

मनोगत

This is a March First issue. March first is a message of our Swamiji to His followers. He used to say you take one step i.e. First step towards your Daivat, that Daivat will take seven steps towards you. March First. He was our Daivat and for any good work when we used to go to Him for his blessings, He used to say March First. So March First has become password for us, Parijnan Parivaris.

In a small town, there lived a poor boy who grew up selling newspapers house to house. He used to make enough money to finance his educational expenses. He was travelling from home to home, like every day, delivering newspapers even when he felt sick and hungry. He felt he couldn't continue much longer. He was so famished that he proceeded to go to one of the houses and ask for food.

When he knocked at the door, he was surprised to see a lovely young lady answer it. He asked the girl for a drink of water after much deliberation. The young lady saw the boy's predicament and offered him a jug of milk. The boy gulped the milk and thanked the kind-hearted girl with a surprised expression. "What do I pay you for this milk?" the boy inquired.

"I'm not looking for any compensation for all of this," the girl said softly. The kid greeted the girl again and again from the bottom of his heart and walked away.

Several years had gone by. The young girl was a grown woman. Tragically, the young woman was identified with a very rare form of neurological disorder. She was hospitalised at the best hospital as her health became more critical by the day.

Kevin, a well-known doctor, was available in that hospital. The physicians at the hospital had asked him specifically to check her. Despite his exceptional expertise, Dr Kevin found the girl's ailment to be extremely difficult to cure.

He was, nevertheless, able to treat her sickness after much perseverance and hard work. The girl was finally cured of the condition after diligent therapy and observation.

All of the doctors complimented him on his dedication. The girl, on the other hand, was concerned about the hospital bill cost. Her family had just a small sum of money in the bank, which was insufficient to cover the cost of therapy and treatment. Once the girl eventually received the hospital bill, she was taken aback. She accepted the bill with trembling hands.

She was shocked to discover that the bill had been struck out and cancelled and that behind the bill was a message written by Dr Kevin. The letter read, "Bill paid years ago with a glass of milk!"

This small story teaches us that it is important to always show kindness to others and be grateful to the ones who showed us compassion.

Jai Parijnan!



आशीर्वचन

नववे गुरू स्वामी आनंदाश्रम (क्रमशः)

अगदी लहानपणीच हे गुरूस्वामी झाल्यामुळे त्यांच्या अल्पवयस्क काळात मठाचा कारभार फारच कष्टकारक झाला होता. पांडुरंगाश्रम स्वामीजींच्या अखेरीस मठाला मिळणारे वंतिगेचे उत्पन्नही कमी कमी होत गेले होते. इतकेच नव्हे तर शेतीचे उत्पन्नही नीटसे येत नसे. या सर्व कारणांमुळे संस्थानाची आर्थिक स्थिती समाधानकारक नव्हती. थोडेसे प्रौढत्व आल्यावर मठाला ही स्थिती प्राप्त होण्यास कोणती कारणे असली पाहिजेत याचे स्वामीजींनी सूक्ष्म रीतीने परिशोधन करून तत्संबंधी विचार विनिमय करण्यासाठी एक महासभा बोलविण्याचा निश्चय केला. मुख्यतः (१) संस्थानाची आर्थिक स्थिती सुधारणे, (२) मठाचा कारभार सुरळीत करणे, (३) शिष्यवर्ग सुसंघटित करणे व (४) मठाशी त्यांचे हितसंबंध घनिष्ठ करणे - दळणवळण वाढविणे वगैरे विषयांवर चर्चा करण्याकरिता सन १९३२ डिसेंबर मध्ये ही महासभा शिराली येथे बोलाविली. या महासभेचे अध्यक्षस्थान श्रीमान हट्यंगडी शंकरराव यांनी भूषविले होते. या सभेचे उद्घाटनप्रसंगी आनंदाश्रम स्वामीजींनी खालील विचार प्रगट केले, 'मठ ही संस्था सर्वतोपरी गृहस्थांचीच आहे. तुम्हां सर्वांचे मठाविषयी उत्कट प्रेम व भक्ति याची आम्हांस पूर्ण खात्री आहे. कारण इकडे असलेल्या सर्व तऱ्हेच्या अडचणींस न जुमानता तुम्ही सर्वजण या समयी जमला आहात. सांप्रत या सभेपुढील मुख्य कार्य म्हणजे मठाच्या कारभारा विषयीच्या अडचणी लक्षात घेऊन त्यांचे निराकरण करणे व सुव्यवस्था स्थापण्यास मदत करणे हे होय. याविषयी विचार करताना खालील गोष्टींचा पूर्ण विचार झाला पाहिजे -

