

## Description of the Cooking and the Vessel

*I bow down to Sree Ganesh*

*I bow down to Sree Saraswati*

*I bow down to the Guru*

*I bow down to the Family Deity*

*I bow down to Sree Sita-Ramachandra*

*I bow down to Sree Sadguru Sainath.*

1. Obeisance at your feet, *Guruvvara*, who have given happiness to the whole world, accomplished the welfare of the devotees and have removed the three-fold afflictions of those who have resorted to your feet.
2. Protector of the humble and the weak, the Supremely Generous, Uplifter of the devotees who have surrendered, you have manifested in the world to oblige the people.
3. Hail, hail to you, destroyer of duality; hail, hail to you, adored one of the devotees; hail, hail to you, the remover of the fear of existence. Hail, *Gururaya*, Cloud of Mercy.
4. What good fortune has borne fruit by which I have seen these feet with my own eyes! And enjoyed the bliss of association! Those days are gone, never to return.
5. The liquid essence of Pure Self was poured into the mould of *Brahman* and out of this has emerged the form of the crest jewel of the saints – Sai.
6. Sai is himself *Atmaram*. He is the abode of perfect divine bliss. Having himself attained all objects of life, he makes his devotees desireless.
7. He who is the supporter of all religions and the devourer, with *Brahmanic* and martial lustre, of death. This is his characteristic in brief.
8. He who breaks the ties of previous birth and death, snapping them angrily, to him I, the dull-witted and the ignorant, bow with eight-fold prostrations.

9. In the last chapter, with great delight, I depicted Sainath's *Charvadi*. Now in this chapter, listen to the description of the cooking and vessel. It will give unalloyed happiness.
10. A suckling child is only interested in feeding, but does not know what to have. Whether it should be given milk or a light morsel – that is the responsibility that the mother takes.
11. Similarly is my mother Sai. He puts the pen in my hand and gets the book written without any efforts on my part, for the delight of his devotees.
12. In the *Shastras*, for the different epochs different means are prescribed for attaining *nirvana*. Penance for the *Krita Yuga*, Knowledge for the *Treta Yuga*, Sacrifice for the *Dwapara Yuga* and Charity for the *Kali Yuga*.
13. Performance of charity and righteous action is always important. Pacifying hunger is the best of all. Therefore, giving food in charity should be done regularly. It takes precedence over all other actions.
14. When it becomes noon, we suffer from the pangs of hunger. Just as we feel, so do others. One who understands this inner feeling is virtuous.
15. According to the code of conduct laid down by the *shastras*, giving food in charity has the first place. When considered, there is nothing greater than that.
16. Food is *Parabrahma*. From food all beings are born; by food lives are sustained and having departed, into food again they enter.
17. When an uninvited guest arrives at any odd time, a householder should make the guest happy with food. Those who send them back hungry invite trouble to themselves.
18. Giving charity of money, property, clothes etc. requires some discrimination; but in the matter of food, no such consideration is necessary. Whoever comes at any time to the door, it is not good to disrespect him.
19. Such is the greatness of giving food in charity that there is evidence of it in the *Shrutis* also. Therefore, Baba too offered food to the people behaving as per long established tradition.
20. Giving money or doing any other charity is imperfect without giving food in charity, as is the constellation of stars without the moon or a necklace without its pendant. Would they look beautiful?
21. Just as *Varan*<sup>1</sup> is the best among the six flavours<sup>2</sup>, giving of food in charity is the most meritorious. A spire without a pinnacle does not seem befitting, nor does a lake without lotuses;

