

## The Darshan of Ram – Sree Sant Gholap

*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. Hail! hail to the *Sadguru Sainatha!* I bow down and place my head at your feet. You who are Immutable, Eternal and One with Brahman, have mercy on the one who has surrendered.
2. *Sachhidananda*, Treasure House of Bliss, Grantor of Happiness to those who are scorched by the troubles of the world, Destroyer of Duality by the knowledge of *advaita*, even for those who are slow of understanding.
3. Those who are experienced and are fortunate have delineated your image and spread it like the sky in every nook and corner.
4. God appears on earth to protect the virtuous and to annihilate the evil. *Saints* however are different.
5. For the *Saints*, the virtuous and the evil are the same. They do not know the difference between the great and the lowly. For them, both are the same.
6. *Saints* are greater than God. They set the evil-doers on the right path. Their hearts ache with love and compassion for the suffering.
7. They are akin to *Agasti Rishi*<sup>1</sup>, for the ocean of existence. They are like the Sun which dispels the darkness of ignorance. God lives in them. In essence, they are one and the same.
8. My Sai is one such! He has manifested for the sake of his devotees – the embodiment of knowledge, in whom the lustre of divinity is firmly established.
9. He had great love for all living creatures, yet he was totally detached. Though he had powers he cared nothing for them. He had no animosity towards anyone and treated all alike.

10. He, who had no feelings of enmity or friendship and treated the king and the pauper alike, such was Sai, the Magnanimous! Listen to the Majesty of Sai!
11. Saints expend their store of merit for the love of their devotees. They leap over wells, mountains and valleys for the sake of their devotees.
12. The ignorant do not understand what is '*paramartha*'. They are only involved in wife, progeny and wealth. Leave those who do not understand, alone.
13. Those who are inexperienced and innocent, God mercifully caresses them. But those who are turned away from God, their pride sears them from within.
14. If a Saint becomes fond and takes pity on the ignorant, immense faith will be developed. The pride of knowledge will be futile.
15. Foolish pedagogues unnecessarily swell with pride of their dry knowledge. They scorn the way of devotion. Shun their company.
16. Revolt arising from tumultuous intermixture of castes is not needed. False pleas of the pride of high caste is not needed. Do not become an overbearing bully on account of the four castes or *dharma*. Do not become a heterodox pandit.
17. There is no hopeful state for the learned in *Vedas* and *Vedanta* or those full of pride in their learning. This comes in the way of the path of devotion.
18. The ignorant, with the might of faith, will cross the ocean of existence. But the enigmas of those learned in the *Shashtras* stand no such chance.
19. The nescience of the ignorant disappears and the problems arising from doubts of those proud of their learning will be removed and purity of mind will be born, if they place their faith in Saints and surrender.
20. May that be whatsoever! On one occasion, due to the workings of good fortune, a strange incident happened. It was written in the destiny of an orthodox Brahmin to have a rare meeting with Sai.
21. His objective was different. By divine coincidence he had the opportunity of coming to Shirdi and to see his own Guru.
22. Listen to this very interesting tale which illustrates the greatness of the Guru and disciple.

23. An *Agnihotri*<sup>2</sup>, surnamed Muley, an orthodox and pious resident of Nashik, came to Shirdi once, on the strength of his earlier spiritual merits.
24. If he did not have that strength (of these merits), no one could stay a moment in Shirdi. No matter how strong the determination, only Baba's will prevailed.
25. One could think, 'I will go and, stay there as long as I like'. But it did not depend on his choice. He was under total control.
26. Many egotists were humbled when making such decisions, and making pronouncements of 'I, I'. Sai was an unfettered entity.
27. Till our turn comes, Baba does not think of us. When we do not even hear of his virtues, how can the desire for *darshan* arise?
28. Many had longed for Sai Samartha's *darshan*, but none got the opportunity till Sai's *Nirvan*<sup>3</sup>.
29. Having continued to postpone the visit and procrastinated, many found it was too late, as Baba had passed away.
30. They kept deferring the matter from to-day to tomorrow and so on. Ultimately they were deprived of the chance of a face-to-face meeting and repented for it. The *darshan* was irrevocably lost.
31. The craving of such people will be partially fulfilled by listening to these stories with reverence and faith. They will have to be content with minor acquisitions<sup>4</sup>.
32. Those who went in good time, by good fortune, and were able to take *darshan* and touch his feet, were content, but did they stay there at their sweet will? Baba had to allow them.
33. None could go there of his own will or stay there at his own will. If allowed, then only could he stay, and left when told to go.
34. On one occasion, Kaka Mahajani went to Shirdi from Bombay. He intended to stay for one week at Shirdi and then return.
35. It was at the time of the festival of the birth of Lord Krishna. The *chavadi* was beautifully decorated. The cradle was hung before Baba and the devotees were dancing with joy.