- १) परदेशगमन व समुद्रसफर,
- २) संयुक्त गौडसारस्वत ब्राह्मण परिषद व त्यातून उद्भवणारे प्रश्न,
- ३) धार्मिक शिक्षण,
- ४) वार्षिक वर्गणी (वंतिगा),
- ५) मठाचे पुनरुज्जीवनाचे कार्य,
- ६) स्थानिक सभां (Local sabhas) विषयीचा विचार,
- ७) मठाचा कारभार पहाण्यास एक कायम समिती नेमणे.

वर नमुद केलेल्या विषयांचा विचार करते वेळी सर्वांनी एकजुटीने व एकमताने काम करून या संस्थेचे व शिष्यवर्गाचे हितसंबंध लक्षात घेऊन सर्वांस हितकर असे ठराव होतील अशी आम्हांस उमेद वाटते. श्री भवानीशंकर तुम्हांस सद्बुद्धी देवो व तुमच्याकडून सर्वांस हितावह असे कार्य करून घेवो असा आमचा तुम्हांस आशीर्वाद'. मठाचा कारभार सुरळीत चालावा म्हणून या सभेने श्रींच्या अनुमतीने एक स्थायी समिती (Standing Committee) नेमली व या समितीच्या वतीने काम करण्यास एक देखरेख समिती (Supervising Board) व मठाचा अंतर्व्यवहार चालविण्यास एक Chief Executive Officer ची नेमणूक केली. तसेच दुसरेही काही ठराव मंजूर केले- (१) समुद्रसफर करून आलेल्या लोकांवरचे निर्बंध काढून टाकणे.

(२) मठाचा वार्षिक खर्च सुगमरितीने चालविणे.

(३) संस्थानाची आर्थिक स्थिती सुधारण्यासाठी व नवीन बांधकामांसाठी एक निधी (Reconstruction Fund) जमविणे.

(४) सारस्वत समाजाची आर्थिक तसेच सामाजिक स्थिती सुधारणे.

क्रमशः.....



IN QUEST OF GOD - 14 - GODI IS EVERYWHERE

“Where, where?” cried the Inspector impatiently.

“Here, here!” pointed out Ramdas smiling, and patted on the broad chest of the Inspector himself. “In the tall figure standing in front, that is, in yourself, Ramdas clearly sees God who is everywhere.”

For a time, the Inspector looked confused. Then he broke into a hearty fit of laughter. Opening the door of the compartment from which he had asked the Sadhus to get down, he requested them to get in again, and they did so, followed by him. He sat in the train with the Sadhus for some time.

“I cannot disturb you, friends, I wish you all success in your quest of God”. With these words he left the carriage and the train rolled onwards. O Ram, Thy name be glorified!

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A KIND POLICEMAN

AT noon, next day, Ram, who is the loving Parent of all, seeing that the Sadhus were going without food, induced a ticket-clerk to ask them to alight at a station between Bezwada and Jagannath Puri. Ramdas does not remember the name of the station. Coming out of the station, they proceeded towards the city and procuring some food, refreshed themselves and, returning in the evening to the same station, spent the night there. Next day, they had to catch the train at the same hour at which they were made to alight the previous day. Well, there was some difficulty to encounter, all, of course, apparent, for Ram's ways are always mysterious. It was agreed to by both the ticket-clerk and the station-master not to permit these Sadhus to board the train. So, on the arrival of the train when the Sadhus were entering the carriage, both these officers, of course, in strict discharge of their duties, prevented them from doing so, in spite of the entreaties of the Sadhuram. The passengers on the platform had all occupied the carriages. The two Sadhus and the railway officers were alone on the platform. The clerk and the station-master were keenly watching the Sadhus lest they should slip into the train. O Ram, how wonderful Thou art! There was still some time for the train to start. Now, a railway policeman coming up to the Sadhus, asked them to get into a carriage. But the Sadhuram told him that the ticket-clerk would not allow them to go. The policeman then, going to the place where the clerk and the station-master were standing, placed the case of the Sadhus before them saying:

“You see, these Sannyasis deserve to be allowed to get into the train. As regards tickets, they cannot be expected to carry money since money is not their quest, as in the case of worldly people.”

These words did not convince the railway officers. They replied rightly of course:

“It is against rules to permit anybody to travel in the train without a ticket. So, it is useless on your part to plead for them. Moreover, you forget the fact that your suggestion is against the very spirit of your duty as a policeman in the service of the railway company.”



MAYA AND FREEDOM – 5

(Lecture delivered by "SWAMI VIVEKANANDA" in London)

What happens then? The scene begins to shift. As soon as you know the voice and understand what it is, the whole scene changes. The same world which was the ghastly battle-field of Maya is now changed into something good and beautiful. We no longer curse nature, nor say that the world is horrible and that it is all vain; we need no longer weep and wail.

As soon as we understand the voice, we see the reassert why this struggle should be here, this fight, this competition, this difficulty, this cruelty, these little pleasures and joys; we see that they are in the nature of things, because without them there would be no going towards the voice, to attain which we are destined, whether we know it or not. All human life, all nature, therefore, is struggling to attain to freedom. The sun is moving towards the goal, so is the earth in circling round the sun, so is the moon in circling round the earth. To that goal the planet is moving, and the air is blowing. Everything is struggling towards that. The saint is going towards that voice, he cannot help it, it is no glory to him. So is the sinner. The charitable man is going straight towards that voice, and cannot be hindered; the miser is also going towards the same destination: the greatest worker of good hears the same voice within, and he cannot resist it, he must go towards the voice; so with the most arrant idler. One stumbles more than another, and him who stumbles more we call bad, him who stumbles less we call good. Good and bad are never two different things, they are one and the same; the difference is not one of kind, but of degree.

Now, if the manifestation of this power of freedom is really governing the whole universe, applying that to religion, our special study, we find this idea has been the one assertion throughout. Take the lowest form of religion where there is the worship of departed ancestors or certain powerful and cruel gods; what is the prominent idea about the gods or departed ancestors? That they are superior to nature, not bound by its restrictions. The worshipper has, no doubt, very limited ideas of nature. He himself cannot pass through a wall, nor fly up into the skies, but the gods whom he worships can do these things. What is meant by that, philosophically? That the assertion of freedom is there, that the gods whom he worships are superior to nature as he knows it. So with those who worship still higher beings. As the idea of nature expands, the idea of the soul which is superior to nature also expands, until we come to what we call

monotheism, which holds that there is Maya (nature), and that there is some Being who is the Ruler of this Maya.

Here Vedanta begins, where these monotheistic ideas first appear. But the Vedanta philosophy wants further explanation. This explanation, that there is a Being beyond all these manifestations of Maya, who is superior to and independent of Maya, and who is attracting us towards Himself, and that we are all going towards Him, is very good, says the Vedanta, but yet the perception is not clear, the vision is dim and hazy, although it does not directly contradict reason. Just as in your hymn it is said, "Nearer my God to Thee," the same hymn would be very good to the Vedantin, only he would change a word, and make it, "Nearer my God to me." The idea that the goal is far off, far beyond nature, attracting us all towards it, has to be brought nearer and nearer, without degrading or degenerating it. The God of heaven becomes the God in nature, and the God in nature becomes the God who is nature, and the God who is nature becomes the God within this temple of the body, and the God dwelling in the temple of the body at last becomes the temple itself, becomes the soul and man, and there it reaches the last words it can teach.