22. nor *bhajan* without devotion, nor a married lady without the *kumkum* mark on her forehead, nor singing without a sweet voice which is tedious, nor buttermilk without salt which is tasteless.
23. When offering food, the diseased, the weak, the blind, the crippled and the poor should be served first – the relations and other people afterwards.
24. Now, so that the listeners get a general idea of Baba's cooking vessel, I am making an effort to satisfy those who are curious.
25. In the courtyard of the *Masjid*, he arranged a big hearth on the top of which a huge vessel was placed, with proper measure of water.
26. Sometimes he cooked sweet rice and sometimes *pulao* with mutton. Sometimes he prepared wheat flour dumplings and cooked them in *varan*.
27. Sometimes he made wheat *rogda* <sup>3</sup> or rolled out wheat *panga* <sup>4</sup> and put them in the *varan* that was being cooked, together with the dumplings, very gently.
28. After grinding the spices on a stone slab, he made everything ready for cooking. After preparing the *muga vadi* <sup>5</sup> with his own hands, he slowly put them into the cooking vessel.
29. With the hope of getting a place in heavens, animals are sacrificed as an offering for the *yagna*. Even the brahmins eat the meat after offering <sup>6</sup>, as the *shastras* accept this ritual killing.
30. Similarly, Baba invited the *Mulla*<sup>7</sup> to recite Quranic verses before killing the goat in keeping with the religious custom.
31. There were two kinds of cooking vessels – one big and one small. Using one or the other, he would cook for those who needed the food.
32. The small vessel held enough food for fifty persons; the bigger one was large enough to feed hundred persons and have some food left over.
33. For all the requirements, Baba went personally to the grocer and had him draw up the accounts. He paid immediately in cash. There was no question of credit.
34. Salt, chillies, cummin seeds, pepper corns, vegetables, coconut, copra – Baba bought all these personally, after carefully deciding upon the items.
35. Sitting in the *Masjid*, and setting up the grinding-stone with his own hands, Baba would grind there the wheat, the pulses and the millet.

36. Baba did all the main labour for the cooking. Untiringly he did all this. Even the grinding of the spices was done by him, with love.
37. Baba would re-arrange the fire-wood in the hearth, on and oft, as needed to make the flames high or low.
38. After soaking the pulses (*dal*), he would grind them himself on the grinding stone; then mix asafoetida, cummin seeds, coriander and make the dish well spiced and palatable.
39. After well-kneading the wheat dough, coiling it to an adequate length, he would make balls – then roll them out and make several flat unleavened breads.
40. He also used to make *Ambil* in the cooking vessel, by adding adequate quantity of water to millet flour and mixing it with buttermilk, and then cooking it.
41. That *ambil* was also served by Baba to all, with his own hands, along with the food, with great love at that time.
42. After satisfying himself that the food was properly cooked, the vessel would be taken off the fire and brought into the *Masjid* and kept there.
43. After getting the *Maulvi* to say *fateha* over the food, with proper rituals, the *prasad* would be sent to Mhalsapati and Tatyā, at first.
44. Then all the remaining food would be distributed by Baba with his own hands to the poor and the weak, till they had their fill and felt contented himself.
45. All those who needed the food savoured it with eagerness till they had their fill. Moreover, Baba urged them to eat more by saying “*take, take*”, with love.
46. How great was the merit of those who received this food to their hearts’ content, which was served by Baba himself! How fortunate they were!
47. Here, it would be natural to have a doubt whether Baba distributed non-vegetarian food to all the devotees without hesitation.
48. It will take no time to clarify this doubt. He distributed this food only to those who were regular meat eaters.
49. Those who were not accustomed to it in this life were not even allowed to touch it. He never attempted it. He attempted to offer meat only to those who had an earnest craving to get *prasad*.
50. When a Guru gives anything as *prasad*, the disciple who thinks and doubts whether it is acceptable or otherwise, goes to perdition.

