	Mîr Saheb	A good mast; old, respectably dressed, and now sometimes in a majzoob-like state and sometimes in a salik-like state. He had previously been completely majzoob-like. He is well known in Hyderabad, where he has quite a number of followers.	1945 March 17 1945 April 8
“	“	Môeinuddin Baba (Nanne Miân)	A good mast, to whom Baba gave the nickname Pinjrawala Baba because he sat in a cage-like hovel (<i>pinjra</i> means a cage). During the day he would roam at large all over the city, and by night, he would sit in this curious cage. He was always naked, and carried a stick when he walked abroad.	1945 March 17 1945 August
“	“	Mohammed	This is "our" Mohammed. He stayed for a few days with Baba and his party in Hyderabad (Deccan), during the course of the bus tour that began in December 1938.	(1938 <i>December</i>)
“	“	Mohammed Hussein	Wanders about the city; no further record.	1945 April 7

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hyderabad (Deccan) (contd.)	E/9	Mohammed Sherîf	A good mast. He is a fattish old man, with a fine white beard. He wears a dirty hat and carries a bundle of rags under his arm. A youngster, perhaps his son, walks about with him and looks after him. He was difficult to contact, but was eventually found sleeping on a verandah one night, and was contacted there.	1945 August 8
“	“	Nawâb Yaqûb Alî	A moderate mast from a village called Karwan, who was brought for Baba's contact and given five rupees.	1945 August 11
“	“	Nûruddîn	* A tall and lanky mast who can't keep clear of a toddy shop for very long. He was taken in a tonga for Baba's contact, and, <i>en route</i> , having spotted a toddy shop, he insisted on getting down and refreshing himself; but he is a good mast for all that.	1945 July 1945 August
“	“	Patrînwâlâ Mast	No further record.	1945 April 15
“	“	Qâdir Miân	Of no pecial interest.	1945 Feb. 23
“	“	Rajiah Mastân	* * A good mast, and rather an entertaining fellow. He is naked except for a loin-cloth and a huge dirty turban, has a hole in his neck, perhaps from an old laryngotomy operation, and he carries a gigantic bundle of old rags and numerous broken pieces of old china plates. If anyone asks him for <i>prasad</i> (a gift of spiritual significance), he gives a piece of broken plate. One day, when Baidul and Eruch were in a rickshaw following Baba (who was in a tonga with Nuruddin described above), they spotted Rajiah on the road, and sat him in their rickshaw. Rajiah disposed himself in the rickshaw as if he were a king, to the very vocal delight of a crowd of school children in the street who surged round the rickshaw shouting and laughing, and joined in pulling and pushing the rickshaw along the street with their small and eager hands. Rajiah was taken thus for Baba's contac, and Baba and his men thoroughly enjoyed the rousing reception by this crowd of playful children. Rajiah too seemed to relish being the focus of so much fun.	1945 August 1945 September
“	“	Râjullah Shah Saheb	An initiate pilgrim; very well known in Hyderabad.	1945 June 12

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hyderabad (Deccan) (contd.)	E/9	Rehmatullah Shah	No further record.	1945 April 16
“	“	Sâdhû Upâswâlâ Baba	A sincere sadhu and a good soul.	1945 April 7
“	“	Saiyid Abdul Mâulvî	A seeker; very old, living in a mosque, and much revered.	1945 August 7
“	“	Saiyid Amîruddîn (Chindîwâlâ Baba)	An old mast and a good one, who collects old pieces of cloth and rags (<i>chindi</i>); hence his second name of Chindiwala Baba.	1945 August 7
“	“	Saiyid Jalâluddîn	A moderate mast who wanders about, and was thus difficult to contact.	1945 March 18
“	“	Saiyid Mehdi Shaheb	No further record.	1945 March 17
“	“	Saiyid Môeînuddîn (Majzoob Miân)	<p>* * The spiritual chargeman of Hyderabad; a majzoob-like mast of the sixth plane, and a typical jalali. He is a lame, elderly man who lives in a woodstall at the Fateh Gate in Hyderabad. He sweeps the road with his hands, is very fond of <i>barfi</i> (a sweetmeat rather like fudge), and he smokes exclusively an atrocious brand of cheap, local cigarettes. Because of his jalali nature, he was never easy to contact, and at the first attempt to meet him Baba and his group were repulsed with epithets and objurgations. The following morning Baidul, while again trying to bring him for contact, was hit with a stone. Baidul, however, nothing daunting, offered him a cigarette of his beloved brand—which Majzoob Mian accepted—and he then asked for his equally beloved sweetmeat, barfi. This was brought from a neighbouring shop, and the mast's mood then became more pliant so that Baba was able to contact him successfully. The second contact, some four months later, was in a street near a barber's shop.</p> <p>The third and final contact was perhaps one of the best examples, not only of the exacting and incomprehensible behaviour of some masts, but also of the indefatigable way in which Baba responds to their absurdest whims. Baba has explained that, in order to achieve the purpose of his contact with a mast, he has to get him into the best possible mood. A mast is, in many ways, like a child, in that he may at any time ask for anything that takes his passing fancy; and if this fancy</p>	1945 March 18 1945 July 9 1945 August 7

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hyderabad (Deccan) (contd.)	E/9	Saiyid Môeînuddîn (Majzoob Miân)	is not fulfilled, the mast, like a child, feels frustrated and upset, and in this mood the purpose of Baba's work cannot be achieved. At the last contact with Moeinuddin, Baba first waited for three hours before the mast would allow himself to be fed. After this tedious vigil, Baba was able to give him a good solid meal with his own hands. This, however, was but the beginning of things, for the meal was no sooner over than Moeinuddin asked for <i>qima</i> (minced meat) and a chapatti ; this was fetched and given, and he demanded tea ; this also was fetched and given, and he demanded sweetmeats ; these also were fetched and given, and he demanded cigarettes; these fetched and given, he finally asked for a special kind of bread that was very difficult to find; and this too—after some delay—was brought and given to him. And so, at the end of all this pandering to his whims, Baba achieved his object, a happy mast, and thus a happy issue to his work.	
“	“	Shankar Dâs Swâmî	Nothing special.	1945 April 16
“	“	Sîtârâm Mahârâj	A seeker who lives in a hut in a garden.	1945 May 17
“	“	Supplywâlâ Mardân	A moderate mast of no special interest.	1945 April 7
“	“	Swâmî Madrâsî	A moderate mast usually found near Nampalli station in Hyderabad, but he also often wanders about the town.	1945 March 18
“	“	Zinda Walî Baba	* An advanced pilgrim who lives in a hut at Baba Sharafuddin's shrine. He had, apparently, previously been in a majzoob-like state, and at that period had lived in a cave behind the hill on which Sharafuddin's shrine stands.	1945 June 10
“	“	Name not known	Baba and his group of lady disciples on the bus tour in 1938 went to Baba Sharafuddin's shrine. At the bottom of the steps ascending to the shrine sat an old man who looked at Baba in an indefinably significant way. Baba said that he was well advanced on the spiritual path.	1938 December
“	“	Name not known	* A mastani of the sixth plane found by Pleader. Hedi and Walter Mertens were taken to see her. Baba did not personally	



Mastani of sixth plane of Hyderabad (Deccan). This mastani has not been directly contacted by Baba