He whom the sages have been seeking in all these places is in our own hearts; the voice that you heard was right, says the Vedanta, but the direction you gave to the voice was wrong. That ideal of freedom that you perceived was correct, but you projected it outside yourself, and that was your mistake. Bring it nearer and nearer, until you find that it was all the time within you, it was the Self of your own self. That freedom was your own nature, and this Maya never bound you. Nature never has power over you. Like a frightened child you were dreaming that it was throttling you, and the release from this fear is the goal: not only to see it intellectually, but to perceive it, actualise it, much more definitely than we perceive this world. Then we shall know that we are free. Then, and then alone, will all difficulties vanish, then will all the perplexities of heart be smoothed away, all crookedness made straight, then will vanish the delusion of manifoldness and nature; and Maya instead of being a horrible, hopeless dream, as it is now will become beautiful, and this earth, instead of being a prison-house, will become our playground, and even dangers and difficulties, even all sufferings, will become deified and show us their real nature, will show us that behind everything, as the substance of everything, He is standing, and that He is the one real Self.



THE CHIDAKASHA GITA OF BHAGAWAN NITYANANDA OF GANESHPURI - 10

With Commentary by Sadguru Kedarji

59. What is visible is transient. It is perishable. When the mind is merged in 'Bindu' and 'Nada,' Nirvikalpa Samadhi is attained. Our attention is then entirely towards Ananda (eternal joy). Fixing the attention between the eyebrows, the Prana should enter the holy Brahmarandhra. Here the light of lights becomes visible to the divine eye. This is Mukti. This is eternally supreme joy. This is the place where the Manas ought to dwell. This is the eternal being whence the Vedas have sprung. This is seeing Paramatman in all. This is the real place of Jivatman.

Commentary: This world-appearance is transient and temporary. It is perishable because it is an illusion of Maya. When the mind is merged in Bindu-Nada, the firm point of sound that is the Vibration of Divine Consciousness in the Crown Chakra, all thoughts cease, the notion of a world is erased and Nirvikalpa Samadhi is the result. Our attention is then turned entirely within and we experience our own Bliss, our own eternal Joy.

By fixing one's attention on the command center of the third eye, known as Ajna Chakra, with the proper instruction from a Sadguru, one can direct the exhalation of the breath (Prana) upward into the Crown Chakra in the head. Here there is the light of a thousand suns that is visible inside one's own being. This is Liberation. This is where endless Supreme Joy can be tasted. A yogi should keep his mind one-pointed on this inner Light and sound. It is from this perfect state that the Vedas and all sacred texts have been realized. This is the state where one sees God in everything and everyone, everywhere. This is where the Jiva should travel and roam.

60. The real place of Jiva is formless, indivisible. God pervades all things movable and immovable. He is the ONE without a second. God is the origin of Vedas. He is the Lord of the body. He is the Lord of Jivanmukti. Man, to be man, must meditate upon God.

Commentary: In truth, the Jiva does not exist. Jiva is an illusion since it is Shiva, the formless God himself, who takes the form of the Jiva. Nothing exists anywhere that is not Shiva. God pervades all things sentient and insentient. Shiva is the ONE without a second. He is the origin of the Vedas and all other scriptures and sacred texts. All forms belong to Him, including the body that is on loan from that Supreme Being. Shiva is the Lord of Liberation, the place of deliverance. Human Beings, to be human, must meditate on Shiva.

61. He who meditates on the Reality is a sanyasi. He is a yogi. The distinction of 'Pariah' exists in the external. Internally, all is one without distinction. What is 'Pariah' is not after death. A 'Pariah' is he who has envy and pride, who holds vain discussion about religion, who talks ill of others behind their backs. Sewing is not stitching thread and cloth, but stitching Manas and Buddhi, i.e., merging Manas in Buddhi. Now the distinction of male and female: A true female is one who is merged in the external. A true male is one who is merged in the internal. One whose Buddhi is firm is male. One whose Buddhi is fickle is a female. This distinction of male and female is external only. Internally such a distinction does not exist at all. When the Manas and Buddhi are merged in the Atman, one who is physically a woman becomes spiritually a 'man.'