51. In order to see how far any disciple had imbibed this principle, Baba proposed tests with humour.
52. In this context, as I write I am reminded of an anecdote which the listeners should hear with attention. It will be beneficial to them.
53. On one Ekadashi day, Baba said to Dada Kelkar: “Will you bring some mutton for me from Korhala?”
54. For that, Sai took out some moneys and gave them to Dada, counting them. “Go yourself”, he ordered. “You should yourself do this”.
55. His name was Ganesh Damodar and his surname was Kelkar. People knowing him to be elderly, all called him ‘Dada’.
56. He was the father-in-law of Hari Vinayak Sathe. He had immense love for Sai. Being a Brahmin he performed the religious duties of a brahmin with reverence and was endowed with good thoughts and had good conduct.
57. Though he served the Guru, day and night, he was not satisfied. Why did he not experience the strangeness of this command?
58. He whose body is sound and has the strength of previous habits, such a person’s mind is never fickle and intellect is steady at the feet of the Guru.
59. He knew that offering money, grain and clothes is not the only *dakshina* but implicit obedience to the Guru’s orders is the real *dakshina* that pleases the Guru most.
60. He has real faith, who offers his whole being, and ultimately attains the Guru’s Grace.
61. Obeying the order, he quickly changed his clothes and set out to go to village, when he was called back.
62. “Oh! You can send someone to make this purchase”, Baba said. “You need not take the unnecessary trouble of coming and going yourself”.
63. So Dada asked Pandu, the servant, to get the meat. Hear what Baba said to Dada, at that time.
64. When Pandu was about to leave and had started on the way, Baba said: “Let it be for today. Ask him to come back”.
65. Be it so. On another occasion, Baba had an intense desire to cook. So he put the large cooking vessel on the hearth and filled it with mutton.
66. He washed the rice and added it to a measured quantity of water. After adding the fire-wood in the hearth, Baba sat there blowing on the fire to make it burn brighter.

67. The whole village owed obedience to him and anyone would have loved to tend the fire but without Baba's order no one dared to do that.
68. For that matter, it was only necessary to give the order and the food would have been cooked and brought. Everyone was ever anxious to serve him but Sai was not interested.
69. It is not correct to say 'he was not interested'. He who desires to cook, why would he trouble others to give food in charity to strangers?
70. For his own sustenance, he asked for alms and roamed from door to door for it asking for just a quarter piece of *bhakri*.
71. But when he himself was desirous of giving food in charity, he was not satisfied till he took the trouble himself and did not depend on anyone else.
72. Baba paid cash and himself brought enough flour, wheat, rice and pulses to feed a hundred persons.
73. Taking the scuttle in his hand, he would go to the grocer's shop and people learnt from him how to do an honest transaction.
74. He would pick up the items in his hand and fixed the price after bargaining. No one could deceive him nor pride himself that he had done so.
75. He eventually paid twice the amount asked for and in cash; but while bargaining, he would not accede to one paise more than the price.
76. He had great desire to do the work himself and he did not like any one else doing it. He did not expect any one's help and did not wish to trouble others.
77. This is one principle that Baba kept before him all the time. Therefore, for the work of cooking, he asked for no one's help.
78. It was not only for cooking. In the room adjacent to the *Dhuni* where the fire-wood was stacked, three fourths of the wall on the eastern side was built by Baba with his own hands.
79. He mixed the mud with water, then taking the trowel in his hand, Baba would lay the bricks one upon the other to build the wall.
80. What else did Baba not do! He smeared the cow dung in the *Masjid* himself; he sewed the *kafni* and the 'langot' himself. He had no expectations of any one else.
81. When the steam came out of the cooking vessel and the contents of the cauldron were fiercely boiling, Baba rolled up his sleeve and