Mastani of Sixth plane of Hyderabad (Deccan). A snapshot of her in a busy street

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hyderabad (Deccan) (contd.)	E/9	Name not known (contd.)	contact her, but sent certain disciples to meet her. She has now passed away. This was in December 1938. See photographs.	
“	“	Name not known	A good mast in a majzoob-like state, dressed in rags and tatters, who used to stand near the clock tower; an old man.	1945 August 11
Hyderabad (Sind)	A/5	Ahmed Alî Shah	A high mast, sometimes majzoob-like, sometimes salik-like, who sits on a bed murmuring to himself, and who smokes a huqqa. He is very old indeed, and is reputed to be over hundred years of age. For the past fifteen years he has remained on this bed, near the main gate of the old fortress.	1946 September 30
“	“	Bâbu Gôkulânanda	An advanced pilgrim, another centenarian, whom people believe to be about 130 years old. He is blind, and sits in a room of a tiny house on the Rishi Ghat. This house has been built for him by kind-hearted local people who revere him. Baba fed him with <i>bhaji</i> (small patties of vegetable mixed in batter and fried in oil).	1946 September 30
“	“	Jumâ Mast	* A high mast, of whom Baba said that this was the kind of mast he needed for his work. He too is nearing his century, and is thought to be ninety years old. He lives in a "garden house" belonging to the Chief Officer of the Hyderabad Municipality, who holds him in great esteem and cares for him. For many years, Juma Mast had sat in the open upon the river bank. The river at Hyderabad is the mighty Indus whose waters rise in the fastnesses of Tibet; it is the river down which Alexander the Great sailed when he left India, following his battle with Porus.	1946 September 30
“	“	Lâl Sâin Mast	* A good mast, and the fattest one ever seen. One of those with Baba described him as being as fat as if there were a Baby Austin in his tummy; he was truly a mountain of a man. He sits in the street opposite a restaurant, and is so obese that he sleeps with his head drooped upon his chest, for he cannot lie down—nor does he ever move from this place for his size prohibits walking. He is, nevertheless, a good mast.	1946 October 1

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Hyderabad (Sind) (contd.)	A/5	Mâmâ Mast	A fat, lame, old mast; sometimes majzoob-like and sometimes salik-like. By day, he sits in the market, and by night, sleeps opposite the fort. He sits for ever and a day stitching clothes and pieces of material, and he asks passers-by for a pice (the quarter of an anna), but he does not hoard money ; a good mast.	1946 September 30
“	“	Nûr Shah	A good mast with long hair and a big beard, naked to the waist, who sits in a grass seller's shop in Gadi Khata Moholla (a part of Hyderabad). He takes nothing from anyone, and for many years he used to sit by the roadside before he took up his present abode.	1946 September 30
“	“	Pîr Shah Sayid	* He is a very high mast, the best in Hyderabad. He is an old man, perhaps eighty years old, naked save for a lungi, and his hair and beard are dyed with henna (this is a common custom amongst Muslims). He is very highly esteemed by the people of Hyderabad, and he lives in Tore Kacheri Moholla (a part of Hyderabad).	1946 September 30
“	“	Zinda Walî	* An advanced pilgrim who for thirty-five years has lived in the old fort, and during all these years has never left the fort. He has a tiny hut of his own there, and keeps all kinds of pet animals—dogs, birds and cats—which he cares for. He looks young and robust, but he too has the reputation of great age.	1946 September 30
Indore	D/7	Name not known	A man lying on the roadside near the river. Baba pointed him out and explained that he was on the spiritual path. This was on the way to Kashmir in 1929.	1929 July 16
“	“	Name not known	This was on the return journey from Kashmir in 1929, by private bus. The party stopped outside the Parsi dharmashala, and a mad-looking young Muslim, apparently a beggar, approached them singing. Baba gave him an orange and said that he was "just in the line."	1929 August 18
“	“	Name not known	A good mast, fat, fifty-fiveish, in old clothes, who is fond of country liquor and lives in a dharmashala opposite the railway station.	1941 October
“	“	Name not known	No further record.	1941 October

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Islampur	C/9	Name not known	<p>* A good mast, discovered by Baba <i>en passant</i>. He was a thin, middle-aged man with a blank, dazed expression, quite naked, and was found standing in a field. Eruch asked him where he ate, for he was in the wilds of the country here, and he replied that he neither ate, nor took money, nor drank water, but had resigned his whole self to God. Baba was very happy to contact him, and drew a comparison between this unknown man who for so long had been fasting for the love of God, and some political leaders who from time to time adopted fasting as a means to publicity. A typical, hundred per cent madar-zad.</p>	1947 May
Islmailpur	D/4	Gôkhale Baba	<p>* * A very high mast of the sixth plane, and of the jamali type. He both looked, and possibly was, over a hundred years old. Many years previously, he had been a married man with wife, children, a home, and a shop by which he made his living; but one day he met a guru, and as a result of this contact became a mast. In Islmailpur, he lived in a small temple on the outskirts of the village, and he kept five or six dogs always about him. These dogs would sprawl over him, rest their heads on his arms or legs, and sleep close to him.</p> <p>Gokhale Baba was greatly revered and much loved by the country folk for miles around, and people would come from many a far village to pay him reverence and take his darshan. Those gifted with a good voice would often sing to him. People believed that he answered their prayers. Whenever he was given food, Gokhale Baba would first feed his dogs, and, when they had finished, he would himself eat from the same plate.</p> <p>One of the visits that Baba made to him was especially tedious because of heavy rain. The party travelled in a bullock cart laden with firewood, from the nearest station of Khairtal about eleven miles away. They were drenched to the skin, and jolted till every joint seemed shaken from its socket. Before leaving Khairtal, they had ordered a meal to be ready on their return, but, when</p>	1941 January 1941 June 1941 July 9 1941 October 9

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Ismailpur (contd.)	D/4	Gôkhale Baba (contd.)	they reached the station late at night, they found the meal impossible to eat because the cook had thrown in handfuls of fiery condiments. Wet, tired, and without that comforting respite of the exhausted traveller—good food—they therefore snatched a few hours' sleep before resuming their journey the next day. On one of his earlier visits, Baba made a contribution to the maintenance of the dependants of Gokhale Baba, who still lived in Ismailpur. On his last visit, as soon as Baba came before Gokhale Baba, the latter—looking lovingly at Baba—said, "Bhagwan a gaye " (God has come).	
Itarsi	E/7	Mastâni Mâi	A good mastani who wore a long kafni, iron bangles on her arms, and rods of iron made into rings, about her neck. She was perhaps forty-five to fifty years old, and has now passed away.	1941 October 3
“	“	Name not known	A seeker in a cemetery.	1941 October 5
“	“	Name not known	No further record; but nothing special.	1941 October 5
Jaipur*	D/5	Chattî Baba	<i>Arrived in Jaipur from Calicut in the last week of December; stayed in Jaipur throughout the period of Baba's stay there.</i>	(1940 December)
“	“	Chuttan Shah	* * A very high mast, very dirty, who lived near the prostitutes' quarter of the town, and was much respected by prostitutes and butchers, and also widely known and revered throughout Jaipur. He was perhaps in his late forties, and usually wore a very dirty, long kafni, was short in stature, and had a strange habit of nodding his head. He was brought to Baba in Elizabeth's car. Chuttan Shah was persuaded to get into the car only after a good deal of coaxing, and the car, which had not previously given any trouble, then refused to start. A crowd of vaguely hostile idlers who had been watching the scene suggested that (<i>post hoc ergo propter hoc</i>), the car had gone wrong because the mast was being taken away. It seems, however, that there was only a little grit in the carburettor, which was quickly removed, and so Chuttan Shah was brought to Baba for bathing, feeding	1941 january

*Note: Baba and a large group of disciples stayed in Jaipur from 26th December 1940 to 25th February 1941

