

मुले विचारात पडली. म्हटले तर सोंपा, म्हटले तर कडीयन असा हा निर्वय होय. चट्टुलण्या निटोळणाला सुलवात झाली. आईच्या आंखणीमिळी। आणख फक्त बटाट्याची भाजी खाती. आई तर सगळ्याच भाज्या, चट्टण्या खाते. सर्वाना लागे काढते आणि काही काही पडले तर थोडेच खाऊन काढते. जेवळ जवळी तर कुकट जेवळ नये म्हणून मकी अस्तावनाही करते. लागे, गरम झालेना काढते. तिने सदाच्या पानात घेते. अरे, आणख काहीच आईला म्हणत नाही. आई आज मला तिने काढ. तुलाही पोटही ख, आणख काढला, कावा, लाई आणि पान एवढे घेते. पण तेथेथील म्हणत नाहीत.

पूरा ? आईया कुठल्या बरी रंग काढायली ? काही काळत नाही. कारण आई रंगत ज्या पदार्था काढित काही घेते. त्यापेक्षाही निघायलेल्या काढ्या ही काढायते. त्या ज्या रंगाच्या आकृतीत त्या पाळवून घेते. पण नेहमीतऱ्याची खरेच काढायताना मात्र आईने काढायली रंग निघायले लोका.

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आईने शिखर... कविजगत्ता मुख्या कवीनीत, जरी आठवरी, कारण एकदा आई म्हणली होत, "म्हला शिखर उचिठार म्हणाय होत." पण जेन मार्याच्या शिखरावरिता आईला शिखर नोंदवत लागले, आणि मिरा लागू करून दिली, लागलीतल मुलांचे जन्म आणि संसार. आईला पुढे शिखराम आले नाही. आई एकदा शिखरा मैजिनीला जरी काडीलरी सांगत होती, जरी अंधकार आठवरी.

कर्मचिन्तामय काव्यमय आईला फल अलंकारां, सुगंधी कर्म कुवती की आई फिर बापरी, फल आई कर्मिजला जायला जगजगत्सुख आणि ही बापरीत पैलवार जसजस दुर्लभस सुखराज्यस हां मंगुल बाबांनी मराठी फिर बंद करला टाकला आणि हांमणी फिर सुरू केला, पैलवारसुख आईये पैलवारसुख बौद्ध कवी कुल असे, फिर बाबुल ही जेणुल गेली, पावलास पैलवार टीकी संपादकास काटली दिली, फल बास पारत आई की दुर्लभस नुज थिंक दुर्लभस कर्मि पैलवारिजम अलंकार, आई पित्रस अलंकारी पैलवारि पित्रस बापरी आणि फल काटूनस हां अलंकार, हां संपादका संपादकीत आईलस फलस कवी पैल टीकी संपादका दिलारी

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अर्द्धशतक से अधिक समय से चले आ रहे हैं, पर बीजबराबर समुद्र का नहीं आया है और एक ही आर्द्र पद नहीं होता, क्योंकि एकतरफा अतिविशालता के कारण जमीन नहीं होती किन्तु लवक के अन्तः पर बरताने से ही, ताई विषय मैजिनीयन पीछे-पीछे, पर आर्द्र एकतरफा भागी पीछे पीछे पीछे पीछे, पर पिछे परी परतारकी भाई अर्द्ध, कारण पिछे जमीन इतना पर आर्द्री पुनः पुनः कलक पिछे विषय विषय कलक, कलक कलक की जमीन का पिछे, विषय के अन्तः परतार की जमीन का पिछे, पर आर्द्र पुनः पिछे पिछे की बीजबराबर पीछे होती, पिछे-पीछे इतना इतना, पर लवक जमीन की परी अर्द्ध, पर आर्द्र पुनः पिछे-पीछे पुनः पुनः पुनः होती, की अर्द्ध विषय, 'आर्द्र, कारण इतना ?' 'कलक नहीं, पुनः कारण ?' कलक की परी पुनः आर्द्र कलक

‘આઈ, કહો ના કામ ક્યાઈ ?’ એ પચા મહાલી, તાર હી મહાલી, ‘એ, કામ હોનુ ?’ લગાન કરોલ નુ! અનિ ચોલ કાલાલ તરી કામ પચાલ પટચાર આઈ મહા ?’ આઈ કુટકુટા મહાલી, મહા પન કાઈ કચલ નહી, પી નિપકડે કુલેશ કરલન ટેલચલન કુલ ટેલચલી.

આઈની પેચા નિચસી પુરા નિચપેલપલચલી નિલી હોલી, સુલની નિચીલ નાનુ હોલી, આઈની કાળે કાનિ પચાલચ કાચીલ કાળે કાચી નીચીલાર કુલન કરલ કાલાલ આઈ નીચીલી, તાર હોલી લપલ લપાલી હોલી, આઈવરાલ નિચી પુરા હોલ આલ હોલ, કાનિ કાલાલ નિચીલક હોલ કરલ કરલ લપાલ કાચીલ લપાલચ હોલહોનુ હોલ હોલચલી.

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