

Abdul Rahim Shamsuddin Rangari lived at Thana and went to see Baba in 1913. His wife was suffering from some disease. Her throat and cheek were swollen and she could not eat. Medical help gave no relief. So, he went on the advice of a local pleader to Baba for the cure of his wife. When the journey began, she was unable to eat anything at all. But as they went on to Igatpuri, she was able to take tea and at Nasik something more. Her condition had greatly improved by the time she approached Shirdi. At Shirdi they went into the Mosque and bowed to Baba. Baba asked him, 'Why are you coming? What have you come for?' He said, 'My wife had a swelling in the throat.' Baba said, 'Ask her to come up. Then the lady went up the steps and bowed to Baba.' Baba touched her head and said, '*Khuda Acha karega*,' that is, God will bless. Then Rangari gave Rs. 1-4-0 and Baba accepted it and gave him *udhi*. After staying there for two hours, and finding that her swelling was fast subsiding.

Rangari and his wife left without Baba's permission. But he had to pay penalty for it. The *Tonga* by which he went broke in the middle of the journey at 10 o'clock in the night. There were no conveyances available there. He, his wife and child, could not walk up the many miles that would take them to any village. It was a lonely road and the weather also was very inclement. So, he was repenting going away without Baba's permission, and he did not know what to do. He was wondering what would happen. At midnight, he heard the rumble of a carriage, and a voice crying out, 'Thanawala, Thanawala'. that was the voice of the driver, and the *Tonga* came nearer. Rangari said, 'I am the Thanawala.' The '*tongawala*' said, 'Baba has sent me to you.' Baba knew of the cart breakage, and so he said, 'Baba has sent me to fetch you.' It was 2 a.m. when they reached Shirdi. Baba said, 'You went

away without permission. So, you have fared in this way.' Rangari begged pardon, and Baba said, 'Wait. in the morning.' Baba after returning from his *bhiksha*, gave some bread and vegetables solid food. Then Baba said, 'You may go.' He looked for a *Tonga*, and could not find any, and came back to Baba. Baba said, 'You go now; see there is a *Tonga*.' He turned and looked, and found a *Tonga*. How suddenly it happened to be there, he could not say.

He found Baba smeared with *Sandal* paste over his face and hands and said, 'This is against Muslim custom.' But Baba said, '*Jaisa Desh, Taisa Vesh*,' which means, 'While in Rome, do as the Romans do.' Baba also said, 'Instead of worshipping their own God, they are worshipping me. Why should I object and displease them? I myself am a devotee of God'. Then Baba spoke to him about music. The night previous to his arrival, there was plenty of music and Baba said that he was completely absorbed. Rangari then said, 'One who loves God would weep, laugh or dance as the songs in praise of God go on.' Baba said, 'Just so, have you got your *Guru*?' Rangari said, 'Yes. Habi Balishah Chisti Nizami is my *Guru*'. Baba said, 'That is why you understand.' That Chishti Guru was always accompanied by music whenever he went out, and music was used as help to trance.

LIFE OF SAI BABA