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Jaipur (contd.)	D/5	Chuttan Shah (contd.)	and contact. He stayed in the house for one or two days, and at night, various members of the mandali sat with him in rotation for two hours each. Chuttan Shah had the reputation of a violent temper, and it was said that he had once killed a man by throwing a stone at him. Although he was not an old man, it seems that Chuttan Shah has now passed away. It is not certain that the name Chuttan Shah given here is correct.	
“	“	Tambâkûwâlâ	* A good mast, middle-aged, tall and inordinately addicted to tobacco chewing—or rather tobacco eating—for he would consume tobacco by the handful. He was well known in Jaipur, and held in much esteem. He was brought to Baba, bathed, fed and contacted, and he asked for a token from Baba, and was given some sweetmeats. He has now passed away.	1941 January
“	“	Poor	About fifty poor, maimed, or blind men were collected in buses from various parts of Jaipur, and were bathed, clothed, and given sweets by Baba.	1941 February 2
Jalalabad	E/4	Lohe Shah	A seeker, tall and lean, wearing a long gown, who had pieces of iron (<i>loha</i>) tied to his arms. He asked Baba to bring him water to wash his own face and hands, and Baba brought this water.	1942 February
Jalgaon	D/7	Jummâ	This mast was contacted in Jalgaon in April 1943. In January 1947 he was found in Baramati, and brought to the Mahabaleshwar Mast Ashram. See the account of the Mahabaleshwar Ashram in Chapter Four for his description.	1943 April 1947 January
Jamgaon	C/8	Poor	1,000 poor of this village were given sixteen pounds groundnuts and two yards cloth by Baba, who also contacted each individual personally. As in Kolgaon, the work of Baba was done in the seclusion of a special room. It was a very hot afternoon. See also Kolgaon.	1946 March 16
Jammu	D/2	Chillumwâlâ Baba	This seeker is the same as Chungiwala Baba of Shahdara (Lahore) whom Baba first contacted in October 1943. On 9th November he was found in Jammu, where he was known as Chillumwala Baba, and was again contacted by Baba. See Shahdara for his description.	1943 Nov. 9

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Jammu (contd.)	D/2	Falaiwâlâ Baba	A moderate mast who always sits in a certain small room and is served by a woman disciple; he usually has five or six people sitting about him, for he is much respected.	1943 November 9 1946 May 11
“	“	Kashmîrî Baba	Nothing special	1943 November 9
“	“	Mâunî Baba	Silent, hence his name of Mauni (silent) ; apart from this, nothing special.	1943 November 9
“	“	Sankû Baba	No further record.	1943 November 9
		Talâolwâlâ Mastân	Naked, and a moderate mast.	1943 November 9
“	“	Tôpî Singh	A good mast who wears a pith hat, and is a Sikh by caste. He was contacted in a private house.	1943 November 9
Jamnagar (Navanagar)	B/7	Name not known	* * He is a very high mast, the spiritual charge-man of Jamnagar, and Baba describes him as being absolutely different from all the other masts he has contacted. He lived in a cemetery, and his peculiarity was that he never removed his clothes—and if given any new clothes, he would put these on over the others. He was so stuffed with garments that his arms stuck out from his sides like the arms of a scarecrow, and he was unable to move them or to bend his elbows; thus, when Baba gave him money, he took it in his mouth. One supposes that local people who revered him, fed him, as he was obviously not able to feed himself. Baba contacted him twice, once by day in a restaurant and the second time the same night in the countryside beyond the town. At this second contact, the mast wept loudly and shouted in a loud voice, full of feeling, " <i>Khuda jangal men mil gaya</i> " (I have found God in the wilds).	1941 January
Jangaon	E/9	Abdullah Khân	An old seeker who wears a kafni. He was contacted in the nearest place to hand, which happened to be a palmist's shop!	1945 April 14
“	“	Shêr Dil Mastân	A good mast who was difficult to find, since he would roam about in the wilds. He was fond of toddy. Just as Baba was about to leave Jangaon, and was waiting on the station platform for the train to come in, Sher Dil Mastan put in an appearance at the station, was contacted, and given money by Baba.	1945 April 14

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Jasgiran	C/2	Nangâ Baba	<p>* * A very high mast in a majzoob-like state, between the sixth plane and the seventh. For twenty-five years, Nanga Baba sat in a squatting position, quite naked, on a hilltop. The tiny village of Jasgiran is about 2,500 feet above sea level, in wild and rugged hill country beyond the left bank of the Indus; and in winter there are usually three or four falls of snow there. For twenty-five years Nanga Baba sat naked on this bare hilltop, uncovered in sun, rain or snow. His diet was almost beyond belief, but Baba and those with him actually saw his food being prepared by an attendant. He ate only dry bread, wood, and stones! The dry bread needs no explanation, but the wood and stones do; and they were prepared as follows. The wood was first soaked in water for a few hours, and the stones pounded into a powder, and the two then mixed together to a paste by the attendant (<i>mujawar</i>). Finally, this paste was moulded into a cake, which Nanga Baba ate.</p> <p>Unfortunately, there were many people round about Nanga Baba, and although Baba sat near him for three hours, he was not able to contact him alone as he wished. Even by night, an attendant slept by his side, so that Baba was unhappily not successful in achieving his real object of going to see him—private contact. A short while after Baba and his men had reached there, they were sitting before Nanga Baba, and the latter, pointing to Baba, said, "He is my elder brother; he adjusts and protects the whole world". The journey to and from Jasgiran was a tedious affair, for the village lies about twenty miles north of Haripur and is accessible only by a stony track negotiable on ponies, mules, or on foot. On the way up, the party used ponies for part of the way, but they returned on foot, taking only a pack pony to carry their luggage. The track, like any path in these wild regions, mounts over many a hillcrest and descends to tortuous valleys with unbridged streams that must be forded.</p> <p>Nanga Baba passed away some time in 1944, the year following Baba's contact with him.</p>	1943 September

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Jhansi	E/5	Abulla Mastân	A childlike old man; a moderate mast.	1945 February 4
“	“	Allahuddîn	A naked mast, with long hair and beard, who for many years has sat with his back resting against the wall of an old tower. As he sits there he gazes upwards, and if you offer him food, he tells you to put it by his side. He was difficult to contact until Baidul offered him a cigarette, which he accepted laughingly, and thereafter Baba was able to contact him successfully.	1944 April 3 1945 February 4
“	“	Annâ Mast	A moderate, fat, middle-aged mast, who sits near a pond not far from the Hindu cremation ground.	1944 April 3 1945 February 4
“	“	Atma Mast	An old mast and a good one; beyond this no further record.	1945 February 4
“	“	Auliya Baba	* A very good mast, so old that he can't walk, but shuffles along on the ground. He wears very dirty clothes and sits near a drinking water stand. He sometimes abuses people, and at others seems in a jolly mood.	1944 April 3 1945 February 4
“	“	Chand Shah	Carries a bundle; he has hawa.	1945 february 4
“	“	Chun Shah Mast	He sits in a room; beyond this, no further record.	1945 November 16
“	“	Gûngrû Shah	A mild old fellow, wearing decent clothes (for a mast), who sits in a little room. He is a moderate mast.	1945 February 4
“	“	Halkû Miân	No further record.	1944 April 3
“	“	Lôbâ Mast	A middle-aged, moderate mast who sits under a tree with a collection of old pots, pans, and tins, gathered about him. He is naked save for a loin-cloth.	1945 February 4 1945 November 16
“	“	Mannû Miân	A moderate mahbubi mast who wears numbers of bangles on his arms.	1944 April 3 1945 February 4
“	“	Mastân Shah	By day he roams about the town, and by night sleeps in a mosque, where he was contacted; a moderate mast.	1945 February 4
“	“	Punjâbî Mâi	A very good mastani who sat muttering to herself on the roadside near the vegetable market. She had a lovable, wrinkled old face and snowy hair. She has now passed away.	1944 April 3