- pushing his arm inside churned the whole mass from side to side and up and down.
82. Seeing the vessel bubbling, and in need of stirring, Baba would show this incredible *leela* at such a time.
  83. Imagine the hand of flesh and blood and that boiling hot vessel – but there was not a mark of scalding or burning on his hand or any expression of fear on his face.
  84. How could that hand, whose touch to the foreheads of the devotees removed their three-fold calamities, be troubled by the fire? Would it not know its greatness?
  85. He would spread the soaked *dal* on the grinding stone, would clean it himself, taking the muller in his hand grind it and then make *Moong Vadis* from it.
  86. Then he would slowly slip them into the vessel and stirred them to prevent sticking at the bottom of the pot. When cooked, he would take it off the fire and distributed the *prasad* to all.
  87. The listeners would question how the *prasad* could be distributed to all when Sai Baba was a Muslim. How could he make the people eat food cooked by him, which would be defiling (for the Hindus) as per their code of behaviour?
  88. There is only one answer to this question. Sai was always attentive to the matters relating to conformity or non-conformity to religious matters.
  89. Sai never insisted that all the dishes prepared in the cooking vessel should be partaken by everybody, indiscriminately.
  90. But he fulfilled the desires of those who wished voluntarily to have that *prasad*, in good faith. He never practised any fraud or deceit.
  91. Besides, who knew the caste? Since he stayed in a *Masjid* it was *said* that he was a Muslim. But considering his ways of behaviour none knew to what caste he belonged.
  92. Where lies the question of considering the caste of him who is believed to be God; and, at the dust of whose feet refuge has been taken? Their attempt to attain spirituality must be treated scornfully.
  93. Where lies the question of knowing the caste of him who is detached from this world and heaven too, and whose only wealth is discretion and detachment? The attempt to attain spirituality by those, who do so, must be treated scornfully.
  94. Where lies the question of knowing the caste of him who is beyond the dualities of *Dharma* and *Adharma* and who abides in Pure and

- Supreme Bliss? The attempt to attain spirituality by those who do so must be treated scornfully.
95. I sing these stories about Baba's life for my own pleasure. He who intensely desires to hear them, will find his devotion fulfilled.
  96. So be it. The episode of this story is incomplete. Let us go back and listen with care to what Baba said to Dada.
  97. "I have made *pilaf* (with mutton). Have you seen how it has turned out?" Dada, casually said: "Yes, yes, it is very good indeed".
  98. Dada was an old and leading devotee who regularly practised the rituals of bath, prayers etc. and acted in accordance with an ethical code. He did not find this question in order.
  99. Baba then said to Dada: "You have never seen it with your eyes, nor have you tasted it! How can you then say it is good?"
  100. "Oh! Take off the lid of the cooking vessel and feel it with your own hand." Then, taking his hand himself, he thrust it into the pot.
  101. Moreover, he said: "Take out your hand. Take a ladle and serve it in a platter. Do not care for your orthodoxy. Do not unnecessarily bluster".
  102. The thought that a saint would make a disciple polluted is itself strange, at the outset! The saints are always overflowing with mercy. They know how to behave.
  103. When a wave of real love arises, even a mother pinches her child with her own hand; then when the child begins to cry she hugs him close to her bosom.
  104. One who liked to eat what was forbidden, his wish was fulfilled. While one who had control over the mind was supported by Sai to refrain from such food.
  105. This desire to obey the order (of the Guru) at times reached such heights that those who in their life time had never touched meat, wavered.
  106. The reality was that Baba never provoked any one of the devotees to tread on the wrong path.
  107. So be it. Until 1910 this business of the cooking went on, on and oft, with great enthusiasm.
  108. Thereafter, Das Ganu arrived in Bombay (city), who impressed in the hearts of all the greatness of Sai with his *kirtans*.
  109. From then onwards, Baba's greatness came to be known to all, young and old; and countless people thence started going to Shirdi.
  110. Then started Baba's *puja* or worship with the five prescribed items<sup>8</sup>