Commentary: A Sanyasi is not defined by orange robes and lectures on God. To be a Sanyasin, you have to be a Yogi. A Yogi is one who meditates on the Reality, on God. Many believe that certain people are of an inferior caste or class or have inferior genes. This is a political distinction that has nothing to do with the Truth. Those who are bound to the false notion of being just a person, out of which manifests the imaginary ego idea, are inferior. They are the ones who suffer. To remove this and all other useless conditions, one must merge Manas (the mind) in the Supreme Consciousness (Buddhi) of God. This is what should be sewn, and not crops of worldliness. When the Manas and Buddhi are merged in the Atman, one who is attached to the world of forms becomes spiritually 'virile.'



Tera (13) Saath (7)

देवी दुर्गा आली घरा

- Shri Harishchandra Purarkar

The year was 2003. We were supposed to move into our new home at Nerul. On Guru Pournima day, we thought of going to Karla Math for Pooja. There we had darshan of Swamiji's Samadhi and proceeded towards Devi Durga Parameshwari's sannidhi. The deity was resplendent in blood red saree with all the jewellery sparkling like brilliant stars in a cloudless sky. The bhatji was performing pooja. The atmosphere was electrifying. It was as if the moorti of Devi Maa had come to life.

I felt very humbled and a silent prayer left my lips, "If I am deserving of your Grace, please give me an opportunity to worship you in this manner in my home". As if answering my prayer, at that very moment the garland around Devi's neck shook vigorously and the flowers started falling at Her feet. My nieces too noticed this chamatkar and we were dumb founded.

On a Sunday in the month of Shravan, I was on my way to Dadar to give tuitions near Chabildas Highschool. In a shop called Gajanan Stores, I happened to see a beautiful moorti of Maa Durga, seated majestically on a tiger. I prayed to her earnestly that if she so wished, she is more than welcome to my humble home. I tossed and turned in my bed the whole night thinking of how am I to acquire this little moorti. After a restless night as I travelled to school the next day, I was prompted to get off the train at Dadar to enquire about the moorti. Strangely, I got off the train though I knew that Dadar market is closed on Mondays. Even then I plodded on towards the shop with a heavy heart and strangely that particular shop was the only one that was open that day. I went upto the owner and asked him what was the price of Devi moorti. He said Rs.2500-. (Number 7, Swamiji's number). I was elated and did not bargain. I had only Rs. 100/- in my pocket. I requested the shopkeeper if he could take Rs. 100/- as token money and that I will come back in the evening with the balance cash after my school and tuitions. Thankfully I was able to collect the required amount by evening but had lost track of the time trying to finish my jobs on hand. I was late and reached the Dadar shop at 10.30 p.m., with no hopes of getting my dream fulfilled. As I hurried to the shop, I was amazed to find the Devi moorti neatly packed and the entire family of the shopkeeper was waiting for me to bid their Devi good bye. I was ecstatic and kept thinking where and how I would keep this beautiful moorti. I was curious to see if the moorti would fit into a glass case that I already had and so I measured the height of the moorti. To my utter delight, she was 13 inches in height (one more of Swamiji's pet numbers).

The Devi moorti since then adorns our Devghar and every time I bow down in prayer, I am reminded of Parijnanashram Swamiji's blessings. Once again, He had shown His Grace on me and my family through His "TERA SAATH".

Jai Parijnan!