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Jhansi (contd.)	E/5	Punjâbî Mâi	A middle-aged mastani with beautiful features. She talks sense sometimes, and sits in the street ; she is a good mastani. The people of Jhansi say that ten or twelve days after the old Punjabi Mai died (see above), this mastani came, and she is now there in her place. This presumably explains why the name given her is the same as that of the old lady.	1945 February 4
“	“	Saiyid Ahmad Mast	A middle-aged mast who sits under a tree with a good deal of rubbish round about him; nothing very special as a mast.	1945 November 16
“	“	Talâowâlâ Baba	Sits near a pond (<i>talao</i>) outside the town; a moderate mast.	1944 April 3
Jhusi*	F/5	Mâunî Baba	A seeker, forty-fiveish, who has taken a vow of silence. He gave an apple to Baba.	1941 October
Jodhpur	C/5	Mastânî Mâi	* * A very high mastani, famous throughout Rajputana. She was very old, kept a lot of bundles, and wore many scores of golden ornaments, silver coins, and other knick-knacks, given her by women whose prayers she had answered. She was particularly visited by barren women who earnestly desired to have children; for, in India, the intercession of a saint is believed to be capable of making a barren woman fruitful. It was from such women, whose desires for issue had been fulfilled, that this Mastani Mai received so many golden ornaments and old silver rupees (which she wore about her person). She was reputed to have performed many miracles. A special verandah was set aside for her on which she lived, and the State (Jodhpur is one of the Indian States) made arrangements for her to be given food each day. She has now passed away.	1941 January 7 1942 February
“	“	Nangâ Sâdhû (Nangâ Baba)	* * A very good mast of the sixth plane, in a majzoob-like state. He was a naked, middle-aged man, with bushy hair and a beard, and he sat outside an old, disused stable on a heap of sand. He used to hide his face behind his hands and peek at people through the slits between his fingers.	1941 January 7 1942 February

*Note: See also Allahabad and Naini, Both Jhusi and Naini are suburbs of Allahabad.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Jodhpur (contd.)		Nangâ Sâdhû (Nangâ Baba) (contd.)	At the second contact, he was living in a room in the house of an army officer who looked after him and fed him. Nanga Baba has now passed away.	
“	“	Name not known	An old, moderate mast, who sat on a pile of rubbish not far from Nanga Sadhu described above. He also has now passed away.	1941 January 7
Jogipet	E/9	Sûfi Sarmast Qiblâ Qâdirî	An old man, sometimes salik-like, sometimes majzoob-like, who has thirty or forty disciples. Baba said that he was a good mast, and gave him fifty rupees. He lives in a hut in a garden.	1945 May 16
Jubbulpore*	F/6	Dâdâ Mahârâj	Of Amraoti; a sixth-plane mast; brought to Jubbulpore Ashram for one day. See the account of the Jubbulpore Ashram in Chapter Four for his description.	1939 March or April
“	“	Gulâb Baba	Of Ellichpur; brought to Jubbulpore Ashram on 17th March 1939. This high, sixth-plane mast is fully described in the account of the Jubbulpore Mast Ashram in Chapter Four.	1939 March 17
“	“	Khâlâ Mâsî	Of Seoni; an old and high mastani who was brought by Chhagan to Jubbulpore from Seoni; see the account of the Jubbulpore Mast Ashram for her description.	1939 March 31
“	“	Magar Mast	This mast from Saugor was contacted by Baba in Saugor on 13th March 1939. Soon after the opening of the mast ashram in Jubbulpore, Baba and Kaka went to Saugor and brought him to the Jubbulpore Ashram, where he stayed for about a week. The name Magar Mast was given him by Baba. See the account of the Jubbulpore Ashram in Chapter Four for his description.	1939 (?) March
“	“	Mithâi Baba	A boy, about sixteen to eighteen years of age, God-mad, who was very restless and very fond of sweets (<i>mithai</i>). One day he disappeared from the ashram. After a whirlwind search following the clues of people who had seen him here and there, Mithai Baba was found sixty miles away, and was brought back to Jubbulpore within twenty-four hours of leaving it.	1939 April

**Note:* Baba and his party stayed in Jubbulpore from 19th December 1938 to 15th January from mid-March to 15th May 1939.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Jubbulpore (contd.)	F/6	Mohammed	Of Rahuri. <i>Brought to Jubbulpore Ashram; stayed till 15th January 1939.</i> <i>Brought to Jubbulpore Ashram; stayed till 15th May 1939.</i>	(1938 Dec. 19) (1939 Mid-March)
			This is "our" Mohammed again. He stayed in the Jubbulpore Ashram all the time that Baba was there, and was bathed and fed each day by Baba. See Chapter Two for his description.	
“	“	Upâsani Mahârâj	* Of Sakori. Upasani Maharaj passed through Jubbulpore in January 1939, when Baba was staying there. He sent a message to Baba through one of his disciples saying, "Tell Merwan that this day I passed through his house".	
“	“	Name not known	A seeker who came to meet Baba in Jubbulpore. He described how, when in Hardwar some months previously, he had had a vision of Baba walking towards him along a road.	1939 January
“	“	Name not known	* Of Katni ; an elderly, good mast, an ittefaqi of the fifth plane, having traits of jalali and jamali. He is thin, naked save for a loin-cloth, and carries a stick and several bundles. He was brought by Kaka to the Jubbulpore Ashram, and stayed there for three or four days. When Kaka tried to persuade him to come with him, the mast gave him some bits of rag from one of his bundles and then hit him. Eventually, however, he was persuaded to come to Jubbulpore.	1939 March
“	“	Name not known	Of Ujjain; brought to Jubbulpore Ashram by Chhagan for about a week. He was previously contacted in Ujjain by Baba. See the account of the Jubbulpore Ashram in Chapter Four for his description; a high mast.	1939 March
Jullundur	D/3	Baba Sâin Mastân	No further record.	1943 October 26
“	“	Budhâ Shah	An old man; no further record.	1943 November 10
“	“	Budhî Mastânî	No further record.	1943 October 26
“	“	Budhiâ Mastânî	A good mastani who lives in the Harijan's colony and is held in much esteem there.	1943 October 26

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Jullundur (contd.)	D/3	Durgâ Dunyâ Mastânî	A Seeker, who also lives in the Harijan colony, and is held in much esteem there. People perform bhajan before her, and come to pay their respects to her.	1943 October 26
“	“	Ghani Shah	A moderate mast in a cemetery.	1942 April
“	“	Kasmîrî Shah	No further record.	1943 Novmber 10
“	“	Mohammed Alî Shah Mastân	A middle-aged, moderate mast, in fairly good clothes, who lives in one room of the house of a landowner, and subsists on a diet of <i>chena</i> (roasted gram).	1943 November 11
“	“	Mastânî Mâi (Minnî Bai)	A moderate, middle-aged mastani in Jamsher, a village a few miles from Jullundur. She lives in the house of a weaver, who looks after her needs.	1943 October 25
“	“	Mûnjî Baba	Was found sitting beneath a tree opposite the railway station; no further record.	1942 April
“	“	Naturam Mastan	No further record.	1943 October 26
“	“	Pullû Shah	A good mast, and a very old man, who has already had his grave built. Baba sat with him for about one hour.	1943 Nov. 10
Junagarh	B/7	Name not known	A yogi and a <i>ling pujari</i> ; nothing special.	1941 January
Jwalapur*	Enl/A	Mahârâj	A very old seeker who sat on a charpai in a tiny room.	1946 April
“	“	Râmchander	* A very high mast who was usually to be found near the Ganges Canal, in a place where bullock carts were parked. He sat in sun and rain in a very filthy state with a small fire before him, whereon was a vessel in which he put anything given him to eat. At the first contact, he was taken to a room, and as soon as he went inside he began shouting, "Bring my dog". Baidul searched a little, and finding the dog, took it to the room. Baba clothed Ramchander in a new kafni, and, at one of the later contacts, again gave him a new woollen kafni. This type of mast is known as a <i>sarbhangi</i> i.e., one who identifies himself with every caste and creed.	1941 April or May 1942 (?) April 1942 September
“	“	Name not known	A very old man, an advanced pilgrim, said to be about 100 years old, who sits upon a wooden board in an ashram by the river bank. Baba liked him very much.	1946 August