Lakshman Ganesh  
alias Kaka  
Mahajani

36. Kaka arrived at Shirdi at the opportune time of the *Gokul Ashtami* festivities, desiring to enjoy and witness the festival.
37. Immediately on going for Baba's *darshan*, Baba asked him: "When are you returning to your home?" Kaka was astonished.
38. Kaka was surprised and perplexed at this question being asked at the first moment of the meeting, because he had intended to stay at Shirdi for eight days.
39. When Baba himself has asked, it was obligatory for Kaka to answer. As if Baba himself suggested the answer, he gave a suitable reply.
40. "When Baba grants permission, I will return to my home". When Kaka gave the reply, Baba said: "Go tomorrow".
41. Obeying the order with profound reverence, bowing down to Baba, he departed the same day inspite of the *Ashtami* festival.
42. Later on when he returned to the town and went to his office, he found that his employer was eagerly awaiting Kaka's return.
43. The *Munim* had suddenly taken ill and the employer needed Kaka. He had sent a letter to Shirdi to Kaka, recalling him.
44. After Kaka had left from Shirdi, the postman had inquired and the letter was re-directed, which was received by Kaka at home.
45. Now, listen to this short story which is the exact opposite of the one just narrated. Devotees did not realise their own good but Sai knew it clearly.
46. Bhausahab Dhumal, a well-known advocate of Nashik, who was one of Baba's ardent followers, came only for Baba's *darshan*.
47. He intended to take a hurried *darshan*, bow down at his feet, take *udi* and blessings and return.
48. On his way back, Dhumal had to stop at Niphad. It was necessary for him to go there, for the hearing of a case.
49. Although this was his plan, Baba knew what was right and wrong. When he asked for permission to return, Baba did not give it to him.
50. He kept him for a week. He emphatically denied him permission. The hearing was postponed. This happened thrice.



51. Dhumal was detained for more than a week. The judge had become unwell on the day of the hearing.
52. The judge had severe stomach ache such as he had never experienced in his life. The hearing was naturally postponed and Dhumal's time was spent fruitfully.
53. So be it. Dhumal was able to enjoy Sai's company. The client's anxieties were over. This happened without any efforts, having faith in Sai.
54. Later on, at the right time, Dhumal was given permission. All his work was accomplished satisfactorily. Strange are Sai's deeds!
55. The case continued for four months, during which time four judges were changed. But finally, came success. The accused was acquitted as being not guilty.
56. Listen, how once Baba took the side of the wife of Nanasaheb Nimonkar, a great devotee; and, the way it was done.
57. He was the holder of hereditary rights in Nimon village. The Government had appointed him magistrate. He was a very influential person.
58. He was Madhavrao's eldest uncle. He was old but an honoured person. His wife was very sincere and devout. Sai was their life's governing deity.
59. Having left their ancestral village, both had settled in Shirdi. Having full faith in Sai, they lived amicably.
60. Getting up before sunrise, they took bath and said their prayers and came to the *chavadi* to do the morning (*Kakad arati*).
61. Later, he would say his *stotras*. Nana would stay near Baba till sunset, always engrossed in Baba's service.
62. He would take Baba to the Lendi and bring him back to the *Masjid*. With a heart full of love, he would do any service that was required.
63. Even his wife would serve Baba, in whatever way it was possible for her, full of great devotion, for the live long day, there.
64. They would use their dwelling only for their baths, meals, cooking etc. or sleeping at night.
65. The loving couple spent all their time, morning, noon, afternoon and evening, near Baba; that is, all the remaining time.
66. May that be whatsoever. If I go on describing the services of both of them, this book will become exceedingly lengthy.



Nanasaheb  
Nimonkar

Therefore, I shall relate only that part which is relevant to the present subject.