ब्रह्मचैतन्य श्री गोंदवलेकर महाराज यांची अमृतवाणी

*** नाम निष्ठेने घ्यावे. ***

नाम श्रद्धेने घेणे म्हणजे काय ? तर आपल्या गुरूने, किंवा ज्याच्याबद्दल आपली पूज्य भावना असते अशा व्यक्तीने, सांगितले म्हणून घेणे. अशा श्रद्धेने नाम घेणाऱ्याच्या मनात शंका येत नाही. ही स्थिती फार भाग्याची, पण तितकीच दुर्मिळ. निष्ठेने नाम घेणे म्हणजे शंकारहित नाम घेणे. शंका अनेक तऱ्हेच्या असतात. नाम घेताना भगवंताकडे लक्ष नसले तर त्या नामाचा उपयोग आहे की नाही, नाम घेताना बैठक कोणती असावी, दृष्टी कशी असावी, शुचिर्भूतपणेच नाम घ्यावे किंवा कसे, अशा तऱ्हेच्या अनेक शंका मनात येतात. थोडक्यात असे म्हणता येईल की, आपण जे नाम घेतो ते भगवंतापर्यंत पोहोचते की नाही, ह्या एका शंकेत सर्व शंकांचा समावेश होतो. भगवंत आणि त्याचे नाम एकरूपच असल्याने त्या दोहोंच्या आड काहीच येऊ शकत नाही. एखाद्या व्यक्तीच्या पाठीमागून आपण चाललो असताना आपल्या तोंडून त्याचे नाव उच्चारले गेले तर तो लगेच मागे वळून बघतो. ही जर मनुष्याची स्थिती, तर भगवंताच्या बाबतीत त्याचे नाव त्याच्यापर्यंत पोहोचत नाही हे कसे शक्य आहे ? खरे पाहिले तर भगवंताचे नाव त्याच्याच कृपेने आपल्या मुखात येते; म्हणजे त्याचे नाव तोच घेत असतो; मग नाम भगवंतापर्यंत पोहोचते की नाही ह्या शंकेला वाच कोठे राहिला ? समजा, दोन माणसे जेवायला बसली. त्यांतल्या एकाच्या मनात काही विचार घोळत असून त्याचे जेवणाकडे लक्ष नव्हते, पण हाताने तोंडात एकेक घास घालण्याचे काम चालू होते. दुसरा इसम मात्र लक्षपूर्वक जेवण जेवित होता. दोघेही जेवून उठले. ह्यात उपाशी कोण राहिला ? दोघांचीही पोटे भरलीच ! तसे, नाम घेतल्यानंतर त्याचा उपयोग झाला नाही असे कसे होईल ?

समजा, आपण परगावच्या एका अनोळखी इसमाला पत्र लिहून त्याला बोलाविले; तो आला, आणि त्याने सांगितले की, ' तुम्ही ज्याला पत्र पाठविले तोच मी ', तर त्याच्या वचनावर विश्वास ठेवून आपण त्याला जवळ करतो. तसे, भगवंताने सांगितले आहे की, ' जेथे माझे नाम तेथे मी पुरुषोत्तम ' ; तर मग या वचनावर विश्वास ठेवून नाम घ्यावे आणि त्यातच त्याला पहावे, असे का करता येऊ नये ? हीच श्रद्धा. आपण ज्याचे पोटी जन्माला आलो त्याचेच नाव आपण आपल्या नावापुढे लावतो, तसे भगवंताच्या बाबतीत करावे. त्याचेच नावाने जगावे; म्हणजे माझा सर्व कर्ता, रक्षिता, तो एकच असून, त्याच्याशिवाय माझे या जगात दुसरे कोणीही नाही, या भावनेने राहावे. असा जो भगवंताचा होतो, त्याचे महत्त्व भगवंत स्वतःपेक्षाही जास्त वाढवतो.

*** नामाने भगवंताची प्राप्ती होणार ही खात्री असावी.**

अशा नामालाच 'निष्ठेचे नाम' असे म्हणतात.



प्रसिद्धीपायून दूर राहिलेले महान संत - नीला बलसेकर

संत कवयित्री जनाबाई (क्रमशः)

देव खाते देव पिते । देवावरी मी निजते ।
देव देते, देव घेते । देवा सवे व्यवहारिते ।
देव जेथे, देव तेथे । देवा विण नाही रिते ।
जनी म्हणे विठाबाई । भरुनी उरले अंतर बाही ॥