*Note: Jwalapur is a suburb of Hardwar.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Jwalapur (contd.)	Enl/A	Name not known	An initiate pilgrim; elderly and fat, he sat on a little platform in a secluded part of the road leading to the ghat (river bank). He was a sadhu, naked except for a loincloth. Baba was very happy to meet him, and at the time of contact gave him five rupees.	1946 August
Kalka	D/3	Mahbûb Baba	A moderate mast who for many years has sat on the verandah of a wine and spirit merchant's shop.	1946 August
“	“	Sâdhû Nâth	A sincere sadhu.	1946 August 3
Kandahar	E/8	Fatruh Miân	* * A very good mast who would stand in water for hours and read the Koran aloud. When Baba came for contact he told him to go away. Later the same evening, however, the brother of Fatruh Mian argued with him and told him that he must see Baba, explaining that he (Baba) had come all the way from Hyderabad to contact him, and that he must allow Baba to sit with him. Fatruh Mian closed the argument by hitting his brother fairly and squarely, and he then burst out laughing and agreed to sit for Baba's contact. From Kandahar, Baba and his men made a fruitless journey in search of another mast (Nivruti Maharaj, later contacted near Lawha), travelling in a bullock cart by night along the vilest sort of country track that gave the impression of having more ditches and dried watercourses in its path than any track anywhere in the world. For seven miles they were tumbled to and fro in the cart until they reached some remote village where Nivruti Maharaj was believed to be staying, only to find that he had left the same day for an unknown place. And so—about turn, and back to Kandahar—seven miles by night over the same vile track, without the recompense of having found Nivruti Maharaj.	1945 April 12
Kandy* (Ceylon)		Chattî Baba	<i>Chatti Baba arrives in Kandy from Veyangoda; stays in Kandy with Baba and party till December 1940.</i>	(1940 Nov. 16)

**Note:* Baba and party stayed in Kandy (Ceylon) from 16th November 1940 until 5th December 1940. Kandy is not shown on the large map at the end of the volume because it is off the edge of the map. It is, on 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>
Kanganpur	C/3	Saiyid Rehmatullah Baba	A high mast who lives at a village called Jamsher, a few miles from Kanganpur. As soon as Baba and his party came in sight, he began dancing with pleasure, and said to them, "Come here, I am waiting here ready for you". He made Baba and each of the mandali sit on his bed turn by turn, and then took Baba away with him about a mile to a certain cemetery, where he had a room of his own, and here Baba contacted him. On their return, he gave Baba a dirty old sack with a piece of iron and a piece of wood in it, which, he said, he had kept for Baba for many years. Baba took these things and departed at once, hustling all the mandali with him to return to the station as quickly as possible.	1943 July 16
Kankhal*	Enl/A	Dnyânî Swâmî	A sincere sadhu, and a seeker.	1946 August 22
"	"	Gûrû Gûrûmukh Singh	A seeker whom Baba contacted twice; a Sikh by caste.	1946 August 21
"	"	Masânwâlâ Baba	A very aged sadhu who sits in the cremation or ground; a seeker.	1941 April or May
"	"	Paramânand Avadhût	A seeker.	1946 August 21
"	"	Sant Mahâtmâ	A sadhu who is a real seeker.	1946 August 21
"	"	Swâmî Krishnânand	A sadhu and an initiate pilgrim; he is much revered.	1946 August 22
"	"	Sâdhûs	135 sadhus of all sorts contacted by Baba.	1946 August 22
Kapurthala	D/3	Fateh Baba	A moderate mast, naked, about twenty-five years old, whose parents are gardeners and look after their "mast" son.	1943 October 25
"	"	Mohammed Faqr	An old man at the municipal octroi; of no special merit.	1943 October 25
"	"	Tûlirâm Baba	A moderate mast who sat in a tiny room with a smouldering fire in it, so that the room was full of smoke.	1943 October 25
Karachi	—	Baba	Brought to Satara Mast Ashram for two days by Minu Kharas; see Satara for his description.	1947 June 13
"	—	Pâyâjî (Langôtî Baba)	Brought to Satara Mast Ashram for two days by Minu Kharas; see Satara for his description.	1947 June 13

**Note:* Kankhal is a suburb of Hardwar, and lies on the left bank of the Ganges facing Hardwar.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Kartarpur	D/3	Chûrî Baba	A Harijan, a very old man, who has lived in a tiny hut by the roadside for many years. He is a moderate mast, and has been in a majzoob-like state for all these years. He was contacted at two in the morning.	1943 August 29
“	“	Hâjî Mastân	A good mast, middle-aged and naked, who was found at Amgaon, some three miles from Kartarpur. He was discovered sitting between two stooks of hay, and was given sweetmeats by Baba.	1943 August 28
Kasegaon	C/9	Mahârâj	He is a Mahar, a very old man who, as a penance, sat for twelve years in one place. He is an initiate pilgrim. Baba contacted him and gave him one rupee.	1947 May 11
Kashmir* (Achhibal)	Enl/B	Tôtû Mattû	* A high mast, perhaps forty to forty-five years of age, who lives in a small hut near a water mill. He is short of stature and is sometimes in a salik-like state, and more often in a majzoob-like state. He writes prayers and talismans for those who beg them of him. Before he came to live in his present hut, he wandered about the Vale of Kashmir for many years. He is the sixth greatest mast in Kashmir; that is to say, Baba does not include him in the five great masts of Kashmir, but he is the next best thereafter.	1943 September 1944 September 4
Kashmir (Ajas)	Enl/B	Mastân Shah	No further record.	1944 August 31
“	“	Ramzân Saheb	An initiate pilgrim. He lives alone in a hut about a mile from the road, and he gave Baba some fruit at the time of contact.	1944 August 31
Kashmir (Baramula)	Enl/B	Ahmed Saheb	A seeker.	1944 August 31
“	“	Gûrûjî	* * An old man who poured cooking oil all over his body and clothes, and drank oil. His clothes were saturated with oil; and Baba gave him five rupees to spend on oil. A moderate mast, and a very oily one.	1944 August 31
“	“	Sâin Ghulâm Husseîn	A moderate mast, covered from head to foot with trinkets and trashy knick-knacks.	199 August 17

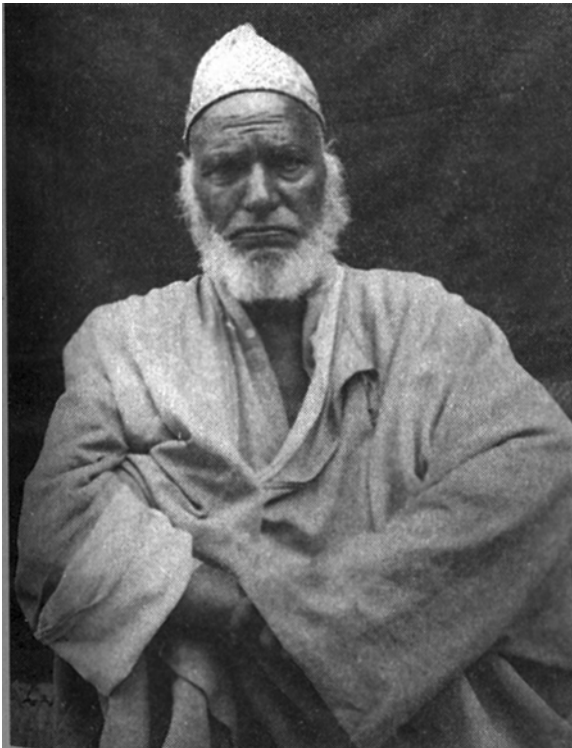
* *Note:* The places in brackets preceded by the word Kashmir are all in Kashmir, and are also all in the map at the end of the book. They have, therefore, been placed together in this part of the supplement under the heading of Kashmir. A few other places in Kashmir, not included in Enlargement B of the map are placed alphabetically in their respective proper places in this supplement.

Baba stayed in Kashmir (near Shalimar village) with a small group of disciples from 18th August 1944 to 26th September 1944.