67. The lady had to go to Belapur as her son was slightly unwell there. She made her preparations to go there in consultation with her husband.
68. Later, Baba was consulted, as per the usual custom; and, as soon as Baba gave an affirmative reply, she told her husband.
69. So be it. It was thus finally decided to go to Belapur. But then Nana said that she should return the very next day.
70. Nana had some reason. Therefore he told her to go but return immediately. So his wife was in two minds.
71. The next day was the *Amavas* of the Pola Festival<sup>5</sup>. To spend that day also there, was therefore the lady's desire. But Nana was not agreeable.
72. Besides, it was not considered right to travel to or from a place as it was *Amavasya*. Therefore, she faced a dilemma and did not know how to solve it.
73. She could not be satisfied without going to Belapur. Nor could she hurt her husband's feelings. The question of disobeying did not even arise.
74. So be it. She made her preparations and set out to go to Belapur. Baba was on his way to Lendi and she bowed down to him.
75. Before starting upon a journey, it is customary to bow down before God and pray to remove all obstacles on the way. This was also the tradition followed in Shirdi.
76. But Sai was the deity there. Even if there was a hurry to leave, at the time of departure, they would bow down at his feet.
77. In keeping with this practice, when Baba was standing in front of Sathe's *wada*, for a moment, the lady bowed at his feet.
78. Nanasaheb Nimonkar, and others, big and small, who had gathered there to get a quick *darshan*, also greeted Baba.
79. In front of such a group gathered there, and specially in the presence of Nana, mark what Baba told the lady, with presence of mind.
80. When she placed her head at his feet and asked permission to leave, Baba said: "Go early, as soon as you can. Take it easy.
81. Now that you are going, stay at Belapur for four days at leisure. After meeting everyone and making inquires, return to Shirdi".

82. So be it. Baba's words gave unimaginable peace of mind to the lady. Nimonkar also got the hint. Both of them were satisfied.
83. In short, when we plan we do not know the totality of the situation. The Saints know where lies our welfare and where not. There is nothing that they do not know.
84. The past, present and future is all clearly perceived by them, just as one can read the palm of one's own hand. Devotees are benefitted if they behave according to their guidance.
85. So be it. Now we will revert to the original story and narrate how Muley was blessed and given the darshan of his Guru.
86. Muley had intended to meet Shriman Bapusaheb Butti and to return immediately.
87. So be it. Even though this was his intention, Baba had a different plan. Listen attentively to that miracle and its covert object.
88. He met Shriman. Then the group headed for the *Masjid*. Muley also felt like accompanying them and he joined them.
89. Muley had studied all the six *Shastras*. He was adroit in astrology and proficient in palmistry. He was enthralled by the *darshan*.
90. *Pedas, batasas, burfi*<sup>6</sup>, coconuts, fruits such as oranges were being offered to Baba by his beloved and innocent devotees, in abundance.
91. Besides, female fruit vendors also came there. Baba purchased rose-apples, bananas, sugar cane, as he thought fit, with his own money.
92. He also spent his money to buy baskets of mangoes and got lots of bananas and he distributed them to the devotees to his heart's content.
93. He would take a mango, one by one, would hold between his palms, pummel it till it became soft and then gave it in the hands of the devotees.
94. Once the lips touched the mango, the juice would flow directly to the stomach, as from a bowl, and then the skin and the stone could be discarded.
95. In the case of bananas it was an unusual manner. The pulp was given to the devotees and Baba would eat the skin thereof. Oh! How wonderful were his deeds!

96. Baba distributed all these fruits with his own hands to everyone. Occasionally, if he felt like it, he would himself taste some.
97. As was the practice, that day Baba was distributing to his devotees a basket of bananas which he had bought.
98. Shastrybuva Mule was greatly surprised when he saw Baba's feet. He desired to observe the *dhwaja vajra* and *ankush lines*<sup>7</sup> on Baba's soles.
99. At that moment, Baba's devotee Kakasaheb Dixit was nearby. He picked up four bananas and placed them in Baba's hands.
100. Somebody earnestly pleaded with Baba, "Baba, this Muley Shastry who resides in a holy place, has attained your feet due to his merits. Won't you give these fruits to him as *prasad*?"
101. Entreaties or no entreaties! Unless it occurred to Baba himself, he would never give anything to anybody or do anything.
102. Muley asked for his hand and not the bananas, for which he stretched out his hand. Baba paid no attention to it and kept on distributing the *prasad*.
103. Muley pleaded with Baba. "I don't want fruits, but give me your hand". He said: "I know palmistry." Baba did not give him his hand.
104. In spite of that, Muley edged forward and stretched his hand to read the palm. Baba ignored him completely as if he was not concerned.
105. Baba put the four bananas into Muley's outstretched hand and asked him to sit down but did not give his hand into Muley's.
106. Sairaya, whose all desires were fulfilled and who had worn out his body in the service of the Lord, what need did he have for palmistry? He who was both mother and father to his devotees!
107. Noticing Baba's detached nature, and his indifference to palmistry, Shastry buva drew back his hand and desisted from further importuning him.
108. For a while he sat quietly, then went to the *wada* along with the rest of the group, took his bath, wore the '*sovala*'<sup>8</sup> and started doing *Agnihotra*.
109. On the other hand, as was his custom, Baba started for the *Lendi*. He said : "Take some ochre powder with you. I wish to wear saffron coloured garments".