जनाबाईचे सारे चरित्रच चमत्कारांनी भरलेले आहे. या युगात हे चमत्कार खोटे वाटतील पण भक्तीचा, प्रभूप्रेमाचा चष्मा चढवून तिचे चरित्र पाहाल तर त्यातील रंगत समजेल. आपले जीवन समृद्ध होईल. पंढरपुरात हजारो बिऱ्हाडे असतील पण आजही पंढरपूरला गेलेला वारकरी जनीच्या बिऱ्हाडी जाऊन, तिच्या जात्यात लाह्यात घालून फिरवल्याशिवाय व तिच्या ताकाच्या डेऱ्यातील रवी फिरवल्याशिवाय आपली यात्रा पूर्ण झाली असे मानतच नाही. जनीच्या भक्तीचे, प्रेमाचे मांगल्य आहे तिथे ! पांडुरंग स्वतः तेथे प्रगट होऊन तिच्याबरोबर जाते फिरवित असे, तिच्या कामांत हातभार लावीत असे, म्हणून त्या जात्याचे व डेऱ्याचे कौतुक ! आषाढी, कार्तिकी एकादशीच्या वारीत येणाऱ्या त्या काळच्या अनेक संतांचा सहवास जनाबाईला लाभला. निवृत्ती, ज्ञानदेव, सोपान, मुक्ताबाई, गोरा कुंभार, चोखा मेळा व सोयरा. बंका व निर्मळा ही तर पंढरपुरचीच. अनेक संत मंडळी, त्यांची चंद्रभागेच्या वाळवंटात चालणारी संकीर्तने, साऱ्याची गोडी तिला अनुभवण्यास मिळाली. साऱ्या संतांचे भगवंतावरील प्रेम व भगवंताचा त्यांच्याविषयी असलेला कळवळा याविषयी ती कौतुकाने म्हणते:

विठू माझा लेकरवाळा । संगे गोपाळांचा मेळा ।
निवृत्ती हा खांद्यावरी । सोपानाचा हात धरी ।
पुढे चाले ज्ञानेश्वर । मागे मुक्ताई सुंदर ॥ १ ॥
गोरा कुंभार मांडीवरी । चोखा जीवा बरोबरी ।
बाका बंका कडेवरी । नामा करांगुळी धरी ।

जनी म्हणे बा विठुला । करी भक्तांचा सोहळा ॥ २ ॥

ज्ञानदेव, मुक्ताबाई यांना जनीचे खूप कौतुक होते. ज्ञानदेवांना जना प्रत्यक्ष परमेश्वरच मानी. मुक्ताबाई व जनाबाई यांचे जे हितगुज चाले त्यात परमार्थाच्याच गोष्टी असत. मुक्ताबाई म्हणे: पहिली माझी ओवी । परतुनी पाहिले । दष्टिने देखिले, निजरूपा । मग जनी उत्तर देई:

पहिली माझी ओवी । ओवीन जगत्र ।
गाईन पवित्र पांडुरंगा ।

या संत मंडळींना करमणुकीच्या वेळीसुद्धा त्या पांडुरंगाचेच ध्यान लागलेले असे.

जनी प्रेमाने विठोबाला पहाटे उठविते आणि म्हणते:

तुज काय देऊ सावळया मी खाया तरी रे ।

मी दुबळी बटीक नाम्याची जाण श्री हरि रे ॥

उच्छीष्ट तुला देणे ही गोष्ट ना बरी ।

तू जगन्नाथ, तुज देऊ कशी रे भाकरी ॥

नको अंत आता पाहू श्री हरी रे । जा!

होईल कांकडा राऊळ तरी ।

आणतील भक्त हे नैवेद्य नानापरी।

तुज काय देऊ सावळया, मी खाया तरी रे

भक्ताची आणि त्या वैकुंठीच्या राण्याची ही अशीच प्रेमाची वादावादी चालायची. आणि एक दिवस या गडबडीत देवळात जाताना पांडुरंग त्यांचा शेला आणि नवरत्नाचा कंठा जनीच्या घरीच विसरून गेले. तिची फाटकी वाकळ पांघरून, मंदिरांत काकड आरतीला धावत पळत गेले. जनाबाई उठून तिच्या कामाला लागली. रावळांत पांडुरंगाच्या मूर्तीचा नवरत्नांचा हार व शेला चोरीला गेला म्हणून आरडा ओरडा झाला व सारे जनीच्या खोपटाकडे धांवले बडवे, कोतवाल, बघे, सारेसारे।