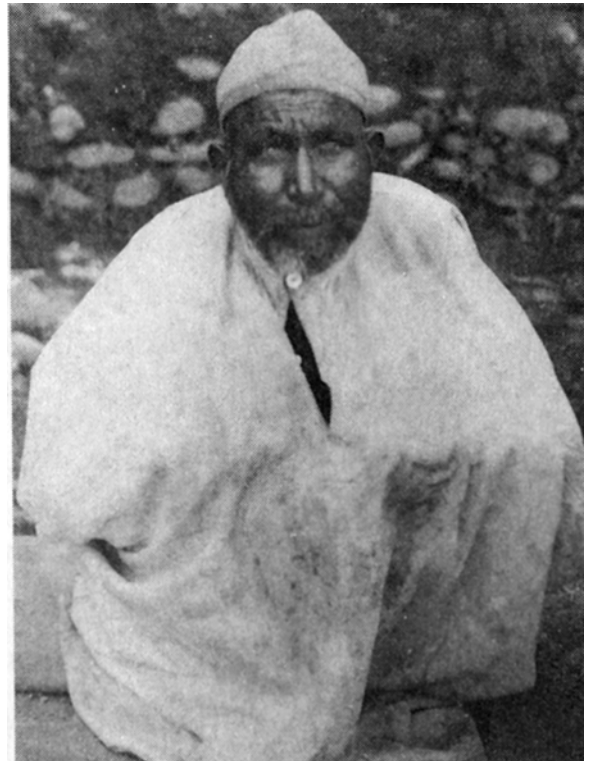
<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Kashmir (Barnabug)	Enl/B	Sâbir Saheb	A high mast who has many disciples and is a little deaf. He is about 100 years old, and lives in an attic.	1944 August 29
Kashmir (Biahom)	Enl/B	Hindû Mastân	A moderate mast, found wandering on the road.	1944 August 28
Kashmir (Buh)	Enl/B	Anad Saheb	* A good mast, middle-aged, dressed in dirty, rammish clothes. He usually sits on a bridge opposite the police station at Buh. It is said that he sits there in the same clothes even in the bitter winter weather (and Kashmir is very cold then with a great deal of frost and snow). He was brought to the police station for contact.	1944 September 4
“	“	Anwar Saheb	No further record.	1944 September 4
Kashmir (Charwan)	Enl/B	Sâdû Mastân	He lives in a hut on a hillside; a moderate mast.	1944 August 29
Kashmir (Chhundangam)	Enl/B	Nab Sahe (Ghulâm Nabî)	* * A very high mast. He is perhaps sixty years old and lives on the upper floor of his house where his old mother and his children still live. When Baba came, he took Baba's hat and placed it on his own head, and put his own rather dirty Pathan cap (<i>kullah</i>) on Baba's head. He is one of the five great masts of Kashmir. See photograph.	1943 September 1944 August 29
Kashmir (Chindlur)	Enl/B	Nûr Shah	* * A high mast who is almost always naked, and is of the sixth and rarest type. He lives in a wooden hut, and at the time of contact, he gave Baba a cucumber, being that day, fortunately, in one of his rare periods of good mood. He is a tall, thin, old man, perhaps seventy years of age. Baba later ate the cucumber, after having had it cooked. This mast is of double importance, being one of the five great masts of Kashmir, and also one of the three in India of the rarest type of all masts; the sixth type. See photograph.	1944 September 1
Kashmir (Dalwan)	Enl/B	Ahad Saheb Mastân	No further record.	1944 Sept. 12
Kashmir (Gandarbal)	Enl/B	Harî Harânand	An old man and a seeker.	1944 August 28
Kashmir (Gurur)	Enl/B	Ahmad Saheb	A dervish; a sincere seeker in the spiritual line. For thirty years he had sat in one room, and is well known in Kashmir.	1944 August 31
Kashmir (Kangan)	Enl/B	Râmbâ Mastân	A fattish, oldish mast, in a majzoob-like state; a good mast. See photograph.	1944 August 29



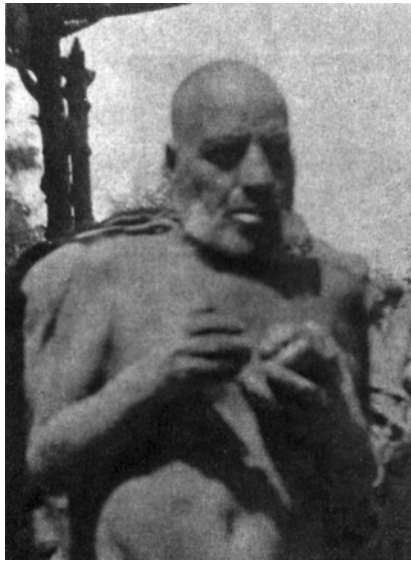
Nur Shah of Kashmir (Chindlur). One of the rarest of all types of mast; the sixth type.



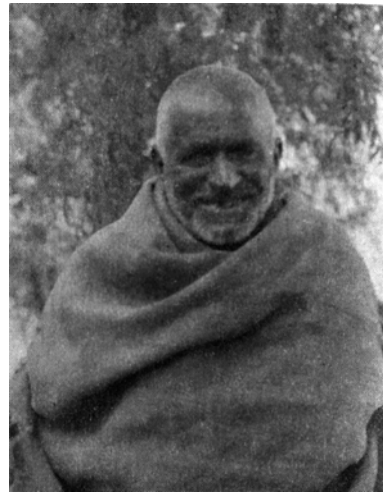
Nab Saheb of Kashmir
(Chhundangam).
One of the great masts of Kashmir



Rambha Mastan of Kashmir
(Kangan)



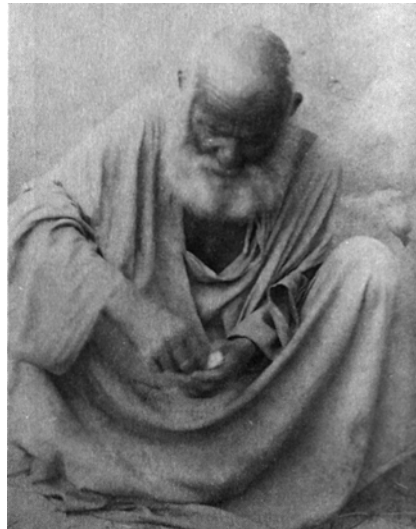
Wahab Saheb of Kashmir
(Khananbal)



Pandit Kashkak of Kashmir
(Mangom). One of the five great
masts of Kashmir



Amir Saheb of Kashmir
(Martand)



Rahim Saheb of Kashmir
(Tulamul). One of the five great
masts of Kashmir

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Kashmir (Kayul)	Enl/B	Anwar Saheb	A moderate mast who lives in a little hut, and is indifferent to food and the elements.	1944 August 31
Kashmir (Khadarmunh)	Enl/B	Jamâl Saheb	Of no special interest.	1944 September 7
Kashmir (Khanabal)	Enl/B	Wahâb Saheb	A naked mast whose peculiarity is to collect rubbish and burn it. Baba fed and contacted him. See photograph.	1944 September 4
Kashmir (Koyil)	Enl/B	Ghanî Saheb	No record.	1943 September 1944 September 7
Kashmir (Mangom)	Enl/B	Pandit Kashkâk	* * A very high and powerful mast, and one of the five great masts of Kashmir. He is sometimes in a majzoob-like state, and at times in a salik-like state. He is perhaps seventy years old, of middle height, and he reminded everyone of Upasani Maharaj by his appearance. He has most of the characteristics of a jalali mast, and is inclined to be fiery at times. He often sits on the roadside near a bridge at Mangom. At the third contact, he gave Baba an apple. See photograph.	1943 September 1944 August 28 1944 August 29
Kashmir (Martand)	Enl/B	Amîr Saheb Mattû	* A high mast; very old, who is believed to be over 125 years of age. He is generally naked in all seasons, and is in a majzoob-like state. He lives in a small hut under a tree, and has ten or twelve dogs about him which he feeds before he himself eats; the dogs, in fact, seem to eat most of the food given him. See photograph.	1943 September 1944 September 4
“	“	Sanyâsî Baba	A sincere sadhu and a seeker.	1944 September 4
Kashmir (Nadihal)	Enl/B	Rahim Saheb	Wears old clothes, and has a distaste for eating.	1944 September 1
Kashmir (Pampur)	Enl/B	Ahad Saheb	A moderate mast who sat with the cattle in a barn.	1944 September 4
Kashmir (Puchhal)	Enl/B	Sikander Saheb	A moderate mast of no special interest.	1944 September 7
“	“	Sun Saheb (Sun Mattû)	A good mast who has now passed away.	1944 September 7
Kashmir (Pulwama)	Enl/B	Azîz Saheb (Sun Mattu)	A good mast, tall, middle-aged, dark skinned, wearing dirty, tattered clothes, who talked some sense and more nonsense, and was of a mild disposition. Baba contacted him three times this day; he was met on the road to Pulwama, which, by the worst standards, is the worst sort of road.	1944 September 7
Kashmir (Purusu)	Enl/B	Salâm Sheik (Sun Mattû)	Naked, and well known.	1944 September 7
Kashmir (Rampur)	Enl/B	Sultân Mattû	A moderate mast fed by Baba.	1944 August 17