110. Everyone was surprised. What would Baba do with ochre powder? Everyone started thinking why was he reminded of ochre colour to-day?
111. Baba's words are euphemistic. What meaning could one derive? But if you bear them in mind after listening, the correct meaning would be revealed (in due course of time).
112. Such are the words of Saints which are never futile. They are full of deep meaning. Who can evaluate them?
113. First is the thought, then the speech. This is their normal practice. The conduct of the Saints is exactly in accordance with their speech.
114. According to the well-known principle, the words of Saints are never meaningless. If we keep them in mind, at the right time they will become clear.
115. So be it. Baba returned. The horn began to blow, as an indication. Bapusaheb Jog quickly made a timely suggestion to Muley.
116. "It is time for the *Arati*. Would you like to come along to the *Masjid*?" But Shastriybuva found it a rather difficult situation because of his ideas of purity and cleanliness, as associated with his '*sovala*'
117. In response, he said: "I will take *darshan* later in the afternoon". Then Jog started to make preparations for the *arati*.
118. Meanwhile, Baba had returned and resumed his seat, while chatting. Then everybody whose individual *puja* had finished gathered at the venue for the *arati*.
119. Just at that time, Baba said: "Go and bring '*dakshina*' from the newly arrived Brahmin." Immediately, Bapusaheb Butti himself left to ask for the *dakshina*.
120. Just then, Muley had finished his bath, worn his '*sovala*', and was seated cross-legged, with a calm and tranquil mind.
121. When he received the message, Muley had vacillation. "Why should I give *dakshina*, when I am a pure *agnihotri*?"
122. Maybe, Baba is a great Saint. But am I under his obligation in any way? Why is he asking for *dakshina* from me?" He began wavering thereby.
123. However, a person like Sai was asking for *dakshina*. The message was brought by a millionaire. Though Muley was in doubt, he took the *dakshina* along with him.

124. Besides there was a further doubt. How could he interrupt his own worship and go to the *Masjid*. At the same time he could not say no.
125. A sceptic has no peace. His mind is always wavering. For him there is neither this nor that way. His state is like a *Trishanku*<sup>9</sup>.
126. In spite of all this, he finally decided to go. He went inside the courtyard but stood at a distance.
127. Thinking himself holy and pure and the *Masjid* otherwise, how could he go near Baba? He remained at a distance, joined his hands and threw flowers at Baba.
128. At that moment, a miracle took place. In front of his very eyes, Baba disappeared from his seat and in his place there was his revered Guru Gholap<sup>10</sup>.
129. For every one else, it was Sai Samartha, as usual, but for Muley's eyes it was Gholapnath though he had expired long ago. Muley was greatly astounded.
130. Although the Guru had actually taken *samadhi*, he had appeared in front of his eyes. Therefore, Muley was greatly bewildered and naturally had doubts.
131. If it was a dream he wasn't sleeping. And if he was awake then, how could he see his Guru in front of him? There was confusion in his mind and he was tongue tied.
132. He pinched himself and said to himself. 'This is not an illusion. Why should I unnecessarily have doubts? I am present here alongwith everybody else.'
133. Muley was originally the devotee of Gholap. Though he was in doubts about Baba, he later on became his firm believer and had no qualms about it.
134. He was a chaste Bramin of the highest order, well-versed in the *Vedas* and *Vedanta*. He was awestruck by the *darshan* of Gholap in the *Masjid*.
135. Later he climbed up the steps, bowed down at the feet of his Guru and stood with folded hands, in total silence, being dumbfounded.
136. When he saw Gholap Swami in saffron clothes and saffron upper garment of *sanyasi*, Muley ran forward and repeatedly embraced his feet.
137. His pride about his high caste was torn to pieces. His vision was cleared, as it were, as soon as he saw his Guru who had attained realisation. He considered himself most fortunate<sup>11</sup>.