- and different varieties of *naivedya*, food and snacks in the noon and later.
111. *Varan*, rice, *sheera-puri*, *chapatis*, chutneys, salads, different kinds of *panchamruts*, *kheers* – heaps of food descended.
  112. Pilgrims came in large numbers. One and all came running for *darshan*. They offered *naivedya* at Sai's feet; and those who were hungry were naturally satisfied.
  113. Baba was treated and worshipped like a king, with canopies, whisks; the *tal* and the *ghol* reverberated; the circle of devotees increased.
  114. His glory spread everywhere. People sang his praises. Shirdi became a place of pilgrimage later on, very holy for the visitors.
  115. Because of this, the main reason for cooking was served. Such large quantities of *naivedya* came that the fakirs and the paupers were satisfied to their hearts' content and a lot of food was left over.
  116. Now I will narrate another story which will give you pleasure to listen – how Baba was displeased when disrespect was shown towards any deity or shrine.
  117. Drawing inferences, some people said that Sai was a Brahmin and some that he was a Muslim. He was beyond all castes and creeds.
  118. No one knew definitely when he was born or where, in what community, or who were his parents. Then, how could he be a Muslim or a Brahmin?
  119. If he was a Muslim, how would there be worship of fire in the *Masjid*, or a *Tulsi Vrindavan* there, or how could he have borne the ringing of bells?
  120. How would he have permitted the blowing of the conch, the recitation of *katha* and *kirtan* with instruments, the playing of *tal*, *ghol*, *mridang*, and the loud chanting of the Lord's name?
  121. If he was a Muslim, would he allow application of sandal paste and other ritualistic worship while sitting in the *Masjid* and eat with others there?
  122. If he was a Muslim, would his ears have been pierced? Would he have renovated and repaired temples by spending his own money?
  123. After bath, would he have worn an expensive *pitamber* <sup>9</sup>? He never tolerated the slightest disrespect to any deities.
  124. I recall, while writing this, a story illustrating this aspect, which I present very humbly. Listen to it, attentively.
  125. See what happened once! Baba returned from the Lendi and sat in the *Masjid*. The devotees began arriving for *darshan*.

126. Amongst them was the great devotee Chandorkar whom Baba loved very much. He came with Biniwale, (his brother-in-law), eager for *darshan*.
127. After doing obeisance to Sainath, both of them sat in front of him. While they were exchanging generalities about the welfare and well-being, Baba suddenly got angry.
128. Baba said : “Nana, how is it that you have forgotten? After having spent such a long time in my company, is this only what you have learnt?”
129. Is this the result of the time you have spent in my company? How could your judgement have strayed like this? Tell me in detail”.
130. Listening to this Nana became dejected. He wondered about the reason for this anger but could not recall anything. He felt sad.
131. He could not remember where he had erred. He could find no reason for the anger. But unless something had happened Baba would never hurt anybody.
132. Therefore, he clutched Baba’s feet and repeatedly entreated him. Finally Nana supplicated earnestly and asked : “Why are you angry?”
133. “Though you have been in association with me for so many years, how could you have acted thus? What happened to your senses?” Baba asked Nana.
134. “When did you come to Kopergaon? What happened on the way? Where did you get down on the way? Or did you come here straight?”
135. “Something strange happened on the way. I feel like listening to it in detail. Tell me what happened and where, be it a big or small incident”.
136. Hearing this Nana realised his mistake and his face fell immediately. Though he felt ashamed to speak of it, he narrated it.
137. Nothing could be concealed here! Having decided this, Nana told Baba whatever had happened in detail.
138. There could be no lying before Sai. Falsehood does not gain Sai’s Grace. Dishonesty leads to destruction and ultimately lies lead one to hell.
139. To deceive the Guru is a very great sin, from which there is no atonement. Realising this Nana described in detail to Baba whatever had happened.
140. Nana said : “We hired a tonga to come straight to Shirdi, as a result of which Biniwale missed the *darshan* of Lord Dutta on the banks of the Godavari.