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Kashmir (Srinagar)	Enl/B	Ahad Saheb	A moderate mast who lived in an awkward hut with a ladder up to it.	1944 August 24
“	“	Ahmed Saheb	No further record.	1944 September 3
“	“	Ahmad Shah Sôprî	A moderate mast near the seventh bridge.	1944 September 5
“	“	Alî Shah Haqâni	A middle-aged seeker who sits in a room amidst a mass of rubbish. He is much revered in Srinagar.	1944 August 26
“	“	Atâ Saheb	No further record.	1944 August 26
“	“	Azîz Saheb	A moderate mast who for many years has remained in one room.	1944 August 25
“	“	Ghaffâr Saheb	Nothing special.	1944 August 25
“	“	Habâ Mattu	No further record.	1944 August 26
“	“	Habîbdâr	In Tilbalgam; no further record.	1944 August 28
“	“	Harîhar Nâmdâr	* A high mast, sometimes salik-like, and sometimes majzoob-like. He is a very old man, believed to be about 105 years old, is naked, and sits under a tree. He is a <i>mahant</i> (the head of a sect) and is also the head of an ashram where many of his disciples live.	1943 September 1944 September 4
“	“	Isbat Mastân	No further record.	1944 August 26
“	“	Lakshman Dâs	* This is an interesting example of a seeker who missed his chance of being contacted by Baba. One day, Baba went to his ashram incognito, and was told that Lakshman Das was having a bath, and would not see anyone. A few days later, Lakshman Das heard that Meher Baba was in the vicinity, and he sent a woman disciple to ask Baba for an interview. Baba refused, saying that he had missed his chance the first time, and that this lost chance could not now be called back. This was in 1944.	
“	“	Mâi Mastânî	* An old mastani and a good one. She had a peculiarity of eating grass and rice, and of drinking milkless tea. When Baidul first went to see her she gave him twenty-five chapatties, which Baba distributed amongst the mandali.	1944 August 20
“	“	Mîrak Shah	* An advanced pilgrim, very well known throughout Kashmir, who has an ashram at Shalimar village, close to the famous Shalimar Gardens. He wrote a letter to Baba, telling him that he (Baba) was God,	1943 September 1944 August

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Kashmir (Srinagar (contd.))	Enl/B	Mîrak Shah (contd.)	and that he wanted to come and live with him. He is fair of skin, has a narrow face, is middle-aged, wears good clothes, and he gathers money from those who come to see him, and gives feasts to the poor at certain times.	
“	“	Mattrâ Dêvî	A seeker who knows the Koran by heart (<i>Hafîz</i>). She is an old lady and a landowner, but cares more for spiritual things than for her land.	1944 August 26
“	“	Qâdir Mattû	In a mosque; nothing special.	1944 August 26
“	“	Sâbir Saheb	In a cemetery in Batmalna; a part of Srinagar city.	1994 September 5
“	“	Shaban Mastân	Nothing special.	1944 August 26
“	“	Shiâl Sâdhû	A sadhu, and a moderate mast.	1944 August 26
“	“	Shid Saheb	A moderate mast.	1944 August 26
“	“	Subhân Mattû	* * A very good mast who is always happy. He is perhaps fifty years old, and covers his face with mud and henna. When Kaka first saw him before Baba's contact in 1943, he gave Kaka an orange and one anna. In 1944, Masa brought him to Baba, and he rolled on the ground when he came into Baba's presence, and, looking at Baba, cried out, "He is Allah". He has the reputation of having been seen in places far apart in the Kashmir Valley at very short intervals, and it is believed that he moves about in a mysterious way by some special power.	1943 September 1944 August 20
“	“	Vêdrâm Mattû	Nothing very special.	1944 August 23
“	“	Wahâb Mattû	God-mad.	1944 August 26
“	“	Name not known	* This was during the tour of the western group to India in 1933. When they were passing the gate of the famous Shalimar Gardens on their way back from Harwan, they noticed a short, thin man with closely shaven head. His face was the epitome of a grimace, and he was playing the giddy-goat with a crowd of children who were enjoying his fun immensely. He came up to Baba, stretching out his hands and laughing, and Baba smiled at him and made gestures back at him. Baba later explained that he was a borrowed agent, who had the capacity	1933 April

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Kashmir (Srinagar (contd.))	Enl/B	Name not known (contd.)	to project his body to any place, i.e., he was an <i>abdal</i> , and that he specially worked amongst children and young people. (For explanation of a borrowed agent see the additional supplement, at the end of this supplement.)	
Kashmir (Sumbal)	Enl/B	Lâl Saheb Mattû	He wanders about the village; a moderate mast of no special merit.	1944 August 31
Kashmir (Tulamul)	Enl/B	Akram Shah	An advanced pilgrim who used to sit on a hill near Tulamul village, and would sleep in a graveyard—where Baba contacted him. Most days, there were some twenty-five to thirty people at his house, for Akram Shah is held in great esteem throughout Kashmir. He would sometimes talk a little nonsense as if he were a mast, but he was generally in full command of his external consciousness.	1943 September 1944 August 28
“	“	Rahîm Saheb (Rehmân Saheb)	* * He is one of the five great masts of Kashmir. He is in a majzoob-like state, and wanders about the lanes and meadows of Tulamul. At the time of contact, he gave Baba a piece of an old brush and a lump of brick; and to Baidul a morsel of wood and some cow-dung. He is an old man, and is famous in Kashmir as a great mast. See photograph.	1943 September 1944 August 29
Kashmir (Wanagam)		Asat Saheb	* * He is another of the five great masts of Kashmir; naked and middle-aged, he has a dry and scaly skin, and lives in an awkward passageway on an upper floor. When Baba contacted him, Asat Saheb asked to be scratched—which was done.	1944 August 31
Kashmir (Zainakut)		Nabâ Shah	An elderly man, and a good mast, who came down to meet Baba, and took him upstairs to his room for contact	1944 September 1
Kasur	D/3	Choudharî Lâth	* * A very high mast of the jalali type, with an extraordinary excess of clothes, for he lived in a tiny room and wore lots and lots of clothes, and besides, covered himself with five or six blankets. He would wear all these clothes without reference to the season, being thus clad even in the hottest months. He was difficult to contact because of his irascible disposition and Baidul was beaten on the back with a sandal. If any women came near him he would beat them too; a difficult mast but a good one.	1943 September 26