138. His doubting nature changed. He developed love for Baba. He gazed at Baba's feet with half-closed eyes.
139. The meritorious deeds of many former lives now bore fruit. His eyes had beheld Sai's feet and been bathed with the *charanatirtha*<sup>12</sup>. He felt that his destiny had changed for the better.
140. Many were surprised. What had happened suddenly? From throwing flowers at a distance, here he was laying his head at Baba's feet!
141. Others were reciting Baba's *arati* while Muley was singing the *arati* in Gholap's name, at his loudest voice, and was lost in overwhelming love.
142. All the inhibitions about '*sovala*' were abandoned and the consciousness about touchability and non-touchability disappeared. He prostrated himself and closed his eyes with joy.
143. When he stood up and opened his eyes, Gholap Swamy had vanished and in his place was Sai Samartha, asking for *dakshina*.
144. Gazing at Baba's blissful form, and realising his inconceivable powers, Muley was awestruck and forgot himself.
145. Such was Maharaj's prowess that having experienced it he lost all interest in food and drink. Muley was deliriously happy because he had the pleasure of *darshan* of his own Guru.
146. He was contented. He prostrated before Baba with his body fully out stretched. With eyes filled with tears of happiness, he put his head on Baba's feet.
147. Whatever *dakshina* he had he gave and again put his head at his feet. His eyes were wet with tears of love and his whole body trembled with intensity of emotion.
148. He was choked with emotions and was overcome with the eight-fold form of devotion<sup>13</sup>. He thought to himself that now all my doubts have resolved and, above all, I have been able to meet my Guru.
149. Everybody, including Muley, was overwhelmed with emotions when they realised Baba's unique leela, understood the significance of '*ochre powder*' and realised what had been meant.<sup>14</sup>
150. It was the same Maharaj and the same Muley (yet what a change in the whole situation). What was there to be surprised at this time? Who can ever fathom Baba's ways? His deeds are indeed unfathomable.

151. Similarly, a *Mamlatdar* holding Sai's *darshan* in great respect, set out for Shirdi along with a doctor friend.
152. The doctor was a Brahmin by caste, a devotee of Sree Ram, regular and correct in the observance of prescribed rituals of worship in which he was well-versed.
153. "Sai Baba is a Muslim and I am a devotee of Ram. I will not bow down to him". He told this to his friend beforehand.
154. "As I am not ready to bow down at the feet of a Muslim, I am hesitant from the outset about making a trip to Shirdi".
155. " 'Bow down' - no one will insist on that. Do not have any apprehensions. Do not be prejudiced. Have no doubts about it.
156. Baba would never say: 'Touch my feet' ". Thus assured by the *Mamlatdar*, he decided to proceed.
157. With this firm decision, he agreed to his friend's suggestion and with no misgivings he set out to take *darshan*.
158. But, the moment they arrived in Shirdi and went to the *Masjid* for *darshan*, right at the beginning he himself prostrated. His friend was greatly taken aback.
159. Then he asked him "How did you forget the resolution and prostrate before a Muslim!?"
160. Upon which the doctor told something marvellous. "I saw the image of the dark-skinned Rama, looking pure, handsome, delicate and lovely. So I immediately bowed down.
161. Look he is still there on the seat and he is talking to everybody". While he was saying so, in a moment he began to see the form of Sai.
162. By which the doctor was astounded and said: "Is it a dream? How can he be called a Muslim? He is an *Avatar* fully accomplished in all the *yogas*.
163. Chokhamela was a *Mahar*,<sup>15</sup> Rohidas<sup>16</sup> was a *cobbler*, Sajjan<sup>17</sup> was a *butcher*. Where is the question of their castes?
164. Renouncing the attributeless and formless nature, the saints manifest themselves in the world only to oblige mankind and help avoiding the cycle of birth and death.
165. This is truly the *Kalpa*<sup>18</sup> tree. Sai, one moment and Ram, the next. By making me prostrate myself before him, he has punished my ego".
166. The next day he took a vow. Unless Sainath did not grant his grace, he would not put a foot in the *Masjid*. He stayed fasting in Shirdi.
167. Three days passed in this manner. And when the fourth day dawned, listen with rapt attention to what happened then.