खोपटात शेला व माळ समोरच पडलेली सापडली. गरीबाच्या झोपडीत काय सामान असणार? नामदेवांच्या घरून जनीला काम करता करतानाच ओढून बाहेर काढले. तिने हात जोडून साऱ्यांना सांगितले की 'बाबांनो, मी चोरी केली नाही. पांडुरंग आले होते ते घाईत घाईत विसरून गेले आहेत.' पण असल्या भाकड कथांवर कोण विश्वास ठेवणार? 'तू पांडुरंगाला बोलाव तुला सोडवायला' असे म्हणून जनीला फरफटत, ओढीत सुळावर चढविण्यासाठी घेऊन निघाले. देवाची माळ व शेला चोरी करणाऱ्याला हीच शिक्षा. जनीने आकांताने विठ्ठलाचा धावा केला, शेवटी चिडून त्याला शिव्यादेखील दिल्या पण लेकरु शेवटी आईलाच बिलगणारना? तसेच जनीनेदेखील विठ्ठलाचाच धावा करू लागली:

कांबा ना येसी विठ्ठला, ऐसा कोण दोष मला ॥

मायबाप तूच धनी । मला सांभाळी निर्वाणी ॥ १ ॥

त्यांना उध्दरिले थोर । तेथे कोण मी पामर ॥

दिनानाथ दीनबंधू । जनी म्हणे कृपासिंधू ॥ २ ॥



संत कबीरजी के दोहे और उनका हिंदी अनुवाद - १३

जो उग्या सो अन्तबै, फूल्या सो कुमलाहीं ।
जो चिनिया सो ढही पड़े, जो आया सो जाहीं ।

अर्थ: इस संसार का नियम यही है कि जो उदय हुआ है, वह अस्त होगा। जो विकसित हुआ है वह मुरझा जाएगा। जो चिना गया है वह गिर पड़ेगा और जो आया है वह जाएगा।

झूठे सुख को सुख कहे, मानत है मन मोद ।
खलक चबैना काल का, कुछ मुंह में कुछ गोद ।

अर्थ: कबीर कहते हैं कि अरे जीव ! तू झूठे सुख को सुख कहता है और मन में प्रसन्न होता है? देख यह सारा संसार मृत्यु के लिए उस भोजन के समान है, जो कुछ तो उसके मुंह में है और कुछ गोद में खाने के लिए रखा है।

ऐसा कोई ना मिले, हमको दे उपदेस ।
भौ सागर में डूबता, कर गहि काढै केस ।

अर्थ: कबीर संसारी जनों के लिए दुखित होते हुए कहते हैं कि इन्हें कोई ऐसा पथप्रदर्शक न मिला जो उपदेश देता और संसार सागर में डूबते हुए इन प्राणियों को अपने हाथों से केश पकड़ कर निकाल लेता।

संत ना छाडै संतई, जो कोटिक मिले असंत ।
चन्दन भुवंगा बैठिया, तऊ सीतलता न तजंत ।

अर्थ: सज्जन को चाहे करोड़ों दुष्ट पुरुष मिलें फिर भी वह अपने भले स्वभाव को नहीं छोड़ता। चन्दन के पेड़ से सांप लिपटे रहते हैं, पर वह अपनी शीतलता नहीं छोड़ता।

कबीर तन पंछी भया, जहां मन तहां उडी जाइ ।
जो जैसी संगती कर, सो तैसा ही फल पाइ ।

अर्थ: कबीर कहते हैं कि संसारी व्यक्ति का शरीर पक्षी बन गया है और जहां उसका मन होता है, शरीर उड़कर वहीं पहुँच जाता है। सच है कि जो जैसा साथ करता है, वह वैसा ही फल पाता है।

तन को जोगी सब करें, मन को बिरला कोई ।
सब सिद्धि सहजे पाइए, जे मन जोगी होइ ।

अर्थ: शरीर में भगवे वस्त्र धारण करना सरल है, पर मन को योगी बनाना बिरले ही व्यक्तियों का काम है यदि मन योगी हो जाए तो सारी सिद्धियाँ सहज ही प्राप्त हो जाती हैं।