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Kasur (contd.)	D/3	Mundâ Baba	* An advanced pilgrim, aged eighteen, who had been, Baba explained, a yogi in a past life. He wore ochre clothes and was very loth to let Baba leave. He ran after Baba, made him sit down, and offered him buttermilk (<i>lassi</i>). Baba explained that they had to leave in order to catch a train, to which the boy replied, "I will stop the train, you must stay". Baba sat for a while, and Munda Baba began to sing, and told Baba's mandali to sing. Baba signed to Dr. Ghani to sing, and he obliged rather shyly, after the fashion of those not used to singing to a strange audience. Munda Baba lives in a village called Pitni a few miles from Kasur.	1943 July 16
"	"	Names not known	Three masts of no special merit.	1943 September 28
Kathgodam*	F/4	Barbarî Mastân	A moderate mast, given to burbling and muttering to himself; hence his name of Barbari Mastan, the mast who burbles.	1942 July 12
"	"	Miân Saheb Mastân	A moderate mast of no special interest.	1942 July 12
"	"	Undermân Mastân	* A very good mast of amiable temperament, and a real jamali type. He was an elderly man and a hillman by birth. He was first brought to Baba on 12th July, and the following day he came spontaneously to Baba's cottage. From that day, therefore, Baba sat with him each day in seclusion for several hours. On 4th August Uderman was brought to Dehra Dun, where he stayed for about three weeks, and was bathed and fed each day by Baba. (Baba was staying at Dehra Dun at that time with a large group of disciples.) On 12th September he was brought to Baba in Lonavla, but there fell ill of dysentery, and was sent to Meherabad for treatment. Unfortunately, the treatment, although pursued with much energy by those in charge of him at Meherabad, seemed of no avail, and Uderman was therefore sent back to Kathgodam in the capable hands of Chhagan. Uderman, however, died at Budaun station on the way back, having had an acute exacerbation of his dysentery in the train.	1942 July 12 1942 July 13 1942 July 15 1942 July 16 1942 July 18 1942 July 19 1942 July 20 1942 July 21 1942 July 22 1942 August 4 1942 September 12

*Note: Baba was in seclusion in a cottage in Kathgodam in July 1942 for ten to twelve days. For many days he sat with Uderman Mastan (who is described here). On 17th July 1942, Baba sat alone on a mountain side at Kathgodam for one hour.

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Katni		Name not known	Taken to Jubbulpore Mast Ashram for three or four days. A good mast; see Jubbulpore for his description.	1939 March
Kazipet	E/9	Hyder Walî	A moderate mast in a shrine.	1943 March 1945 June 7
“	“	Walî Hyder	* The same name as the mast above reversed, but a very good mast who loved toddy and was indifferent to food, so that he had to be fed by someone else. He greeted all comers with a polite salute and the word "Salaam". He was cared for by a landowner (<i>jagirdar</i>) in whose house he lived, but he also wandered about the countryside, and was not easy to trace.	1943 March 1945 June 7
Khandwa	D/7	Gorâb Shah	* A very good mast, old and of short stature. He lived in a room facing a mosque, and no one really knew his age. A man, already old, told Baidul that when he was a boy, Gorab Shah was a mast and an old man then. Gorab Shah never sat in a car. Once, however, he wanted to visit a certain village, and a car was brought for his use. Gorab Shah refused to get in it, but told those who had brought the car to go straight to the village. To their surprise, Gorab Shah was already in the village when they arrived there. Normally Gorab Shah took nothing from anyone, but he broke this rule with Baidul, who gave him sweetmeats and money. He has now passed away.	1941 October 12 1944 April 27
“	“	Harihar Dâdâjî	* An adept pilgrim who is the chargeman of Dhuniwala Dada. He still keeps a sacred fire (<i>dhuni</i>) burning, as Dhuniwala Dada used to do. Kaka gave him sweetmeats, flowers and a cocoanut, and Dadaji garlanded Kaka with the flowers, and put the coconut on the sacred fire. He lives at Sanawat (a small village about four miles from Khandwa) where there is a kind of informal ashram of his attendants and disciples. See photograph.	1941 October 12
“	“	Kallû Baba Mastân	A moderate mast in a bakery.	1941 October 12
“	“	Poor	About a hundred poor people were gathered together by Eruch and Kaka. Baba washed the feet of each one, and then gave two rupees to each, in a secluded room.	1944 April 27



Harihar Dadaji of Khandwa

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Khanna	D/3	Names not known	Two masts, one of whom was a good one, the other so-so.	1941 March
Khanpur	B/4	Baba	<p>* * He was a good jalali mast of the third plane, contacted unexpectedly on a tedious journey. Meher Baba and a few of his mandali were on their way to Hyderabad (Sind), and shortly after sunset, Meher Baba told Kaka to look out for masts on the stations at which the train stopped. At Khanpur, Kaka spotted a fat old fellow on the platform who made his way up to the compartment. Kaka asked him to come into the carriage, but he declined to do this and demanded a hundred rupees from Meher Baba, telling him, "For you who are an emperor, this is quite a paltry sum to ask, because I want to go on <i>Haj</i>" (pilgrimage to Mecca). The local people in the compartment laughed at this remark, but they also said that many had seen him when they had gone to Mecca on the pilgrimage, and that he used to come and greet them there, although no one knew how on earth he made his way to Mecca. The mast then changed the topic about going on the pilgrimage to Mecca, and said that he wanted to buy Korans for pilgrims, and Meher Baba offered him a hundred rupees if he would come with him as far as Hyderabad (Sind). He refused, but just as the train was about to move out, he got hold of some boy on the station, and the two of them bundled themselves into the compartment. The mast then sat down beside Meher Baba and promised to come to Hyderabad. He then began an involved conversation with Meher Baba, cadging money from him; first ten rupees, then twenty and so forth, until, on one pretext or another, he at last collected a hundred rupees. He then gave this money to the boy who came with him, and told him to give ten rupees to so and so, thirty to so and so, and in this way, he appeared to dispose of the entire sum to needy families. Meher Baba asked the mast for his blessings for the work in Hyderabad, and the mast shook hands with Meher Baba and asked for his sheet, which was given to him. About three stations further on, he got up and touched Meher Baba's feet. Meher Baba</p>	1946 September 28

<i>Place</i>	<i>Map Ref.</i>	<i>Known as</i>	<i>Description</i>	<i>Date of contact</i>
Khanpur (contd.)	B/4	Baba (contd.)	<p>did the same to him, and the mast then left the train.</p> <p>This is an amusing and interesting example of the lengths to which Meher Baba will go to satisfy what we might think to be the wily demands of a scoundrel or the whims of a madman; this man was a good mast, and Meher Baba, therefore, went to these extraordinary lengths to fulfil his slightest whim.</p>	
Khudian Khas	C/3	Baba Hôsh Alî Shah	<p>* An old and naked man; but a high mast in a majzoob-like state. He lives at Chorkot, a little hamlet a few miles from Khudian Khas, and the tramp to and from Chorkot was very exhausting, and will not be soon forgotten. On the return journey a donkey was commissioned to carry two of Baba's men back to the station. These two men, who are both on the wrong side of fifty, sat one behind the other on the donkey's back; but as soon as the beast moved forward a few paces they both lost their balance and fell to the ground.</p> <p>And so, after a laugh and a sigh, they set out on foot to the station, Baba leading the way. It was very, very hot; and when, after many miles, the station hailed in sight, they saw that the train was already there and was apparently about to move out. Baidul at once ran forward and pleaded with the station-master to hold the train another few minutes so that the rest of the party might not be left behind. The station-master responded to this request, and they all reached the train in time. One of the pair, however, who began the journey from Chorkot by falling off the donkey's back, ended it by fainting in the compartment, and was "out" for about half an hour.</p>	1943 July 15
Khuldabad	D/8	Mâi Bâp	Of Aurungabad. Brought from Aurungabad to Khuldabad State Guest House where Baba was staying, and contacted there. A very high mast; see Aurungabad for his description.	1939 May 18
Khurja	E/4	Name not known	No record, except that he was a good mast. This was on the bus journey from Dehra Dun to Ajmer in May 1941.	1941 May



Pallukollah Baba of Kilakkarai