141. Biniwale is a Dutta devotee. When we came across the Dutta temple on the way, he wanted to get down to have Dutta's *darshan*.
142. But I was in a hurry, so I prevented him and told him that we could take the *darshan* on our return journey from Shirdi.
143. Thus becoming hasty and thinking it would get late to come to Shirdi, I tried to avoid the matter and disregarded Dutta's *darshan*.
144. Later, while bathing in the Godavari, a big thorn pierced my foot and gave me a lot of trouble on the way till I could pull it out with much effort".
145. Then Baba advised: "It is not good to be in such haste. Thank your stars that you had only the thorn to contend with, though you had disrespected the *darshan*.
146. When a very venerated deity like Dutta is on the way, awaiting *darshan*, unfortunate is he who has not taken the *darshan*! How can I help him?"
147. Let us now end the story about the cooking. How pure and holy was the midday meal in the company of Sai, in the *Masjid* ! How wonderful was Sai's love for the devotees!
148. After the noon *puja* and the daily arati of Baba, when the devotees were about to return, Baba gave *udi* to all.
149. Baba used to come and stand near the wall (edge) of the *Masjid*. The crowd of the devotees stood waiting in the courtyard and each one filed past bowing at his feet.
150. Whoever stood in front of Baba, after having put his head at his feet, was applied *udi* by Sai, on his forehead, at that time, one by one.
151. "Now, all of you, young and old go to your homes to eat". Obeying this order from Baba, whole-heartedly, the people returned.
152. After Baba's back was turned, the curtain (to the *Masjid*) was drawn according to custom. The rattling noise of the platters and the small bowls could then be heard. Then started the splendour of the *prasad*.
153. Many sat in the open courtyard waiting to get the balance of the *naivedya* that was left over, which was made holy by the touch of Sai's hand.
154. At this end, Baba sat near the *nimbar* <sup>10</sup> with his back to it, with two rows of devotees on each side. Every one was immensely happy.
155. Everyone pushed his own *naivedya* in front of Sai *Samartha*, then he put all in one platter with his own hands, collecting it all together.
156. One had to be incredibly fortunate to get even a grain of that food

- touched by Baba's hand, eating which purified one from within and without. One's life's mission was achieved.
157. *Vades*<sup>11</sup> (innumerable), *sanjoriya*<sup>12</sup>, *puris*, sometimes *shikbarini*<sup>13</sup>, *gharge*<sup>14</sup>, *feni*<sup>15</sup>, various vegetables, salads – all were mixed well by Baba.
158. Thus, all this mixed food was offered to God and consecrated. Then he filled the platters high and passed to Shama and Nana (Nimonkar) to distribute.
159. Then calling one by one, he would make him sit near him; and with great joy and love made him eat till he was stuffed.
160. All this food was very palatable on account of the pure, savoury *ghee*. *Chapatis*, pulses would all be mixed. Baba would make this hodge-podge and served everybody.
161. On eating this hodge-podge, made so lovingly, it was equivalent to heavenly bliss. Those who ate ended up licking their fingers, fully contented.
162. Sometimes there were *mandes*<sup>16</sup>, *puranpoli*, *puris* mixed with sugar; sometimes *basundi*<sup>17</sup>, *sheera*, *sanjoriya*, and *gulvari*<sup>18</sup> – all these were distributed.
163. Sometimes white fluffy rice (a variety, known as *ambemohar*) with *varan*, flavoured with fresh *ghee*, tasty and savoury, surrounded with a variety of vegetables.
164. In addition, there were pickles, *papads and raitas*, different varieties of *bhajis*<sup>19</sup> and *bhertas*<sup>20</sup> – sometimes there was *panchamrut* to which was added curds or buttermilk. Blessed were those who ate such divine food!
165. How can the food be described when Sainath himself is partaking it and distributing it!? The devotees ate to their hearts' content and even belched to show their satisfaction.
166. Every mouthful was satisfying, giving pleasure and nourishment and extinguishing hunger. Such was this relishable and palatable food which was very holy and given with love.
167. The Lord's name was taken with every mouthful, and *abutis*<sup>21</sup> were offered of this divine food. The platters never got empty as the food was served, time and again.
168. Those who preferred a particular sweet dish were served it with love, and many liked mango-nectar and they were given that with love.
169. Baba instructed Nanasahab Nimonkar or Madhavrao Deshpande, everyday, to serve this food.