168. Unexpectedly, a friend of his who hailed from Khandesh arrived there for Sai's *darshan*.
169. They met after nine years. Their joy knew no bounds. The doctor also went after him unconsciously, into the *Masjid*.
170. As soon as he reached, he prostrated. Baba asked: "Oh: doctor, did anyone come to call you? Why have you come? Answer me".
171. Hearing this pricking question, the doctor was overcome. He recalled his firm resolve and became penitent.
172. However, that very night, at midnight he was graced and he had the experience of the sweetness of heavenly bliss, during his sleep.
173. Later on, the doctor returned to his own town but continued to experience that completely happy state of mind for a fortnight. His devotion for Sai intensified.
174. Similarly, the numerous experiences of Sai, each better than the other, if related would increase the importance of this book. But the narration will greatly increase, so I will cut it short.
175. The listeners will be surprised by the story of Muley which was told earlier. But you must mark the significance and try to understand the moral of it.
176. Have firm faith in him who is your own Guru; and, it should not be anywhere else. Bear in mind this deep meaning.
177. There does not seem to be any other purpose in the *leela* of Baba. However reflective a person may be, he will derive only this meaning.
178. Others may be more famous and your own Guru may not be at all. But our faith should only be in our own Guru. This is the only lesson from this.
179. If you scan the old scriptures, they are full of the same advice. But if there is no firm conviction, then one's faith does not become effective and is not strengthened.
180. Though some people do not have full confidence in themselves, yet show off as being intent on the Self, their sufferings throughout their life can be seen at every step.
181. Neither do they fulfil their desires here, nor do they attain freedom beyond. Till the end of life they go on worrying. They still brag about freedom without having experienced even a moment of quietude.
182. Enough of this. The pleasure you will get from the next chapter will be better than this. Simply by taking frequent *darshan* of Sai, one has unlimited happiness.

183. How *Bhakta* Bhimaji Patil's tuberculosis was cured and his faith in *Bhakta* Chandorkar was strengthened by giving him a vision.
184. Such is the power of that *darshan* that the sins are washed away, worldly pleasures are limited and rewards in the other world are granted infinitely.
185. When a *yogi* casts a glance on an atheist, even he is freed from his sins. Then what can be said for a believer! His sins are most easily washed away.
186. If there is one, whose mind is steady and has experienced indirect realisation, and then if he beholds him with his eyes, his insurmountable sins are wiped out.
187. Such is Baba's nature which is incomprehensible. Baba is loving to you all. Therefore, the learned and the ignorant all listen with a pure mind.
188. Where there is a soul of love and devotion, where people are affectionately attached to Baba, there a tender yearning will manifest and there will be the pleasure of listening.
189. Hemad bows down at the feet of Sai which are a haven of refuge for those who have whole-heartedly surrendered. He is capable of destroying the fear of this world, having limitless powers.

May there be well-being! This is the end of the twelfth chapter of *Sree Sai Samartha Satcharita* written by devotee Hemadpant, impelled by Saints and virtuous people, called "The *Darshan* of Ram - Sree Sant Gholap".

This is offered to *Sree Sadguru Sainath*.  
May there be auspiciousness!

#### Notes :

1. He drank up the ocean, by taking the water in his palm, on one occasion.
2. Person who performs worship with the help of fire, at sunrise and sunset, as laid down in the *Shastras*.
3. *Maha Samadhi*.
4. In Marathi, it is said that they will have buttermilk instead of milk.
5. The annual festival for the worship of bullocks, which falls on the dark night of the moon, in the month of *Shravan*.
6. Various kinds of sweetmeats.
7. The marks of the flag, the weapon of India (the thunderbolt) and the goad which are found on the feet of an *Avatar*.
8. A silk cloth which is considered pure and is worn after bath for the purpose of *puja* by orthodox Brahmins. Once

- it is worn, the person does not touch any object, because everything else is regarded as impure.
9. A disciple of Vishwamitra who could not gain entrance to heaven nor return to earth and was suspended in between.
  10. He was known as Baba Gholap and lived in Nasik. He was well versed in the *Shastras* and was an *Agnihotra*.
  11. As if he had received Kuber's treasures.
  12. Water from the washings of Baba's feet.
  13. The devotee perspires, becomes silent, experiences horripilation, voice changes, trembles, changes colour, sheds tears and becomes unconscious.
  14. Refer to ovi 109.
  15. Man of low status who was the contemporary of Dāyaneshwar and Namdev. He lived in Mangalvedha and was a Pandurang *bhakta*. He built a stone pillar to support lamps in front of the temple and lived there as he could not gain entry into the temple. His *abhangs* are very famous.
  16. Person of low status.
  17. Worshipper of Lord Vishnu. He travelled to Jagannath Puri. On the way, due to a false accusation of a woman, his hands were cut off by court order but when he reached Puri, the Lord welcomed him and as he joined the stumps of hands in obeisance, the hands were restored to him.
  18. Wish-fulfilling tree.