170. They considered the distribution of the *naivedya* as their regular religious work and performed the task with great love.
171. The rice was the savoury *jiresal* <sup>22</sup>, looking like buds of jasmine, on which yellow *tuvvar* dal was served, with a rounded spoonful of ghee, to all.
172. As the food was served, the atmosphere was pervaded with the delightful fragrances. Various chutneys added a zing to the food. Nothing was poorly cooked or tasteless. Everyone ate to their hearts' content.
173. That vermicelli in the platters were made of heavenly bliss and the *kurdiyas* <sup>23</sup> were made of love and devotion. Who else but those who experienced peace and joy could come to eat?
174. Where God is food and He himself partakes of it and savours it, blessed are those who serve the food and blessed are those who receive it.
175. The root cause of all this delight was the powerful faith at the Guru's feet. It is not the sugar nor the jaggery that is sweet; but the total faith in the Lord that makes it heavenly.
176. Such was the perpetual prosperity there with abundance of *kbeer*, *sheera* and *kalya* that once one sat down to eat there could be no shilly shallying, even to a small degree.
177. Though a variety of food was cooked and everyone ate to their fill, yet the meal was incomplete without rice and curds, If the rice and curds were not there, at least buttermilk was asked for.
178. Once a glass of pure buttermilk was filled by *Gururaya* with his own hands and given to me to drink, with love. When I put it to my lips,
179. and saw the pure white buttermilk, I was very contented and happy. When I put the glass to my lips, I was full of bliss.
180. Already my stomach was full with the sumptuous meal and I was wondering how I could imbibe it. When I had this troublesome doubt, the first sip proved tasty.
181. Seeing me hesitating thus, Baba spoke very earnestly: "Oh, drink all of it! You will not get such an opportunity again!"
182. So be it, I realised the truth of this because two months later Baba's *avatar* was no longer manifest, as he took *samadhi*.
183. Now to quench the thirst for the buttermilk there is no other way than drinking the nectar of Sai's stories – that is our only resort.
184. Hemad surrenders to Sai. I will narrate whatever Sai makes me recall in the future. Listeners should remain attentive.

May there be well-being. This is the end of the thirty-eighth chapter, of the *Sree Sai Samartha Satcharita*, written by the devotee Hemadpant, impelled by Saints and virtuous people, called “Description of the Cooking and the Vessel”.

This is offered to Sree Sadguru Sainath.

May there be auspiciousness!

#### Notes:

1. Highly tasteful dish of pulses.
2. Sweet, sour, salt, pungent, astringent and bitter.
3. Puffed mass of dough baked on embers.
4. Dough spread over a leaf, rolled and baked over fire.
5. Small, flatish cakes made from phaseolusmango.
6. It is called *purodasha*.
7. Muslim theologian.
8. Milk, curds, honey, sugar and ghee.
9. A *dhoti* of yellow silk.
10. Niche in the western wall of the *Masjid* where the sandalwood paste etc. is applied.
11. Cake made of pulses, ground, spiced and fried.
12. Stuffed cake made out of sheera.
13. Sweet dish made of ripe plantains in milk.
14. Fried pat of wheat or rice, boiled with sugar.
15. Preparation like a *papad*, made out of wheat or rice.
16. Preparation of wheat flour, which was a very thin chappati, slightly sweet.
17. Milk boiled with sugar and suitable spices, thickened to a pudding consistency.
18. Chappatis with jaggery.
19. Gram flour preparation, which is fried.
20. Roasted brinjals.
21. Offerings put into the fire, usually of rice and ghee, with or without sugar.
22. Excellent variety.
23. Preparation made from rice flour, fried in circular swirls.



When the steam came out of the cooking vessel and the contents of the cauldron was fiercely boiling, Baba rolled up his sleeve and pushing his arm inside churned the whole mass from side to side and up and down. (Ch. 38, ovi 81)

Seeing the vessel bubbling, and in need of stirring, Baba would show this incredible 'leela' at such a time. (Ch. 38, ovi 82)

Imagine the hand of flesh and blood and that boiling hot vessel – but there was not a mark of scalding or burning on his hand or any expression of fear on his face! (Ch. 38, ovi 83)

How could that hand, whose touch to the foreheads of the devotees removed their three-fold calamities, be troubled by the fire? Would it not know its greatness? (Ch. 38, ovi 84)